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CYCLOPÆDIA.









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Third Division of "The English Cyclopædia,"

CONDUCTED BY

CHARLES KNIGHT.

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BIOGRAPHY.

VOLUME IV.

The asterisk * prefixed to the name indicates that the subject of the memoir is still living.

MAAS, NICOLAS.

MABLY, ABBÉ DE.

MAAS, or **MAES**, **NICOLAS**, a celebrated Dutch painter, was born at Dort in 1632. He was a scholar of Rembrandt, whose manner he imitated with so much skill that it was thought difficult to distinguish the works of the pupil from those of the master. But a visit to Antwerp, where he diligently studied the productions of Rubens and Jordaens, led Maas to adopt a new and more independent style; and one in which, while retaining his former neatness and delicacy of touch, and breadth of chiaroscuro, there was more freedom of handling and variety of colour. His early celebrity was acquired by his genre pictures, chiefly domestic interiors, but he eventually devoted himself to portrait painting, especially after his removal to Amsterdam, where he settled in 1678; and where he rose into high reputation as a portrait painter, and acquired a considerable fortune by the practice of that lucrative branch of art. He died at Amsterdam in 1693. Bartsch mentions several plates etched by him. In the National Gallery there are three paintings by him—like most of his genre pictures, of small size, but elaborately finished—'The Cradle,' 'The Dutch Housewife,' and 'The Idle Servant.'

MABILLON, **JEAN**, born in 1632, studied at the college of Rheims. He took vows in the congregation of St. Maur, belonging to the Benedictines, in 1654. He afterwards assisted Father D'Achery in his collection entitled 'Spicilegium,' and also edited the works of St. Bernard. In 1668 he published the first volume of his 'Acta Sanctorum Ordinis S. Benedicti,' being the Fasti of his order, preceded by a learned introduction, 'Præfationes in Acta Sanctorum.' Mabillon was afterwards sent to Italy by Louis XIV. to make a collection of books and manuscripts for the royal library. On his return he published his 'Museum Italicum,' 1689, a kind of literary and antiquarian itinerary of Italy, in which he briefly describes the towns that he visited, and more at length the churches and convents, especially those of his order, such as Monte-Casino, Vallombrosa, &c., the libraries and colleges, the rare manuscripts, inscriptions, and other curiosities. This work is followed by learned dissertations upon subjects of ecclesiastical history and palæography. The second volume of the 'Museum Italicum' is occupied by a 'Commentarius in Ordinem Romanum,' or Commentary on the ritual of the various services, or liturgy, and ceremonies of the Roman Church, which are there exhibited at full length. He had previously published 'De Liturgia Gallicana libri tres,' 1685, in which he compares the Gallican with the Mozarabic liturgy.

Mabillon wrote also the 'Iter Germanicum,' being a similar tour through part of Germany, namely, Suabia, Helvetia, and Bavaria, which he likewise undertook by order of Louis XIV. In this journey he visited the abbeys and libraries of St. Gall, Augsburg, &c., and among others the secluded Benedictine convent of Tegern See, where he and his companion met with a very scurvy reception from the librarian, a rough Bavarian, who hated them as being Frenchmen, and the more so as they caused him to be called out of the refectory to attend upon them. He also wrote an 'Iter Burgundicum,' which is among his posthumous works: 'Ouvrages Posthumes de Jean Mabillon et de Thierri Ruinart, Bénédictins de la Congregation de St. Maur,' 3 vols. 4to, Paris, 1724. This interesting collection contains, among other valuable matter, Mabillon's correspondence, and his 'Reflexions sur les Prisons des Ordres Religieux,' in which he censures the cruelties practised in several monastic houses against the monks who transgressed the rules of their order, and speaks among others of the famous "Vade in Pace," or subterraneous dungeons in which

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some were confined till they died. This strange authority exercised by communities over the liberty and life of individuals, uncontrolled by, and unknown to the state, is one of the most repulsive features of the monastic system.

In the above collection of Ouvrages posthumes are: 'Discours sur les Anciennes Sepultures de nos Rois,' 'Remarques sur les Antiquités de l'Abbaye de St. Denis,' 'Histoire de la Contestation sur l'Auteur de l'Imitation de Jesus Christ' [KEMPIA, THOMAS A], 'Lettres et Ecrits sur les Etudes Monastiques.' These last contain a curious controversy between the Abbé de Rancé, the founder of the order of the Trappists, and the Benedictines. De Rancé, in his ascetic enthusiasm, had forbidden his monks all scientific studies, and indeed all reading except the Breviary and a few monastic tracts. The rest of the clergy, both secular and regular, took the alarm, and Mabillon was requested to defend monastic studies and learning as perfectly compatible with piety and religious discipline, as the Benedictine order had fully proved. Mabillon accordingly wrote his 'Traité des Etudes Monastiques,' in 1691, which was received with great applause, and was translated into Latin and other languages. This led to a controversy with Rancé, who had the worst of it: 'Réflexions sur la Réponse de l'Abbé de la Trappe,' 1692. Another controversy which Mabillon had with Rome concerning the worship of relics of unknown persons whose bones were found in the catacombs fills part of the posthumous works: 'Lettres et Ecrits sur le Culte des Saints inconnus.' They contain also a 'Votum D. Io. Mabillonis de quibusdam Isaacii Vossii Opusculis.' While Mabillon was at Rome, he was asked his opinion by the Congregation of the Index concerning some writings of Isaac Vossius, in which that scholar gave the preference to the chronology of the Septuagint over that of the Hebrew text, and in another place maintained that the deluge had not been universal. Mabillon said that although he believed the opinions of Vossius, especially the latter, were not correct, yet he did not think that they constituted heterodoxy, and accordingly the Congregation did not place Vossius in the Index.

Mabillon wrote also 'De Re Diplomatica libri sex, accedit Commentarius de antiquis Regum Francorum Palatiis;' 'Veterum Scripturarum varia Specimina,' &c., a work much esteemed. In 1701 he was chosen member of the Academy of Inscriptions, and in 1703 he published the first volume of his 'Annales Ordinis S. Benedicti,' which he brought down to the year 1157, 6 vols. folio. He died at Paris, in 1707. Mabillon was one of the most learned men of his age, and his liberal and candid disposition is clearly exhibited in his 'Correspondence,' and in his other posthumous writings.

MABLY, **ABBÉ DE**, was born at Grenoble in 1709. He studied at Lyon in the Jesuit College, and afterwards went to Paris, where he was introduced to the Cardinal de Tencin, who was then minister. In 1740 he wrote his 'Parallèle des Romains et des Français,' which acquired him a kind of popularity. He was employed by the cardinal as his secretary, and while in that office he compiled his 'Droit public de l'Europe, fondé sur les Traités,' a useful work derived from good sources. Mably was employed in several secret negotiations between 1743-46, after which he appears to have quarrelled with the cardinal, in consequence of which he gave up his official prospects for a studious retirement. His historical works are:—1. 'De la manière d'écrire l'Histoire;' 2. 'De l'étude de l'Histoire;' 3. 'Observations sur l'Histoire de la Grèce;' 4. 'Observations sur les Romains;' 5. 'Observations sur l'Histoire de France,' 2 vols. 12mo, 1765, with a posthumous

continuation in two more volumes, published in 1790 (this is the best of his historical works); 6. 'Entretiens de Phocion sur le Rapport de la Morale avec la Politique.' Many of the author's views, especially in the last work, are visionary; such as a community of goods; he would also banish commerce and the fine arts from a republic. Mabuse was a great admirer of the institutions of Sparta. He died at Paris, April 23, 1785.

MABUSE, or MAUBEUGE, JOHN. This eminent painter, whose proper name was John Gossaert, was born at Maubeuge in Hainault, in 1470. Nothing is known of his parents, or of the name of the master under whom he studied. It is evident however that in early life he must have very assiduously devoted himself to the study of nature, and have acquired habits of industry. Considering that he was in after-life of a most restless ardent temperament, indulging in dissolute and licentious habits, and especially addicted to immoderate drinking, we cannot but admire the patience, fidelity, and labour which appear in his works. Most writers have affirmed that he went early to Italy, but even this is not clearly ascertained; whatever advantages he may have derived from the study of the great masters and of the antique, he never attained the elegance of the Roman school.

After his return from Italy he lived for some time at Utrecht, in the service of the bishop, Philip of Burgundy. From Utrecht he went to Middelburg, where he painted the celebrated altarpiece, representing the 'Descent from the Cross,' for the great church. This picture, which was of extraordinary dimensions, was highly admired by Albert Durer. The church, with this picture and all the treasures of art that it contained, was destroyed by lightning. Mabuse seems to have lived in a very extravagant manner at Middelburg, and was at last thrown into prison; but whether for debts or for some excesses is not known. It seems to have been after the recovery of his liberty that he came to London, where he was employed in the service of Henry VIII. He painted the king's children, and many portraits of the nobility, which gained him great reputation. Several of his pictures painted in England are still in existence, and others were destroyed in the fire at Whitehall Place. One of his finest works is at Castle Howard, the seat of the Earl of Carlisle, and is in an excellent state of preservation. It represents the Wise Men's Offering, and is a rich composition, in which there are thirty principal figures. Most of the great galleries on the Continent have specimens of his works. Among these are three in the celebrated Boisseree collection purchased by King Ludwig of Bavaria. These pictures are—a very large and splendid composition representing the Crucifixion, the archangel Michael overcoming Satan, and a small highly-finished picture representing the Virgin Mary as Queen of Heaven. This is conjectured to be the picture which was most highly extolled during his lifetime, and which he painted while in the service of the Marquis of Verens, a wealthy Flemish nobleman, and in which he took the marchioness and her son as models for the Virgin and Child. This nobleman having to entertain the Emperor Charles V., put all the persons in his service into new and splendid liveries, and among the rest ordered suits of rich white brocade for his painter and two others of his household. Mabuse, under some pretence, got possession of the brocade, which he sold, and spent the produce at a tavern. When the great day came, and the retainers and servants were to pass in procession before the emperor, the dress of Mabuse appeared to be of such superior whiteness and beauty, that the emperor desired to examine it, and, to his astonishment, discovered it to be paper: thus the secret came out, and greatly amused the company. Mabuse died at Antwerp, October 1, 1532. The National Gallery possesses a half-length male 'portrait' by him (No. 656).

In the catalogue of his pictures belonging to King Charles I. is 'The children of Henry VII.: Prince Arthur, Prince Henry (afterwards Henry VIII.), and Princess Margaret.' This picture is now at Hampton Court, where it is attributed to Mabuse; but as Henry VIII. was born in 1491, and the picture represents him as a child of seven or eight years old, it is plain that it could not have been painted by Mabuse, or does not represent Henry. It has in fact been ascertained (1806) to be the 'Children of Christian of Denmark.'

MACADAM, JOHN LOUDON, was born in Scotland in 1756. He was educated for a surveyor, and having been appointed to the management of a district of roads in Ayrshire, invented and practised successfully on them for some time the system of road-making, now known by his name. The principles of this system he developed in two works, 'A Practical Essay on the Scientific Repair and Preservation of Public Roads,' London, 1819; and 'Remarks on the Present State of Road-making,' London, 1820. The system recommended, so far as it was new, was in the use of broken granite or other hard stone, instead of the rounded pebbles. The stones are broken into irregular-shaped fragments, never exceeding six ounces each, which, spread over the road in thin layers of from three inches to six inches in depth, are worked together into a solid mass by the traffic passing over them. When once fixed the road forms a hard crust, impervious to sudden wet, and if the water is prevented from settling, and the moist mud scraped off, will remain firm for a long time. In 1827, when the metropolitan roads were placed under the management of commissioners, Mr. MacAdam became their general surveyor, and for his exertions in making the roads thoroughly efficient, was rewarded by a grant of 10,000*l.* from the government, but declined the honour of knighthood, which was bestowed on his son in 1834. Many other roads, particularly one in

the mining districts of Cumberland and Durham, were constructed under his inspection. Mr. MacAdam died on November 26th, 1836.

MACARTNEY, GEORGE MACARTNEY, EARL OF, was the only surviving son of George Macartney, Esq., a gentleman of Scottish descent, but whose family had been for some generations settled on their estate of Lissanoure, near Belfast in Ireland, where the subject of the present notice was born on the 14th of May 1737. At the age of thirteen he was admitted a fellow-commoner of Trinity College, Dublin; and in 1759, after having obtained his degree of M.A., he came to London, where he entered himself of the Inner Temple, but without any intention of prosecuting the profession of the law. He then made the tour of Europe, and on his return home in 1764 it was arranged, through the interest of Lord Holland, that he should be returned to the British parliament for Midhurst; but this destination was changed by his appointment, on the 22nd of August of the same year, as envoy extraordinary to the Empress of Russia, for the purpose of concluding a commercial treaty with that country. He was knighted before proceeding on this business, which, after a long and arduous negotiation, he at last brought to a satisfactory conclusion. He returned to England in June 1767, and soon after received the appointment of ambassador extraordinary and plenipotentiary to Russia, which however circumstances induced him to resign.

In February 1768 he married Lady Jane Stuart, second daughter of the Earl of Bute; and in April he was returned to parliament for Cocker-mouth, but resigned it in the July following, he having been elected for Armagh in the Irish parliament, in contemplation of his appointment to the office of chief secretary for Ireland, which took place on the 1st of January 1769. Macartney, who was now sworn of the Irish privy council, greatly distinguished himself by his exertions in the debates of the House of Commons against Flood, Dr. Lucas, and the other leaders of the opposition. He held his office till June 1772, when he was made a Knight of the Bath, and in 1774 was appointed to the sinecure of governor of Toome Castle, which produced an income of above 1000*l.* a year. In October 1774 he was returned to the British parliament as member for the Ayr burghs; but in December 1775 he was sent abroad as governor of the island of Granada. He was raised to the Irish peerage by the title of Baron Macartney, on the 10th of June 1776. He remained in Granada till July 1779, when after a most gallant defence he was compelled to surrender the island at discretion to the French admiral Count d'Estaing, and was himself sent prisoner to France. He was however very soon exchanged, and after having been employed by Lord North in a confidential mission to Ireland, was in September 1780 again returned to the British parliament for Beeralstone.

On the 14th of December of the same year he was appointed by the East India Company governor of Madras. Having returned to England in January 1786, he found that before his arrival he had been appointed governor-general; but the state of his health and other considerations induced him to decline that post, and it was eventually given to Lord Cornwallis. Very soon after his return home Macartney was severely wounded in a duel with Major-General Stuart, an officer whom he had when in India found it expedient to remove from the service. In 1788 he took his seat for the first time in the Irish House of Peers, and he resided chiefly in his native country till 1792, when he was appointed to his most memorable public employment as ambassador extraordinary to Peking. Having on the 28th of June been made an Irish viscount, he sailed on the 26th of September, taking with him as his secretary his old friend Sir George Staunton, by whom the account of the embassy was afterwards given to the public. The amount of the benefit gained by this first diplomatic communication on the part of England with the court of Peking has been matter of dispute; but it is generally agreed that no other person could have accomplished more than was done by Lord Macartney, whose conduct at least was well calculated to impress the subjects of the celestial empire with a respect for the country which he represented. He left China on the 17th of March 1794, and landed at Portsmouth on the 5th of September of the same year, having on the 1st of March previous been made Earl Macartney in the Irish peerage.

In June 1795 he was sent on a confidential mission to Italy, from which he returned in May 1796; and having on the 8th of June been made a British peer by the title of Baron Macartney, he was in the end of the same year appointed governor of the newly-captured territory of the Cape of Good Hope. Here he remained till November 1798, when his impaired health compelled him to return to England. The same cause induced him to refuse the office of president of the Board of Control, with a seat in the cabinet, which was offered him on the formation of the Addington ministry in 1801; and he lived in retirement, suffering severely from gout, till his death, at Chiswick, on the 31st of March 1806. The manner in which Lord Macartney discharged his duty in the various public services in which he was employed procured him from all parties the reputation of very considerable ability and the highest honour. An account of his public life, with a selection from his unpublished writings, was published by Mr. (afterwards Sir) John Barrow, in 2 vols. 4to, London, 1807. His writings here printed, which occupy the second volume, consist of extracts from an 'Account of the Russian Embassy,' 'A Sketch of the Political History of Ireland,' and 'A Journal of his Embassy to China.' The manuscript of the 'Account of Russia' is in the King's Library at the British Museum,

and also a printed but not published copy of the same tract, in 8vo, dated London, 1768.

MACAULAY, CATHARINE, was the daughter of John Sawbridge, Esq., of Olantigh, near Wye, Kent, where she was born in 1783. She took the name by which she is best known from her first husband, Dr. George Macaulay, a London physician, to whom she was married in 1760. It was soon after this date that she commenced authorship, by the publication of her 'History of England from the accession of James I. to the elevation of the House of Hanover,' the first volume of which, in 4to, appeared in 1763, and the fifth and last, which however only brought the narrative down to the Restoration, in 1771. The work also went through more than one edition in 8vo. On its first publication it attracted considerable attention, principally from the double piquancy of the sex and the avowed republicanism of the writer; but it had not merit enough to preserve it from passing into the oblivion of waste paper. The five volumes of the 'History' were followed in 1773 by another, entitled 'The History of England from the Revolution to the present time, in a series of Letters to the Reverend Dr. Wilson, rector of St. Stephen's, Walbrook, and prebendary of Westminster,' 4to, Bath. The six letters of which this volume consists come down to the termination of the administration of Sir Robert Walpole, in 1742.

In 1778, or, according to another account, in 1785, Mrs. Macaulay, having lost her first husband, married a Mr. Graham. Both during the progress of her great work and after its completion, she also wrote several pamphlets; among them were:—'Remarks on Hobbes's Rudiments of Government and Society,' 1787, enlarged and republished in 1769, with the more striking title of 'Loose Remarks on some of Mr. Hobbes's Positions;' 'Observations on a Pamphlet (Burke's) entitled Thoughts on the Causes of the present Discontents,' 1770; 'An Address to the People of England, Scotland, and Ireland, on the present Important Crisis of Affairs,' 1775; 'A Treatise on the Immutability of Moral Truth,' called in a second much enlarged edition, 'Letters on Education,' 1790; and 'Observations on the Reflections of the Right Hon. E. Burke on the Revolution in France, in a Letter to the Right Hon. the Earl of Stanhope,' 1791. In 1785 she made a voyage to America to visit Washington. On her return she retired with her husband to a small house in Leicestershire, where she died on the 22nd of June 1791. In 1790 was printed a little volume entitled 'A Catalogue of Tracts,' which a manuscript annotation on the copy in the royal library in the British Museum states to be "Mrs. Macaulay's," meaning apparently the tracts in her library. The titles are between 5000 and 6000 in number, besides about 1800 sermons.

MACAULAY, THE RIGHT HON. THOMAS BABINGTON, was born at Rothley Temple, Leicestershire, October 25, 1800. His father, Zachary Macaulay, well known in the early part of the present century for his exertions against the slave-trade and in other works of philanthropy, was the son of the Rev. John Macaulay, a Presbyterian minister in the Scottish Highlands, descended from the Macaulays of the island of Lewis. This John Macaulay, and a brother of his named Kenneth, also a clergyman of a Highland parish, are both mentioned with respect in Johnson's 'Tour to the Hebrides.' A daughter of John, that is, a sister of Zachary Macaulay, married a Mr. Thomas Babington, a rich English merchant, and the name Thomas Babington was bestowed on the nephew. He was educated at Trinity College, Cambridge, where his career was one of distinction. In 1819 he gained the chancellor's medal for a poem entitled 'Pompeii,' then published; in 1821 he gained the same chancellor's medal for another poem entitled 'Evening,' also published; in the same year he was elected to the Craven scholarship; in 1822 he graduated B.A., and was elected a Fellow of Trinity; and in 1825 he graduated M.A. Having adopted the bar as his profession, he was called at Lincoln's Inn in February 1826. During the whole course of his university career he was noted as a various and indefatigable reader, whose memory was almost miraculously retentive both of words and things. The range of his acquirements, and the brilliancy of his style, were indicated at an early period in his contributions to 'Knight's Quarterly Magazine'—his ballads, and some of his essays in that periodical, having gone far beyond a mere promise of excellence. It was in August 1825, or six months before his call to the bar, and when he was just twenty-five years of age, that Mr. Macaulay contributed his article on 'Milton' to the 'Edinburgh Review'—the first of that long series of brilliant essays with which, for a period of twenty years, he enriched the pages of the great northern periodical, and upon which even yet so much of his fame in literature depends. Various articles, including those on 'Machiavelli' and on 'Hallam's Constitutional History,' had succeeded the one on Milton, when, in recognition of the literary articles of the young barrister, and of his relationship to Zachary Macaulay, the Whigs appointed him to a commissionership of bankruptcy. In 1830 he became a member of parliament in the Whig interest, representing the borough of Calne. In this capacity, and holding the ministerial office of secretary to the Board of Control for India, he enacted a very conspicuous part in the debates during the Reform Bill agitation. His greatest parliamentary speech on Reform was published separately in 1831; and at the same time he extended his choice of topics for the 'Edinburgh Review,' writing occasionally on political questions as well as on themes of

purely literary or historical interest. In December 1832 Mr. Macaulay was returned to the first reformed parliament as member for Leeds; and he retained his seat till 1834, increasing his reputation as a parliamentary orator and as a liberal and philosophic politician. In 1834, somewhat to the surprise of the public, he resigned his seat, in order to go out to India as a member of the Supreme Council of Calcutta. The special purpose of Mr. Macaulay's appointment was the preparation of a new Indian code of law. He was therefore exempted from all share in the executive government, and had four assistants assigned to facilitate his labours. He remained in India two years and a half, and after his return in 1838 his proposed Penal Code was published. It contained twenty-six short chapters, embracing 438 clauses. Its great ability was generally acknowledged; but the variety of races and customs to which it was to be applied, and other difficulties, have prevented any attempt to carry it into execution. While in the East he increased or acquired that knowledge which at a later period he exhibited in his splendid essays on 'Clive' and 'Warren Hastings.' Nor while residing in India did he cease to write for the 'Edinburgh Review;' several of his most celebrated articles, including, we believe, that on 'Bacon,' having been sent over from Calcutta. It was one consequence, too, of Mr. Macaulay's absence in India that, when he did return to England, he returned with a fortune which, if not large, rendered him independent.

Re-entering political life as secretary-at-war in 1839, Mr. Macaulay was elected member of parliament for the city of Edinburgh in January 1840. He held the secretaryship-at-war, and was a conspicuous member of the Whig administration, till September 1841, when the accession of Sir Robert Peel deprived him of office. On the return of the Whigs to office in 1846, under the premiership of Lord John Russell, he was appointed paymaster-general of the forces, with a seat in the cabinet; and this office he held till July 1847, when, chiefly on account of a disagreement with the majority of his Edinburgh constituents on the subject of the Maynooth grant, he lost his election. The rejection of such a man in such circumstances caused great surprise, and Mr. Macaulay could easily have found another constituency, but he preferred withdrawing altogether from parliament.

It was the consolation of Mr. Macaulay's admirers on his retirement from active politics that his time would thus be given in larger measure than before to literary labour. During the first four or five years after his return from India, and while first acting in parliament as representative for Edinburgh, he had continued as sedulously as ever his contributions to the 'Edinburgh Review;' where, indeed (his style being known), they were now regularly looked for by an eager circle of readers. He also found time to return to a form of literature of which he had been fond in his youth—the metrical ballad—and to compose those well-known 'Lays of Ancient Rome,' which were published in 1842. After this publication he wrote but four or five articles for the 'Review;' the last from his pen being, it is understood, that on 'The Earl of Chatham,' which appeared in the number for October 1844. As almost all the articles of the splendid twenty years' series of which this was the last, were well known, the Americans had already in 1840 reprinted in five volumes such of them as had appeared up to that time; and copies of the reprint in considerable numbers had been imported into Britain. This led to the publication by Mr. Macaulay himself in 1843, of an authorised English edition in three volumes, revised by himself, and containing, with a few exceptions, all the essays included in the American reprint. Three papers on the Utilitarian Philosophy, not included in the American edition, were also omitted from this, for a reason very honourable to the author. "He has determined," he says, speaking of himself in the third person in the preface, "to omit these papers, not because he is disposed to retract a single doctrine which they contain; but because he is unwilling to offer what might be considered as an affront to the memory of one [Mr. James Mill] from whose opinions he still widely dissents, but to whose talents and virtues he admits that he formerly did not do justice. Serious as are the faults of the 'Essay on Government,' a critic, while noticing these faults, should have abstained from using contemptuous language respecting the historian of British India. It ought to be known that Mr. Mill had the generosity, not only to forgive, but to forget the unbecoming acrimony with which he had been assailed, and was, when his valuable life closed, on terms of cordial friendship with his assailant." The essays thus republished have passed through numerous editions, and have been by far the most popular of such republications in this country. The later editions close with the article on Chatham above alluded to. In that article Mr. Macaulay took farewell of the 'Essay' form of literature, in which he had won such reputation and which he had done so much to dignify. It was known that in doing so he was reserving his strength for a more continuous and laborious, if not a more brilliant species of work; and, believing this work to be already somewhat advanced, the public, in its interest, regretted less in 1847 Mr. Macaulay's retirement from parliament. At length in 1849, the fruits of his leisure in his town residence in the Albany were seen; and the first two volumes of his 'History of England from the Accession of James II.' were given to the world. Since the publication of Gibbon's immortal work, few historical works have had such a reception; edition after edition was called for; and after a little while the public began to be anxious for the appearance of the succeeding volumes.

To the honours of successful authorship, other honours were added. In 1849 Mr. Macaulay was elected Lord Rector of the University of Glasgow; and his inauguration address was published. In the same year he became a bencher of Lincoln's Inn; in 1850 he was appointed to the honorary office of Professor of Ancient History in the Royal Academy; and in 1853 he received the Prussian Order of Merit. Most gratifying perhaps of all, the citizens of Edinburgh spontaneously in July, 1852, re-elected him one of their representatives; and this though he did not attend the election, nor even issue an address. He accepted the mark of their restored confidence with great good-will; and for a year or two was again nominally "member for Edinburgh," though the state of his health did not permit him to return to office nor to undertake the active discharge of parliamentary duties. In 1854 he published a collected and revised edition of his 'Speeches, Parliamentary and Miscellaneous'—these speeches having been already reprinted in America, and an edition by a London publisher compiled from 'Hansard' and the newspapers being also in the market. The 'Speeches' however have not been so popular as the 'Essays.' At length, after a long interval, the third and fourth volumes of the 'History of England' were published in 1855, causing a furor of excitement in the publishing and reading world of Britain, to which the annals of Paternoster Row hardly furnish any parallel. As Mr. Macaulay has recently resigned his seat for Edinburgh, and with it all intention of resuming public or parliamentary life, there will be now (1856) no other delay in the continuation of this, the great work of his life, than may be involved in the nature of the work itself, and the continuance of the author's powers of occupation. [SUPPLEMENT.]

MACCABEES, a Jewish family celebrated for their heroic resistance to the oppression of the Greek kings of Syria in the second century before the Christian era. Their genealogy has been given under **ASMONÆANS**. Though the name Maccabees is applied to the whole family of Mattathias, and is often used even with a wider signification, it belonged properly only to Judas, the third son of Mattathias, who was surnamed Maccabeus ('the hammerer') on account of his prowess in war. (1 Macc. ii. 4.)

Antiochus Epiphanes, on his return from his campaign in Egypt, took Jerusalem by storm, polluted the Temple, carried away from it the sacred utensils and treasures, and made Philip the Phrygian governor of Judæa (B.C. 169). Two years later, after his last Egyptian expedition, he commenced a furious persecution of the Jews. Apollonius, his chief collector of tribute, was sent to Jerusalem, which he attacked and plundered, massacring many men, and making the women and children captives. He fortified Mount Sion, and placed in it a Syrian garrison. At the same time Antiochus issued an edict that all his subjects should adopt the same usages; and not content with this blow at the religion of the Jews, he sent orders forbidding them the exercise of their religious rites, and commanding them to sacrifice to idols, to profane the Sabbath, and to discontinue circumcision. Resistance to these commands was made a capital offence, and many of the Jews were put to death; while some saved themselves by fleeing into the wilderness, and others conformed to the idolatrous rites imposed upon them. The books of the law were sought for and destroyed, and whoever kept them was put to death. Jerusalem was deserted, and the Temple was polluted a second time. An old man, named Athenæus, who was sent by Antiochus to instruct the Jews in the Greek religion, placed on the great altar a smaller altar to Jupiter Olympius, which the author of the first book of Maccabees calls "the abomination of desolation" (1 Macc. i. 54), alluding, it is generally supposed, to the prophecy of Daniel (viii. 13; xl. 31; xii. 11). In consequence of this the daily sacrifice ceased on the 15th of the month Chisleu, which answered to parts of December and January, B.C. 168-67. (Clinton's 'Fasti,' vol. iii., p. 321.) The officers of Antiochus were sent through the cities of Judæa to enforce the king's edict. Some of them came to Modin, where Mattathias dwelt and lamented with his five sons over the state of Israel. Upon the attempt being made to compel the people of the city to sacrifice to idols, Mattathias made an open resistance, killed a Jew who came to sacrifice, slew the king's officer, and pulled down the altar. He then fled to the mountains with his sons and their adherents. About the same time some Jews who had taken refuge in the wilderness were attacked on the Sabbath by Philip, the governor of Judæa, and massacred without resistance to the number of a thousand. In consequence of this Mattathias and his party resolved not to abstain from fighting on the Sabbath. Being now joined by the *Assidæans*, a sect of very strict religionists, and others, Mattathias went through the Jewish cities destroying the altars of idols, punishing the apostate Jews, and enforcing the law of Moses.

In the midst of this successful course Mattathias died, having appointed his third son, Judas Maccabeus, his successor in the military command, and his second son, Simon Matthes, to be his brother's counsellor (B.C. 166). Judas pursued his father's career of victory. He defeated and slew Apollonius, the governor of Samaria; and with a small force put to flight a large army under Seron, the lieutenant of Ptolemy Macro, governor of Coele-Syria. Antiochus now gathered an immense army, with part of which he marched against the Armenians and Persians, leaving the remainder under Lysias to act against the Jews. Judæa was presently invaded by 40,000 infantry and 7000 horse under Ptolemy Macro, Nicanor, and Gorgias. Judas had only 6000

men; but by a skilful manoeuvre he surprised the Syrians in their camp, and completely routed them. Next year he defeated an army of 60,000 foot and 5000 horse commanded by Lysias himself, and by this victory became master of Judæa. His first care was to purify the Temple, which he did on the 15th of the month Chisleu, B.C. 165-4, exactly three years after its pollution. An annual feast of eight days was established in commemoration of this event. In the meantime Judas attacked the Syrian garrison on Mount Sion, which however he was unable to reduce, and fortified the Temple and the fortress of Bethsura, near Jerusalem. His attention was now occupied by the attacks of the neighbouring idolatrous nations, whom he and his brothers Simon and Jonathan repeatedly defeated. Enraged at these events, Antiochus marched in great haste to invade Judæa, but died on his way in the greatest agony, confessing that he suffered for his cruelty to the Jews (B.C. 164 or 163). The Jews now enjoyed a short interval of peace with Ptolemy Macro, upon whose death however the war with the neighbouring nations broke out afresh, and Judæa was once more invaded by Lysias, who had possession of the person of Antiochus Eupator, the infant son and successor of Epiphanes. Lysias was defeated, and concluded a peace with Judas. But not long after this, at the instigation of some idolatrous Jews who had escaped from the castle on Mount Sion, Lysias and the king again invaded Judæa with 100,000 foot, 20,000 horse, 32 elephants, and 300 war-chariots. Before this force Judas was compelled to retreat, after fighting one great battle, in which his younger brother Eleazar Savarau died in performing a heroic action. (1 Macc. vi. 43-46.) Bethsura was taken, and the Jews were closely besieged in the Temple, when Lysias was compelled, by the state of affairs in Syria, to grant them peace on favourable terms; but before leaving Jerusalem he demolished the fortifications of the Temple. Under Demetrius Soter the war was renewed at the instigation of Alcimus, who aspired to the high-priesthood. The Syrian armies sent under Bacchides and Nicanor to support his claims were defeated by Judas, and Nicanor himself was killed in battle at Capharsalama. During the short interval of peace which followed, Judas made an alliance with the Romans; but in the next year (B.C. 160) another army entered Judæa under Bacchides and Alcimus, and Judas Maccabeus fell in battle.

The Syrians were now for a time masters of the country, and Alcimus was established in the priesthood. About this time John, the eldest son of Mattathias, fell into an ambush of the enemy, and was put to death. In the following year Alcimus died in agony while engaged in violating the sanctity of the Temple; and Bacchides left Judæa, which remained in peace two years under the government of Jonathan Apphus, the youngest of the Maccabean family. At the end of this period another invasion of the Syrians was repelled, and Bacchides made peace with Jonathan, whose authority became fully established. The subsequent history of the Maccabees has already been given fully enough under **ASMONÆANS**. See also **ANTIOCHUS IV.**; **JUDAS MACCABÆUS**; **JONATHAN APPHUS**; and **SIMON MACCABÆUS**.

Five books have come down to us under the title of **THE BOOKS OF THE MACCABEES**.

1. The First Book of the Maccabees contains the history of the Jews during forty years, from the accession of Antiochus Epiphanes to the death of Simon Matthes, B.C. 136. The author is unknown. Some suppose the book to have been compiled from the memoirs of the Maccabean princes, perhaps by John Hyrcanus, about the close of whose reign internal evidence would lead us to fix its date. (1 Macc. xvi. 23.) The general opinion of critics is that it was written in Hebrew. Origen and Jerome assert that they had seen the Hebrew original, and the Greek copy which we possess bears internal evidence of being translated from Hebrew. It forms part of the Septuagint, and there is an ancient Latin version made from the Greek, and a Syriac version, which Michaelis supposes to have been translated from the Hebrew. This book is considered the best authority for the history of the period to which it relates.

2. The Second Book of the Maccabees begins with two letters which are not connected with each other, nor with the rest of the book. It then mentions some events which preceded the persecution of Antiochus Epiphanes, relates the acts of Judas Maccabeus, and concludes with the defeat of Nicanor, recorded in 1 Macc. vii. This book is abridged from an earlier work in five books, by one Jason of Cyrene. (2 Macc. ii. 23-32.) The author is unknown, but from the style he is supposed to have been a Hellenistic Jew. It exists in the Greek of the Septuagint, which is considered to be the original, and there are ancient versions in Syriac and Latin. Its authority is greatly inferior to that of the first book, from which it often differs.

The first and second books of Maccabees are received as canonical by the Greek and Roman churches, but not by Protestants. Josephus intimates that they were not reckoned by the Jews as inspired ('Cont. Apion,' i., § 8), and Jerome says—"The church does indeed read the books of the Maccabees, but does not receive them among the canonical Scriptures." (Præfat. in 'Prov. Salomonis'.)

3. The Third Book of the Maccabees is prior in time to the first and second, and in fact has nothing to do with the history of the Jews at Alexandria during eight or nine years, from the battle of Raphia, in B.C. 217. The author is unknown. The Greek of the Septuagint is supposed to have been the original. There is a Syriac version in the

Paris and London polyglots, but no ancient Latin version exists. Its canonical authority has been maintained by some of the fathers and by the Greek church; but the Western churches have never received it. Its historical value is but small.

4. The Fourth Book of Maccabees contains an account of the martyrdom of Eleazar and the Seven Brethren (2 Mac. vi, vii.), and of the attempt of Heliodorus to plunder the Temple. (2 Mac. iii.) It is found in Greek in the Alexandrian and Vatican manuscripts, and in some editions of the Septuagint. It is generally supposed to be the same as the treatise of Josephus, 'De Maccabæis,' or 'De Imperio Rationis.' It is praised as a composition by Jerome and Augustine, but it has never been received into the canon.

5. The Fifth Book of the Maccabees only exists in Arabic and Syriac. Calmet supposes it to have been written in Hebrew, and thence translated into Greek. It extends from the attempt of Heliodorus to plunder the Temple to within a few years of the birth of Christ. It must have been written after the taking of Jerusalem by Titus, for it refers to that event (chap. ix. and xxi.) The author is unknown. Some suppose it to have been compiled from the acts of the successive high-priests.

(The Five Books of the Maccabees, by Henry Cotton, D.C.L., Oxford, 1832; Calmet's Dictionary and Dissertations; the Introductions of De Wette, Eichhorn, Bertholdt, and Jahn.)

* MACCLURE, SIR ROBERT JOHN LE MESURIER, Knight, Captain R.N., was born January 28, 1807, in the town of Wexford, Ireland. His father was Captain MacClure of the 89th regiment, who served with General Abercrombie in Egypt, and who died four months after his marriage with the daughter of Archdeacon Elgee, rector of one of the parishes of Wexford. General Le Mesurier, hereditary Governor of the Isle of Alderney, having been an intimate friend of the late Captain MacClure, became godfather to the posthumous child, and having then no children of his own, undertook to educate and provide for him. After remaining four years with his mother at the residence of his maternal grandfather, Robert MacClure was removed to the house of General Le Mesurier, where he remained till he was twelve years of age. The wife of General Le Mesurier, after having been childless upwards of twenty years, gave birth to three sons in succession. The general however did not neglect his godson. He sent him to Eton College, and thence to the Royal Military College, Sandhurst. From Sandhurst however Robert MacClure, with three other youths, deserted, and went to France, and General Le Mesurier, finding that he preferred the naval profession to the military, obtained for him the appointment of a midshipman on board Nelson's old ship the Victory. He afterwards served on board the Hastings, 74, on the Home Station; in the Niagara, on the Lakes of Canada; and in the Pilot, on the coast of North America and the West Indies.

In 1836, Robert MacClure having served six years as a mate, and passed his examination for the rank of lieutenant, volunteered to join the exploring expedition under Captain Back, then about to sail for the Arctic Seas. This expedition left England June 14, 1836, and reached Lough Swilly on the north coast of Ireland, on its return, September 3, 1837. Mr. MacClure was then promoted to a lieutenancy, and appointed to the Hastings, which was to convey Lord Durham to Canada. He had for some time the superintendence of the dock-yard of Quebec. He was afterwards appointed to the Hastings receiving ship at Havana on the coast of Cuba, where he remained till 1846. He was subsequently employed in the Coast-Guard. In 1848 he volunteered to accompany Sir James Ross in his expedition in search of Sir John Franklin and his crew, and was then made first lieutenant. That expedition set sail June 12, 1848, and reached England on its return in November 1849. Lieutenant MacClure was then promoted to the rank of commander.

The Board of Admiralty having resolved to send out another expedition, consisting of two ships, in search of Sir John Franklin, Captain Collinson, the senior officer, was appointed to the command of the Enterprise, and Captain MacClure to that of the Investigator. The two commanders were directed to pass through Behring's Strait, and then endeavour to reach Melville Island by sailing in a direction east and north. The two ships sailed from Plymouth January 20, 1850, provisioned for three years. They were parted by a gale in the Straits of Magalhaens, and never met again. Captain Collinson reached the Sandwich Islands, and left them a few days before Captain MacClure arrived there. The Enterprise was so much impeded by ice and fogs as to be unable to get to Behring's Strait, and Captain Collinson was obliged to go to Hong-Kong to pass the winter. Captain MacClure left the Sandwich Islands July 4, 1850, passed through the Aleutian Islands July 20th, and on the 27th of July had got through Behring's Strait into Kotzebue Sound. Meantime Captain Kellett, in the Herald, had passed through Behring's Strait with instructions for Captain Collinson, and not having met with him was returning southward when he saw the Investigator off Cape Lisburne sailing in the opposite direction. Captain Kellett was the chief officer on that station, and deeming the attempt to proceed farther with a single ship too hazardous, directed the Investigator to return; but Captain MacClure, taking the responsibility upon himself, resolved to proceed forward.

On the 5th of August the Investigator rounded Point Barrow, on

the 10th passed the mouth of the Colville, and on the 11th reached Jones's Island. Struggling on through narrow bands of water between the pack-ice and the coast, the Investigator passed the mouth of the Mackenzie River on the 21st of August, and Cape Bathurst on the 1st of September. Continuing his course eastward in shallow water, Captain MacClure reached the small islands off Cape Parry on the 6th, and then changing his course to about north by east, on the 7th was off the southern end of Baring's Island (as Captain MacClure afterwards named it), a bold headland rising perpendicularly to the height of more than 1000 feet. The pack-ice was resting against the west side, but the eastern side was comparatively clear of ice. Captain MacClure therefore, steering north-eastward, on the 9th discovered the west side of a country which he named Prince Albert's Land, there being a passage between it and the east side of Baring's Island, which he named Prince of Wales's Strait. Sailing up this strait, which has a general direction south-south-west and north-north-east, the Investigator from the 11th to the 30th of September was beset with ice in such quantities as several times to have narrowly escaped destruction. The ship was at last frozen in on September 30th, in 72° 50' N. lat., 118° 42' W. long., not far from the northern extremity of the strait, and there remained during the winter. Captain MacClure went out with an exploring party, and ascertained that Prince of Wales's Strait opened into Barrow's Strait, on the southern shore of which the party pitched their tent in 73° 31' N. lat., 114° 39' W. long. The northern entrance to the strait has been named Investigator Sound. Here then was the first discovery of a North-West Passage. The north-western coast of Baring Island was explored in the spring, and found to be the land seen by Captain Parry, and by him named Banks' Land. On the 14th of July 1851, the ice opened without pressure, and the Investigator was again afloat. Great exertions were made to pass into Barrow's Strait, but after many fruitless attempts, on the 15th of August strong winds from the north-east driving large masses of ice before them, not only arrested the progress of the Investigator, but drove her back. Thus baffled, Captain MacClure resolved to retrace his course southward, and then, rounding the southern end of Baring's Island and keeping near the coast, endeavour to make his passage northward along the western side of the island. After escaping many dangers, and surmounting obstacles which only the most scientific and practical seamanship combined with invincible resolution could have surmounted, the Investigator was navigated into Barrow's Strait, and found at last a haven of refuge, which was named Mercy Bay, where in the night of the 24th of September 1851, she was frozen up, in 74° 6' N. lat., 117° 54' W. long., on the north-western shore of Baring's Island, with Barrow's Strait in front and Melville Island opposite. The discovery of a second North-West Passage was thus accomplished. In April 1852, a party crossed over the ice of Barrow's Strait to Melville Island, and there deposited a document giving an account of Captain MacClure's proceedings and of the position of the Investigator. The ice did not break up in the summer of 1852. Provisions becoming scarce, and the health of the crew giving way, Captain MacClure, on the 30th of March 1853, as the only chance of escaping death, told off the crew into two sledge-parties, one to proceed northward to Melville Island, and thence eastward to Beechy Island, and the other southward towards the mouth of the Mackenzie River. Meantime Captain Kellett, in the Resolute, had reached Melville Island from the Atlantic, had found the document deposited there in April 1852, and as soon as it was practicable, in April 1853, despatched a sledge-party to Mercy Bay with provisions and comforts, under Lieutenant Fim, who was himself the first to meet Captain MacClure on the ice not far from the ship. Part of the crew returned to England with Captain Kellett, but Captain MacClure with a few of them remained with the Investigator, which however continued frozen up, and they returned to England in 1853 with the expedition under Captain Sir Edward Belcher.

Captain MacClure, after his return, received the honour of knighthood, and a reward of 5000*l.* for his discovery of the North-West Passage, which had been sought for in vain during three centuries by other nations as well as by Great Britain.

MACCULLOCH, DR. JOHN, was born in Guernsey on the 6th of October 1773. He was descended from an ancient Scottish family, the MacCullochs of Nether Ardwail, in Kirkcudbrightshire, a younger branch of the MacCullochs of Myretown. He was the third son of James MacCulloch, Esq., and Elizabeth, daughter of Thomas de Lisle, Esq., one of the jurats of the royal court of Guernsey. In his childhood John MacCulloch was thoughtful, and fond of being alone. He taught himself to write, and wrote Latin exercises at an age when many children have barely acquired a knowledge of the alphabet. His family having removed to Cornwall, the first school John MacCulloch was sent to was the grammar-school at Plympton. He was afterwards removed to one at Fenzance; and thence, in 1787, to the grammar-school at Lostwithiel, where he remained three years.

In 1790 he went to prosecute his medical studies at Edinburgh, where he obtained his diploma of physician, at the age of eighteen. He subsequently entered the artillery as assistant-surgeon, and on the 5th of April 1803 accepted the situation of chemist to the Board of Ordnance. In 1807 he resided at Blackheath, where he practised as a physician. His application while pursuing his studies at Edinburgh

was intense, and probably received an additional stimulus from the circumstance that his father, who was settled as a merchant in Bretagne, was arrested at the beginning of the French Revolution, and with his family imprisoned during the whole of the Reign of Terror—a state of things which naturally put a stop to the lucrative business in which he was at that time embarked. During Dr. MacCulloch's occasional visits to Penzance, whither his father, on the fall of Robespierre, retired, he became acquainted with Sir Humphry Davy, who was indebted to him for some of his earliest instruction in chemistry.

About 1811 he was engaged by government to make various surveys in Scotland. He in consequence gave up his practice, which he never regularly resumed, although he was frequently consulted. The first business on which he was employed in Scotland, was in a search for stones adapted to the use of the government powder-mills. The second was an examination of the principal mountains, with a view to the repetition of the experiments which had been made at Soehallian on the density of the earth. The third had for its object the correction of the deviations of the plumb-line on the meridian of the trigonometrical survey. Whilst he was making these surveys, he also employed himself in geological observations, and in collecting materials for a mineralogical map, as well for his own amusement and instruction as with the hope that they would be useful to the country. In 1826 he was desired by government to complete the work which he had begun; and this was the commencement of the last great public work in which he was employed—the mineralogical and geological survey of Scotland, which was continued every summer from 1826 to 1832, when he completed it. The winters of these years were spent in the laborious task of putting in order the observations made in the summer, in drawing sections and preparing the map. This great work, precise and exact as it is, the labour of one individual, begun, carried on, and completed by himself alone, extending over a country richer in its variety of rocks than any country of equal extent in the world, abounding in geological difficulties, has never been surpassed, or even equalled, by any undertaking of a similar nature. In making this survey Dr. MacCulloch had to contend with many hardships, for great part of the time was spent upon a boisterous sea or a miserably poor comfortless land; and it was his lot to do all the different works provided for in all other surveys by half-a-dozen men and as many salaries.

Some of the fruits of these separate surveys were published. The first publication was 'A Description of the Western Islands of Scotland, including the Isles of Man,' &c., 2 vols. 8vo, with 1 vol. 4to of plates, London and Edinburgh, 1819. Next, 'A Geological Classification of Rocks, with Descriptive Synopses, comprising the Elements of Practical Geology,' London, 1821, 1 vol. 8vo. Thirdly, 'The Highlands and Western Isles of Scotland, in a series of Letters to Sir Walter Scott,' London, 1824, 4 vols. 8vo. This work, in addition to a most graphic description of the country, contains many learned dissertations on the history, antiquities, language, music, and economy of the Highlands. Fourthly, 'A System of Geology, with a Theory of the Earth, and an Explanation of its Connection with the Sacred Records,' London, 1831, 2 vols. 8vo. In 1821 he published a 'Treatise on the Art of making Wines,' which reached a fourth edition in 1829; and in 1823 he published anonymously an account of Blair and Dunkeld, forming a guide-book to those localities. He contributed many papers both to the 'Encyclopædia Britannica' and to Brande's Journal, on various subjects connected with Scotland generally, or its rocks and minerals, besides others on different topics. One of these is a description of twenty-two species of Medusa found about Shetland and Orkney. He published many articles in the 'Transactions of the Geological Society,' and wrote frequently in the 'Edinburgh,' 'Westminster,' and 'Quarterly' Reviews, and in the 'London' and 'New Monthly' Magazines.

Although unable to follow up the practice of his profession, Dr. MacCulloch never lost sight of it, the proofs of which we have in two elaborate works which appeared in 1827 and 1828. The first is entitled 'Malaria, an Essay on the Production and Propagation of this Poison, and on the Nature and Localities of the Places by which it is produced,' &c., 1 vol. 8vo, London. The second is 'An Essay on the Remittent and Intermittent Diseases, including generally Marsh Fever and Neuralgia,' &c., in 2 vols. 8vo, London. He appears to be the first who referred a large list of disorders, hitherto deemed anomalous, and which appear to have nothing in common with one another, to their true source—the poison of the malaria.

Dr. MacCulloch's writings contain internal evidence that they must have resulted from deep thought, based on an intimate knowledge of the subjects he treated of. The acquisition of this knowledge was gained by intense study, aided by a wonderfully retentive memory. The variety of his acquirements was not less remarkable than their extent. Allusion has been already made to his knowledge of medicine, geology, mineralogy, chemistry, and mathematics. He was also well acquainted with theology, astronomy, zoology, botany, physics, and the mechanical arts. He was skilled in architecture. He drew well, and has left an immense number of drawings. He was a good musician, and his musical compositions show that he was conversant with the theory as well as the practice of the science. His accomplishments, as they are called, were cultivated at times which many persons pass

without employment. His drawings were done while others were employed in walking or riding. His flowers and herbs were examined, dried, and painted before breakfast in the long summer mornings. When he used to practise music, he did so during the twilight hours. In short, no portion of his time was unoccupied. And the magnitude of his labours appears still more remarkable from the fact, that for many years he was afflicted most severely by the effects of malaria.

He completed in 1830 a work entitled 'Proofs and Illustrations of the Attributes of God, from the Facts and Laws of the Physical Universe; being the Foundation of Natural and Revealed Religion.' It was intended for publication in the following year, but its appearance was delayed by the announcement of the Bridgewater Treatises. In obedience to his last will, it was published in 1837 in 3 vols. 8vo. Many papers on various subjects however remain unpublished.

He married, in the summer of 1835, Miss White. He was with her in Cornwall, on a visit to an old friend, when the accident occurred which led to his death on the 21st of August 1835. He was thrown out of a pony phaeton, by which, in addition to other injuries, his right leg was so shattered that amputation became necessary. He only survived the operation a few hours. He was buried in the churchyard of Gulval, a village near Penzance, in which his family had at one time resided.

Dr. MacCulloch was Fellow of the Royal, Linnæan, and Geological societies, and at one time vice-president of the last. In 1820 he was appointed physician-in-ordinary to Prince Leopold of Saxe-Coburg. For some years, and till his death, he filled the situation of lecturer on chemistry and geology at the East India Company's Military Establishment at Addiscombe.

MACCULLOCH, JOHN RAMSAY, was born about 1789 in the district of Galloway, Scotland. He became a contributor to 'The Sootaman' Edinburgh newspaper, soon after its commencement, and was afterwards the editor for about two years. He also became a regular contributor to the 'Edinburgh Review.' He is the author of several works on political economy, and various branches of public administration, all of which are distinguished by philosophical views, clearness of statement and argument, liberal principles, and practical good sense. He has also published some very useful compilations, especially a 'Dictionary of Commerce,' and a 'Dictionary of Geography.' The intrinsic and permanent value of all these works is best proved by the number of editions which the public demand has called forth. Mr. MacCulloch occupies the important post of Comptroller of the Stationery Office, and receives a pension of 200*l.* a year for his services to literature.

The following is a list of Mr. MacCulloch's works:—'A Discourse on the Rise, Progress, Peculiar Objects, and Importance of Political Economy, containing an Outline of a Course of Lectures on the Principles and Doctrines of that Science,' 8vo, 1825; 'The Principles of Political Economy; with some Inquiries respecting their Application, and a Sketch of the Rise and Progress of the Sciences,' 8vo, Edinburgh, 1825; 4th edit. 1849. 'Statements illustrative of the Policy and probable Consequences of the proposed Repeal of the existing Corn-Laws, and the Imposition in their stead of a moderate Fixed Duty on Foreign Corn,' 8vo, 1841; 'A Treatise on the Principles and Practical Influence of Taxation and the Funding System,' 8vo, 1845; 'The Literature of Political Economy: a Classified Catalogue of Select Publications in the different Departments of that Science, with Historical, Critical, and Biographical Notices,' 8vo, 1845; 'A Treatise on the Succession to Property vacant by Death, including Inquiries into the Influence of Primogeniture, Entails, Compulsory Partition, Foundations, &c., over the Public Interest,' 8vo, 1848; 'A Treatise on the Circumstances that determine the Rate of Wages and the Condition of the Labouring Classes,' post 8vo, 1851; 'A Dictionary, Practical, Theoretical, and Historical, of Commerce and Commercial Navigation, illustrated with Maps and Plans,' 8vo, 2nd edit. 1834, republished several times, with improvements and additions in one volume. 'A Statistical Account of the British Empire, exhibiting its Extent, Physical Capacities, Population, Industry, and Civil and Religious Institutions,' 2 vols. 8vo, of which several editions have been published. 'A Dictionary, Geographical, Statistical, and Historical, of the various Countries, Places, and principal Natural Objects in the World, illustrated with Maps,' 2 thick and closely-printed vols. 8vo. This work, originally published in numbers, and completed in 1842, was republished with additions, in 1846, with a supplement in 1849, and a new edition in 1856. 'Smith's Wealth of Nations, with a Life of the Author, Notes, and Supplemental Dissertations,' 8vo, 2nd edit. 1838, 4th edit. 1850. 'A Select Collection of Early English Tracts on Commerce,' printed by the Political Economy Club of London for private distribution, from the originals supplied by Mr. MacCulloch, who also wrote the Preface. [SUPP.]

MACDIARMID, JOHN, was born about 1789 in Edinburgh, where he received his early education, partly at the common schools and partly at the university. He began his career as a clerk in a manufacturing establishment, whence he removed to the Commercial Bank, where for a few years he discharged highly responsible duties. While so engaged he ceased not to pay attention to his literary studies, was occasionally amanuensis to Professor Playfair, contributed poetry to the 'Scots' Magazine, and was an active member of a debating society called 'The Forum.' In January 1817 he became editor of the 'Dumfries Courier,' of which he afterwards became the proprietor. It

was in this position that Mr. MacDiarmid chiefly distinguished himself. He raised the character of the provincial press by introducing originality and taste into the conduct of it, his newspaper becoming highly successful, and a model for others. Mr. MacDiarmid had a partiality for natural history, and he was accustomed to observe and record the abnormal specimens which occurred; but though a laugh was sometimes raised at his accounts of enormous gooseberries or marvellous turnips, it is not known that he ever wilfully exaggerated. In addition, he drew attention to the antiquities and natural beauties of Dumfriesshire, and the adjacent counties of Kirkcudbright and Wigton, not only in the newspaper, but by separate publications, 'The History of Dumfries,' 'The Guide to Moffat,' &c. His other works were—'Life of Cowper,' published in 1817; a 'Life of William Nicholson, the Galloway Poet;' 'Sketches of Nature,' 'The Scrap-Book,' &c. After conducting the paper with extraordinary vigour and fertility, he died on November 12, 1852.

MACDONALD, ANDREW, an unfortunate man of letters, furnishes the theme for one of the most affecting passages in Disraeli's 'Calamities of Authors.' He was born about 1755, and was the son of a gardener in Leith. After having been educated in the University of Edinburgh, he took orders in the Scottish Episcopal Church, and in 1777 became pastor of a congregation in Glasgow. In 1782 he published 'Velina, a Poetical Fragment,' in Spenser's stanza. This volume was succeeded by a novel called 'The Independent;' and afterwards a tragedy of his, called 'Vimonda,' was played with success in the theatre of Edinburgh, with a prologue written by Henry Mackenzie. Becoming tired of a charge very ill remunerated, and being encouraged by the reception of his play, he resigned his place, and came to Edinburgh; first however marrying the servant-maid of the house he had lodged in, and then living for a short time very extravagantly. He next removed to London, where in 1787 his tragedy was brought on the stage by Colman with much pomp and very considerable approbation. But on August 22, 1790, he died in his lodgings, Kentish Town, leaving his wife and child in indigence. A volume of his sermons was published in 1790; and a volume of poems, including 'Vimonda' and three other plays, appeared in 1791. His dramatic genius cannot be rated high, but he possessed no inconsiderable power both of poetic fancy and of expression. There is a good deal of vigour in some of his light poems, written in London, in the manner of Peter Pindar.

MACDONALD, ETIENNE-JACQUES-JOSEPH-ALEXANDRE, Duke of Tarentum and Marshal of France, was born on the 17th of September 1765, at Sancerre in the department of Cher, though some authorities make Sedan the place of his birth. He was descended from a Scotch family, which, on account of its participation in the rebellion of 1745, was compelled to take refuge in France. In 1784 he entered the army as a lieutenant in the legion of Maillebois, and afterwards joined the regiment of Dillon, chiefly composed of Scotch and Irish, in the French service. His military talents procured him a place at the commencement of hostilities on the staff of General Dumouriez, and he rose to the rank of captain after the battle of Jemmappes. He served in the campaign of the Low Countries under General Pichegru, and distinguished himself by the passage of the Waal on the ice, under a severe fire from the batteries of Nimeguen, by which exploit the Dutch fleet was captured. Having risen to the rank of General of Division, he commanded in 1796 at Düsseldorf and Cologne. He then joined the army of the Rhine, and afterwards that of Italy; and when in 1798 the French became masters of Rome, Macdonald was appointed governor of that city. On the approach of General Mack he was obliged to abandon Rome, and his army was attacked by the enemy at Otricoli; the Austrians however were defeated, and he was enabled to regain possession of Rome. He was afterwards sent by the French government against Naples, and when compelled to retire before the superior force of Suvarov, he saved his army, and reconducted it to France by a retreat in which he displayed considerable skill. [SUVAROV.]

Macdonald had command at Versailles during the period of the revolution of the 18th Brumaire. In 1800 he was appointed commander-in-chief of the army of reserve in Switzerland. His celebrated passage of the Splügen, the dangers and difficulties which he surmounted, the persevering ability which he displayed, have rendered his name greatly celebrated in the annals of warfare. There are indeed but two events recorded in history to which this memorable exploit can be compared—the passage of Hannibal over the Alps, and that of Napoleon I. over the great St. Bernard. In March 1802 he was appointed French ambassador at the court of Copenhagen; and on his return to Paris he was created Grand Officer of the Legion of Honour. He afterwards remained some years without employment, on account of the free expression of his sentiments with respect to the conduct of the first consul towards General Moreau. [BONAPARTE, NAPOLEON I.; MOREAU.] It was not until 1809 that he was recalled to military service, when the command of a division of the army of Italy under Eugene Beauharnais was given to him by the emperor. Macdonald on this occasion made a noble use of the opportunity of renewing his military reputation: The troops under his orders entered Styria; he compelled the Austrian general Meerfeldt to capitulate at Laybach (May 22, 1809); and he shared the glories of the victory of Raab. He was present on the 6th of July at the famous battle of Wagram; the important duty of forcing the enemy's centre, which

was defended by 200 pieces of cannon, was committed to him, and he executed this critical movement with consummate skill and bravery, but with immense loss. On the morning after this great and sanguinary engagement, Napoleon, as he passed by Macdonald, stopped, and, holding out his hand as a pledge of their reconciliation, paid him a just tribute of praise for his share in the victory, and as an earnest of his admiration presented him with the marshal's staff.

He was afterwards appointed Governor of Gratz, where by the strict discipline he maintained among his troops he so conciliated the esteem of the inhabitants, that on his leaving the town they begged his acceptance of a most valuable gift of jewels, intended as a present to one of his daughters who was about to be married. This gift however he refused, and added that the best proof of their gratitude towards him would be shown by their care of 300 sick soldiers whom he was obliged to leave behind him. In April 1810 Macdonald returned to Paris, and was created Duke of Tarentum, and appointed to the command in Catalonia of the corps of Marshal Augereau, who was recalled. [AUGEREAU.] His conduct in Spain did not add to his military reputation. On one occasion indeed he was engaged in an enterprise which has tarnished the glory of his previous exploits. After the fall of Tortosa (March 29, 1811), he was attacked on his march to Barcelona by the Spanish general Sarafeld, and his troops met with a determined opposition on the bridge of Manresa, when they forced their way through the town, whose inhabitants offered them no resistance, and wreaked their vengeance upon it by setting fire to its buildings: 700 houses and two large hospitals were thus destroyed, and Macdonald, who witnessed the conflagration, made no efforts to put a stop to it, and offered no assistance to the sufferers. This atrocious and wholly unnecessary cruelty was visited by universal indignation, and rekindled in all its vigour that guerilla warfare which proved so harassing in its effects and so important in its ultimate results. In 1812 Macdonald accompanied Napoleon in the expedition to Russia, with the tenth corps of the army under his command. In the Saxon campaign of 1813 he distinguished himself at the battles of Bautzen and Lützen. In that of Katabach (August 29, 1813) he met with a severe reverse. In direct violation of Napoleon's orders, he imprudently advanced against Marshal Blücher, who was at the head of an army very superior in numbers to his own, which was imprudently scattered over a space of thirty miles from Liegnitz to Schoenen; so that when attacked on his centre and his left by the concentrated masses of the Prussians he had no adequate force at hand to arrest the onset of the enemy. The result of this engagement was the loss of one of his divisions, that commanded by Puthod, 100 officers, including Puthod himself and all his staff; 3000 soldiers became prisoners; twelve pieces of artillery also fell into the hands of the enemy. At the great and disastrous battle of Leipzig, more fortunate than the illustrious Poniatowsky, he was enabled in the retreat to swim safely across the Elster.

In 1814 Marshal Macdonald constantly adhered to the declining fortune of Napoleon; he also warmly exerted himself with the allies to obtain favourable terms for the emperor and his family. He was with him at Fontainebleau, where Napoleon expressed to him his regret at not having before appreciated his value, and presented him with a splendid Turkish sabre, the gift of Ibrahim Bey. On the first restoration of the Bourbons, Macdonald was called to the Chamber of Peers, where he proposed without success several measures of justice towards the returned emigrants and the veterans of Napoleon's army. When his former chief returned from Elba, this marshal was solicited to accept a command, but refused; and, proceeding to Lyon to join the Count d'Artois, afterwards Charles X., he endeavoured, though fruitlessly, to induce the troops to remain faithful to the Bourbon cause. On his failure he returned to Paris, and when Napoleon approached that city he accompanied to the frontier the fugitive king (March 20, 1815). It is however stated by some that he came back to Paris, and there performed duty as a simple soldier in the national guard.

On the second restoration of the Bourbons he was named Chancellor of the Legion of Honour, which office he retained till 1831. He likewise received the appointment of Governor of the Twenty-first Military Division, and that of Major-General of the Royal Guard. The rest of Macdonald's life appears to have been chiefly passed in tranquil occupations on his estates. He visited Scotland, where he showed much kindness to some relatives whom he found in the Highlands in humble circumstances. He died at Paris on the 24th of September 1840.

*MACDONALD, LAURENCE. This distinguished sculptor is a native of Scotland, and received his early artistic education in the schools of the Royal Academy, but settled many years ago in Rome, where he still resides, and where he divided with Gibson the admiration and the commissions of the British patrons of art. Like Gibson, he is a thorough classicist in taste; but though, like him, he takes all his original works from the mythology of Greece and Rome, Mr. Macdonald has obtained a larger share of celebrity and profit from his portrait busts than from his poetic statues. The character of his original works may be gathered from the titles of a few of those which he has executed in marble:—'Andromeda,' executed in 1842 for the Marquis of Abercorn; 'Hyacinthus;' 'Ulysses,' a noble figure of the heroic size, executed for Sir Arthur Brooke, and one of

Macdonald's finest works; 'Eurydice,' 'Arethusa,' 'A Bacchante,' &c. For the most part they consist of single figures, and are characterised by classic beauty and refinement of style, by graceful modelling, serenity of expression, admirably-arranged draperies, and faultlessness of pose and proportion; but there is seldom seen any lofty flight beyond the regions of classic conventionalism. In his busts Mr. Macdonald always gives as much dignity to the countenance as it is capable of receiving without endangering the likeness; and in his female heads he is especially fortunate in combining with the elevation of style a pleasing air of ease and refinement. In the Crystal Palace are casts of several of his busts, and of his 'Ulysses' and 'Andromeda.'

*MACDOWELL, PATRICK, R.A., was born in Belfast, Ireland, on the 12th of August 1799. His father, a tradesman in that town, died while his son was yet an infant, leaving his wife in very straitened circumstances. When about eight years old the boy was sent to a school in Belfast kept by an engraver named Gordon, who encouraged his early fondness for drawing, and furnished him with prints to copy. Here he remained till he was twelve years old, when his mother removed to England, and placed him with a clergyman in Hampshire. At the end of two years he was apprenticed to a coach-maker in London, who becoming insolvent, young MacDowell's indentures were cancelled after he had been four years and a half at this uncongenial occupation. He now took lodgings in the house of a French sculptor named Chenu, and began to employ his idle hours in sketching from the various plaster casts by which he was surrounded, and soon made strenuous efforts to acquire a knowledge of the sculptor's art. After he left these lodgings he continued to draw with great diligence, and to model portions of the human form. At length he ventured to make a reduced copy of a whole figure—a Venus by Donatelli—which, when he had completed, he carried to Chenu, who was so well pleased with it as to become its purchaser. The young student now set to work with redoubled zeal. Other models were produced, and other purchasers found. At length he was persuaded to become a competitor for the execution of a monument proposed to be raised to the memory of Major Cartwright, and his model was chosen. Eventually, the sum subscribed proving inadequate for his design, another sculptor was employed; but the model was the means of introducing Mr. MacDowell to the widow of Major Cartwright, who, with other members of the family, became active and zealous promoters of the young sculptor's interests.

He now began to receive commissions for busts, and some of those he executed obtained places in the exhibitions of the Royal Academy. When not thus engaged he turned to ideal subjects. "The first group I attempted—and I shall never forget the pleasure I felt while doing it," Mr. MacDowell writes in a graceful autobiographical sketch contributed to the 'Art-Journal' for January 1850,—"was from Moore's 'Loves of the Angels,' the figures about three feet nine inches high. It is now in the possession of George Davison, Esq., of Belfast. My next work was a group from Ovid, of 'Cephalus and Procris.' I was commissioned to execute this in marble for E. S. Cooper, Esq., member for Sligo. After that I modelled a group, life-size, of a 'Bacchus and Satyr'; I then commenced a model of a 'Girl Reading,' which when finished I sent to the exhibition, which was the first exhibition in the new Academy in Trafalgar-square."

This figure led to an interview with Sir James Emerson Tennant, who asked the young artist the name of his master. "I never studied under any one," was the reply, "but was apprenticed to a coach-maker." Finding, on a little further conversation, that they were not merely countrymen, but fellow-townsmen, Sir James became still more interested in his young acquaintance, gave him a commission for busts of himself and Lady Tennant, and introduced him to his friend W. T. Beaumont, Esq., M.P. for Northamptonshire, who, with characteristic impetuosity, at once gave MacDowell commissions for the execution of his model of the 'Girl Reading' in marble, for two large groups in marble from any subject he chose, and at the same time stipulated that he should do nothing for any one else for three years.

The marble of the 'Girl Reading' was exhibited in 1838, and excited general admiration; a duplicate was executed for the Earl of Ellesmere. In 1840 Mr. MacDowell exhibited at the Royal Academy a statue of a 'Girl going to Bathe,' which he executed in marble, and exhibited in the following year, along with a statue entitled 'Prayer;' and he was (November 1841) elected A.R.A. He was now urged to visit Italy by Mr. Beaumont, who undertook to supply ample funds. He remained abroad eight months, and on his return completed for Mr. Beaumont his 'Prayer,' exhibited in 1842; his large marble group 'Love Triumphant,' exhibited in 1844; 'Cupid,' 1845; 'Early Sorrow,' 1847, &c. In 1846 he was elected R.A., and the same year he exhibited his statue of Viscount Exmouth, for Greenwich Hospital. Among the more important of his subsequent works are his 'Virgin and her Daughter' 1847; 'Cupid and Psyche,' and 'Eve,' 1849; a bronze statue of the Earl of Warren, for the New Palace at Westminster, and 'Psyche,' 1850; 'The Slumbering Student,' 1851; 'Love in Idleness,' 1852; 'The Day Dream,' 1853; and 'The First Thorn in Life,' and a bronze statue erected in Belfast of the late Earl of Belfast, 1856. He has also executed a large number of portrait busts.

The works of Mr. MacDowell exhibit little of the appearance of a self-taught hand. While free from all servile imitation of the antique, they yet evince a careful study of classic art, and they are executed

with great mastery over the chisel. What chiefly characterises them is a quiet and graceful poetic spirit. His female forms are always beautiful, and their faces almost always animated with the true sentiment of the character they are intended to impersonate. His ideal male figures are perhaps not equal to his female, but some of them are of a high order of merit.

MACEDO, JOSE AGOSTINHO DE, a Portuguese poet and miscellaneous writer of considerable celebrity, was a native of the city of Evora. The date of his birth was probably not later than 1770, as he speaks of his didactic poem of 'Meditation' as having been written during the progress of the French Revolution, and a poem of that nature is not likely to have been commenced before the age of twenty. He became not only a churchman but an Augustine monk, but he afterwards obtained a release from his monastic vows. In 1810 he was chaplain to the Prince Regent of Portugal, and was one of the most popular preachers in Lisbon. In that year he issued a pamphlet entitled 'Os Sebastianistas,' directed against one of the most singular delusions that has ever prevailed outside of the walls of a lunatic hospital. When King Sebastian of Portugal fell in 1578 in Morocco at the battle of Alcazar, it was natural enough that many of his subjects at home, whom the unexpected news struck like a thunderbolt, should refuse to give credit to the truth of the distant calamity, which placed Portugal in the hands of the Spaniards, and should still hope year after year to see the king come to enjoy his own again; but it might have been confidently supposed that this belief would expire with the last of that generation. Not only however throughout the 17th century but also through the 18th there were still persons in Portugal who lived in hopes of Sebastian's return, and when Napoleon's invasion took place, the belief suddenly obtained a large accession of followers, who looked for their deliverance from the oppressor not at the hands of Lord Wellington, but of King Sebastian returning to Portugal from either Heaven or Morocco, some two hundred and twenty years after his disappearance. Macedo's pamphlet was intended to prove that these 'Sebastianists' must be bad citizens and bad Christians; but the tone he adopted was somewhat intemperate, and he was met by replies to show that several Sebastianists were honest and respectable lunatics. The general character of his political writings was violent, and he was especially bitter against Freemasons, who may possibly be a different body in Portugal from what they are in England. For some years he conducted the official 'Gazette' of Lisbon, and he also at one time issued a periodical entitled 'The Trumpet of the Last Judgment.' He warmly espoused the cause of Don Miguel against Don Pedro, and one of his last productions was a 'Refutation of the monstrous and revolutionary Pamphlet published in London (by Midosi) entitled Who is the legitimate King of Portugal?' Lisbon, 1828, 8vo. He died at Lisbon in September 1831, it has been said of mortification at the suppression of one of his pamphlets by the authorities.

It is as a poet and critic that the name of Macedo is most respectable. He had the moral courage to point out to reprobation some of the faults of Camoens, and for this he has been censured, almost as if guilty of some act of moral obliquity, not only by Portuguese, but by French and German critics. One of the most celebrated passages in the 'Luciad' is that in which Vasco de Gama, when he is labouring round the Cape of Storms, is encountered by the spirit of the cape, who on being questioned as to who and what he is, relates his history. Strange to say, the poet puts it in his mouth that he was unknown "to Strabo, Ptolemy, and the other ancient geographers," and some other parts of his oration are almost equally infelicitous. Many of those that are more poetic are shown by Macedo to have been borrowed from the Italian poets, to whom Camoens was largely indebted, and he also points out that in other passages generally, Camoens had followed much too closely the prose narrative of the historian De Barros. In the same year, 1811, in which Macedo's 'Reflections on the episode of Adamastor in the Luciad' appeared, he had the hardihood to publish an epic poem, entitled 'Gama,' in which he himself attempted to sing the discovery of India. A remodelling of this poem under the title of 'O Oriente' ('The Orient') appeared in 1814, and reached a second edition in 1827. In spite of the assaults to which it was subjected from the offended admirers of Camoens, it has stood its ground as a work of considerable merit, and as the finest Portuguese epic of recent times. A didactic poem entitled 'A Meditacao' ('Meditation'), is however considered Macedo's masterpiece, and is spoken of in terms of enthusiasm by the best Portuguese critics, Almeida Garrett included. Another poem entitled 'Newton,' dedicated to the glory of the great English philosopher, is of a very inferior cast, and is chiefly remarkable for the terms of intense admiration in which the writer speaks of the glories of England. A translation of Horace, a collection of poems entitled 'A Lyra Anacreontica,' and a tragedy entitled 'Branca de Rossia,' are the principal remaining works of Macedo.

MACER, ÆMILIUS, a Roman jurist, who lived under the Emperor Alexander Severus, or shortly after his time. He was either a contemporary of Ulpianus, or wrote after Ulpianus, for he cites him several times. There are 275 excerpts from Macer in the Digest. His works mentioned in the Florentine Index are—two books on Military matters, two on Publica or Publica Judicia, two on the Officium Præsidis, two on the *eiectio* or *Vicesima hereditatum*, and two on Appellationes. According to Priscian he also wrote *Annales*.

MACGILLIVRAY, WILLIAM, a distinguished Scotch naturalist. He was born in the Isle of Harris, and early acquired a taste for natural history, and having gone to reside in Edinburgh, became the assistant of Professor Jameson in the Natural History and Geological Museum of the University. He was afterwards appointed to the position of Conservator of the Museum of the Royal College of Surgeons in Edinburgh. In these positions he had extensive opportunities of studying the specimens and preparations which were committed to his charge, and he seems to have neglected none of the rare opportunities which presented themselves for adding to his store of knowledge. He did not however confine himself to the museum, for he was in the strict sense of the word a lover of nature, and studied natural history extensively in the field. Nor did he confine himself to one department—minerals, plants, and animals, all laid claim to his attention, and he possessed a sufficient knowledge of each to make considerable contributions to the branches of science which contemplate their study. On account of his extensive knowledge of natural history the University of Aberdeen bestowed upon him the degree of LL.D., and subsequently he was appointed Professor of Civil and Natural History in Marischal College, Aberdeen. Here he cultivated natural history with great ardour, and wrote some of his most valuable works. He died at Aberdeen on the 5th of September 1852.

Dr. Macgillivray published various papers on natural history subjects in the 'Memoirs of the Wernerian Society,' the 'Edinburgh New Philosophical Journal,' the 'Reports of the British Association,' and the 'Magazine of Zoology and Botany.' He was also the author of several substantive works of great value.

His labours in botany were not so extensive as in other departments of natural history, he nevertheless edited an edition of Withering's 'Arrangement of British Plants,' and published several lists of plants illustrative of the distribution of the British species.

His geological papers were numerous, and he published in 1839 'A Manual of Geology, with a Glossary and Index.'

Of his various works on zoology, his 'History of British Birds,' in three volumes, two of which were published after his death, is undoubtedly the most important. In this work he has displayed great power of observation, with a skill in the description of the habits of birds quite unrivalled. This work is illustrated with sketches drawn by the author, which display very considerable artistic skill. He is also the author of a 'History of British Quadrupeds,' in Jardine's 'Naturalist's Library.' In 1843 he published 'A History of the Molluscous Animals of the counties of Aberdeen, Kincairdine, and Banff.' He also produced a 'Conchologist's Text-Book,' which has gone through a large number of editions.

At the time of his death he had prepared for the press a volume on the 'Natural History of Dee-Side,' which consisted of an account of a personal tour up the valley and among the mountains of Dee-Side. It also contained sketches of the geology, botany, and zoology of the district, with lists of the minerals, plants, and animals of Dee-Side. As this work could hardly be expected to meet with a remunerative sale the family declined to publish it, and the existence of the manuscript having been made known to the Queen of England she generously purchased it of the family, and the work has since been published by her Majesty's command. It forms a handsome octavo volume, illustrated with several woodcuts of the scenery of the district, and contains a carefully executed map of the district of the river Dee, in which the geology of the valley and mountains is laid down. This work was printed for private circulation, and was very liberally presented to the naturalists, natural history societies, and public libraries of Great Britain by His Royal Highness Prince Albert.

Dr. Macgillivray left behind him a large family. His eldest son, Mr. John Macgillivray, accompanied Captain Stanley in the voyage of the Rattlesnake, and published an account of the voyage on his return. He has also published several papers on various departments of natural history.

The following estimate of his character appeared in a notice of his 'British Birds' in the 'Athenæum' for 1852:—

"Dr. Macgillivray was a naturalist, and one of no mean order. Had he confined his attention to a few of the subjects of the vast field over which he laboured with unwearied industry through a long life, he would perhaps have attained a yet higher position as a man of science than that which he reached. Whilst in the fields, on the mountains, or by the sea-shore, he had an eye to every natural object that surrounded him, and the interest with which he regarded them is expressed in the numerous papers and works which he has written on botany, geology, and zoology. Though a list of Dr. Macgillivray's works would alone occupy a large space, yet he was not a man of the closet. Though one of the most diligent of compilers, he was a laborious original investigator. Whilst he lived by natural history as a profession, he pursued it as a science, and in return for the scanty means which it afforded towards the necessities of existence, he rendered a large amount of observation made with great labour and self-sacrifice. Although naturally an amiable man, he has frequently in his works—as is often the case with self-educated men of an ardent character—expressed himself strongly on the views of others, and in this way he made many enemies during his life. Now that the

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grave has closed over him, even those with whom he most differed will look back on his career only to admire."

MACHIARELLI, NICCOLO', was born at Florence in 1469, of an old though not wealthy family of that republic. Having received a liberal education, he was employed in the office of Marcello Adriani, chancellor of the community of Florence, and afterwards, when twenty-nine years of age, he was made secretary of the "Ten," a board entrusted with the management of foreign affairs and diplomatic negotiations. Machiavelli's abilities and penetration being soon perceived by his superiors, he was successively employed on many and some very important missions. The first was in 1498, to Jacopo Appiani, lord of Piombino, for the purpose of engaging him to join the Florentine troops which were besieging Pisa, whilst their general Vitelli was defending the Florentine territory against the Venetians, who, joined to the emigrant partisans of the Medici, were making incursions from the borders of Romagna. In the following year 1499, Machiavelli was sent to Catherine Sforza, countess of Forli, in order to make arrangements with her son Ottaviano to engage as a condottiero in the service of the republic. The instructions given by the Ten to Machiavelli for each of his missions, and his letters or reports to them written during the course of his negotiations, have been published, at least in great part, and they occupy volumes iv. and v. of the 4to edition of his works (Florence, 1782). They are most curious and valuable documents for the history of the times, and they are also most useful for the understanding of Machiavelli's political and historical works which he wrote later in life. Many letters however, and some of great importance, written to or by Machiavelli, remain still inedited. (Valéry, 'Voyages en Italie'; Avenel, three articles on the French translation of the works of Machiavelli by Périer, which appeared in vols. 41 and 42 of the 'Révue Encyclopédique'.)

In 1500 Machiavelli was sent as a commissioner to the Florentine camp before Pisa. He was present at the arrival of a body of French and Swiss auxiliary troops under De Beaumont, sent by Louis XII., who had just reconquered Lombardy and had formed an alliance with Florence. Dissensions however arose between the allies concerning the pay of the auxiliaries. The Swiss mutinied, and insulted Luca degli Albizzi, one of the Florentine commissioners; and the French abandoned the attack against Pisa, throwing all the blame upon the Florentines, and took possession of Pietrasanta, of Massa and Carrara, and other districts belonging either to Florence or its allies. This was an anxious period for Florence, which saw itself entirely at the mercy of France, while it was threatened on the other side by Cesare Borgia, then the terror of central Italy, who, supported by his father Pope Alexander VI., and also by the French, was making himself master of Romagna by force or treachery, and threatening Florence, where he wished to re-establish the Medici. [BORGIA, CESARE.] In July 1500, Machiavelli was despatched to France in order to explain to Louis XII. the untoward occurrences at Pisa, to endeavour to keep the king, or rather his all-powerful minister Cardinal d'Amboise, archbishop of Rouen, in a friendly disposition towards Florence, and thus screen the republic from the ambition of Borgia. This was a very delicate mission. The French king and minister were prejudiced against the Florentines; they had an interest in favouring the Borgias, and they were also instigated against Florence by Trivulzio, Beaumont, and other persons of influence at the French court. Machiavelli's mission to France lasted till January 1501. He followed the French court to Melun, Blois, Nantes, and other places, and by dint of much skilful management, of fair promises and professions, and of timely suggestions, he left Louis better disposed towards Florence than he had found him, and made him watchful and jealous of the movements of Cesare Borgia. This jealousy of the French king proved the salvation of the republic a few months after, when the ferocious and unprincipled Borgia entered Tuscany with 8000 men, and encamped a few miles from Florence. The citizens showed firmness, and in the meantime letters came from the French king forbidding Borgia from molesting the republic. A convention was concluded in May 1501, between Florence and Borgia, by which the latter, after receiving a sum of money, went his way to Piombino, and left the Florentine territory after committing many depredations. But in the following year Borgia, having returned to Romagna, drove away Guidobaldo, duke of Urbino, and took possession of Camerino, whose lord Giulio Varano, he caused to be strangled with his three young sons, while his subordinate Vitellozzo Vitelli supported the revolt of Arezzo, Cortona, the Val di Chiana, and other districts against Florence, and in favour of the Medici. Here again the French interfered, and Vitelli, who began to be alarmed at the cruelty of Borgia, entered into an agreement with the French and with Florence, by which Arezzo and other towns were restored in August 1502. On this occasion Machiavelli, being requested by the government, wrote his opinion concerning the manner in which the revolted districts ought to be treated: "Sul metodo di trattare i popoli di Val di Chiana." Quoting the opinion of L. Furius Camillus after the subjugation of Latium, and the conduct of the Roman senate towards the Latin cities, he advised moderation in the present instance, except towards Arezzo, which he compared to Veitru, and advised to be treated accordingly.

In September of the same year, 1502, the Florentines, alarmed at the dangers by which they were encompassed, saw the necessity of

giving greater stability to their executive, by appointing a gonfaloniere perpetuo, a kind of dictator for life. They chose for this office Piero Soderini, a man upright and disinterested, and without children, and therefore less likely to excite suspicions or jealousy. About the same time Machiavelli was sent on a mission to Duke Valentino, the formidable Borgia, who was then at Imola in Romagna. Borgia had just returned from Lombardy, from an interview with Louis XII, in which he endeavoured to clear himself from the charge of having countenanced the insurrection against Florence, and moreover to obtain assistance from the French king for the purpose of subduing Bologna, which he intended to make the capital of his duchy.

During his absence in Lombardy, his own friends and former colleagues, Vitellozzo Vitelli, Baglioni of Perugia, the Orsini, and Oliverotto da Fermo, alarmed at the increasing ambition and cruelty of Borgia, determined to forsake him, and entered into a secret league with Bentivoglio of Bologna and Petrucci of Siena, who were his declared enemies. At the same time they invited the Florentines to join them. But as Borgia was protected by France, whose displeasure the Florentines were afraid of incurring, they sent Machiavelli to make professions of friendship to Borgia, and at the same time to watch his movements, to discover his real intentions (which was not an easy thing, for Borgia was the closest man of the age), and to obtain something in return for their friendship. The account of this mission is extremely curious. There was deep dissimulation on both sides: Borgia hated Florence as much as the Florentines hated him; but they were both kept in check by the fear of France, and both Borgia and Machiavelli made the fairest and apparently most candid professions towards each other. Borgia even assumed a confidential tone, and began to tell Machiavelli of the treachery of his former friends; he added that he knew how to deal with them, and was only waiting for his own time; he also expatiated on his well-disciplined forces, his artillery, and the assistance he expected from France; and all this in order to persuade the Florentines of the great value of his friendship, and that they should give him a condotta, that is to say, the chief command in their army. Borgia however had to do with a negotiator who, though young, was a match for him. "I answered," says Machiavelli, in the 21st letter of that mission, "that his excellency the duke must not be compared to the generality of other Italian lords, but that he must be considered as a new potentate in Italy, with whom it is more fit and becoming to make a treaty of alliance than a mere condotta or mercenary convention. And I added that as alliances are maintained by arms, which are the only binding security for either party, your lordships (the magistrates of Florence) could not see what security there would be for them if three-fourths or three-fifths of your forces were to be in the hands of the duke." Still the negotiations went on about the condotta, whilst Borgia was meditating another stroke of his usual policy. Machiavelli had a foretaste of it at Cesena, where a certain Rimino, a confidential agent of Borgia, and, as such, hateful to the people, was suddenly arrested by order of his master, and the next morning (on the 26th of December) was found in the middle of the square cut into two pieces: "Such," says Machiavelli, "has been the duke's pleasure, for he wishes to show that he can do and undo his own men as he thinks proper." On the last day of December, Borgia, followed by Machiavelli, marched with his troops to Sinigaglia, where the Orsini, Vitellozzo, and Oliverotto were waiting for him, to have a conference and settle matters. As soon as his troops had entered the town he arrested those chiefs, strangled two of them that very night, and kept the Orsini in prison until he heard that his father, the pope, had secured the person of their relative Cardinal Orsini at Rome, after which they also were put to death. On that very night Borgia sent for Machiavelli, and said that he had done a great service to Florence in ridding the world of those men who were the sowers of discord. He then expressed his wish to attack Siena and revenge himself on Petrucci; but the Florentines, being cautioned by Machiavelli, took measures to thwart his plans, and Petrucci was saved. Machiavelli returned to Florence in January 1503, after three eventful months passed in the court and camp of Borgia, which was the most complete school of that policy which he afterwards illustrated in his treatise 'Del Principe.' His letters (fifty-two in number) written during that mission have a certain dramatic character which awakens feelings of surprise, terror, and intense curiosity. Machiavelli wrote also a detached report of the Sinigaglia tragedy: 'Descrizione del modo tenuto dal Duca Valentino per ammazzare Vitellozzo Vitelli, Oliverotto da Fermo, il Sigr. Pagolo e il Duca di Gravina Orsini.' He obtained one thing from Borgia by this mission, a free passage through Romagna to all Florentine travellers and merchants, and their goods and other property.

In August of that same year 1503, Alexander VI. died, and his successor, Pius III., died a few days after. A new conclave being assembled in October, the Florentines sent Machiavelli to Rome, where he was present at the election of Julius II., and soon after witnessed the fall of Cesare Borgia, who was arrested at Ostia by order of the pope, and all his ill-gotten dominions were taken from him. His troops, in passing through Tuscany, were disarmed and disbanded agreeably to Machiavelli's secret advice.

In January, 1504, Machiavelli was sent to France to rouse Louis XII. to the danger threatening both Florence and the state of Milan from

the Spaniards, who were advancing from Naples towards North Italy. The truce between France and Spain put an end to this mission. After several minor missions to Piombino, to Baglioni of Perugia, Petrucci of Siena, and the Duke of Mantua, Machiavelli was sent, in August 1506, to Pope Julius II., whom he met on his march to dispossess Baglioni of Perugia and Bentivoglio of Bologna, whither the Florentine envoy followed him, and returned in October. ('Opere di Machiavelli: Legazione seconda alla Corte di Roma.') He then wrote 'Provisione per istituire Milizie Nazionali nella Repubblica Fiorentina.' He had always blamed the employment of mercenary troops and condottieri, which was an old custom of the Florentines.

In December 1507, Machiavelli was sent to the Emperor Maximilian in Germany, who had signified his intention of going to Italy to be crowned, and had demanded money of the Florentines. He proceeded by Geneva and Constance, where, finding that the emperor had moved southwards by the Tyrol, he followed him to Bolzano. The Venetians however opposed the passage of Maximilian, and Machiavelli returned to Florence in June 1508. On his return he wrote several reports on the affairs of Germany, besides the letters which he had sent home during his mission. 'Rapporto sulle cose di La Magna;' 'Discorso sopra le cose dell' Alemagna;' 'Ritratti di Lamagna.' In February 1509, he was sent to the camp before Pisa, which was again besieged by the Florentines, and he thence addressed a report on the state of affairs 'Discorso fatto al Magistrato dei Dieci sulle cose di Pisa.' In June of that year Pisa surrendered, through famine.

In July 1510 Machiavelli was sent to France a third time. The Cardinal d'Amboise was lately dead. The object of this mission was to encourage the French court to maintain the alliance with the pope and the emperor against the Venetians (the league of Cambrai), and to induce Louis to prevent the Swiss from enlisting in great numbers in the service of the pope, for fear that Julius, feeling himself independent, should take some new whim into his head. And this in reality happened soon after; for, while Machiavelli was in France, Julius formed a league to drive the French out of Italy. The letters of this mission are very important. The audiences of Louis to Machiavelli, and the conferences of the latter with the cardinal of Paris, the chancellor of France, and others, and his reflections on the pope, on the projects of Louis, on the proposal made by the Emperor Maximilian to Louis, of dividing Italy between them, which Louis refused to accede to, are extremely interesting. Machiavelli returned to Florence in September 1510, having consolidated the alliance of Florence with France.

On his return he wrote his second 'Decennale,' or short chronicle, in terza rima. The first 'Decennale' went as far as 1504, after the fall of the Borgias. The second 'Decennale' comes down only to the year 1510, but Machiavelli intended to complete it till 1514. In September 1511 he was sent again to France, concerning the council which assembled at Pisa, by order of Louis XII., to try and depose Pope Julius, which council however broke up without effecting anything. Machiavelli fell ill, and soon returned home. In 1512 the battle of Ravenna was fought, Gaston de Foix was killed, and the French lost Italy. Julius, who was irritated against Florence for having sided with the French, engaged the Spanish viceroy of Naples to send a body of troops against it, and re-establish the Medici by force. The catastrophe took place soon after.

In September 1512, when Giuliano and Giovanni de' Medici, the sons of Lorenzo, re-entered Florence by means of the Spanish infantry, and overthrew the popular government, the gonfaloniere Soderini made his escape, and the secretary Machiavelli, with others of the popular party, was dismissed from office, and banished for a time from the city. In the following year a conspiracy was discovered against the Medici, in which Machiavelli was accused of having participated; being arrested in February 1513, he was put to the torture, which was the usual means then employed under all the governments of Florence and of Italy, of examining persons accused of state crimes. He however maintained that he had nothing to confess. From his prison of Le Stinche he wrote a sonnet to Giuliano de' Medici, who was then governor of Florence, his brother Giovanni having gone to the conclave at Rome, where he was elected pope by the name of Leo X. The sonnet, which is half sad, half humorous, describing his sufferings, his own torture, the annoyance of hearing the screams of the other prisoners, and the threats he had of being hanged, is given by Artaud in his biography, entitled 'Machiavel, son Génie et ses Erreurs,' 2 vols. 8vo, Paris, 1833. He was soon after released, in consequence of a pardon sent from Rome by Leo X. to all those concerned in the conspiracy. Before however the pardon arrived, two of them, Pietro Boscoli and Agostino Capponi, had been executed.

Machiavelli now withdrew for several years from public life, and retired to his country-house at San Casciano, about eight miles from Florence. During this retirement he wrote his discourses upon Livy, his books on the art of war, and his 'Principi.' The book 'Del Principe,' or 'De Principatibus,' for that was the original title, was not intended for publication; it was written by the author for the private perusal first of Giuliano, and then of Lorenzo de' Medici, afterwards duke of Urbino, son of Piero and grandson of Lorenzo the Magnificent, who was appointed by Leo X. governor of Florence, his uncle Giuliano having removed to Rome. Machiavelli, in a letter discovered only in 1810, and addressed to his friend Vettori, then at

Rome, 10th of December 1513, after humorously describing his mode of life in the country, mentions this treatise on which he was then engaged, and tells him that he wishes to show to the Medici "that he had not spent the 15 years in which he had studied the art of government in sleeping or playing, so that they might think of employing a man who had acquired experience at the expense of others;" and he adds, "I wish that these signori Medici would employ me, were it only in rolling a stone. They ought not to doubt my fidelity. My poverty is a testimony of it." These expressions show clearly enough that Machiavelli's object in writing the 'Principe' was to recommend himself to the Medici. All the ingenious surmises of later critics about his wishing to render absolute princes odious to the people, or to induce the Medici, by following his precepts, to render themselves insupportable and thus bring about their own fall and the restoration of the republic, are completely overthrown. Machiavelli saw clearly enough that the Medici were too firmly seated at Florence to be dislodged, and although he was himself partial to a rational system of civil liberty, if consistent with a strong government, he was still more attached to the national honour and independence of his country; and what he dreaded most was, that, through some rash ebullitions of party spirit, foreigners might be enabled to interfere and enslave Florence, as they had enslaved Lombardy and Naples. At the end of his 'Principe' (ch. xxv.) he displays this feeling with great energy, in a passage which explains sufficiently that Machiavelli wrote his 'Principe' to please the Medici and to encourage them in their views of Italian dominion.

Machiavelli says, at the beginning of his treatise (c. 2), that he does not intend to treat of republics, of which he had spoken in former works, nor of hereditary principalities, because these are by precedent and custom firm and secure; but he intends to treat of what he styles mixed principalities; that is to say, where a new ruler or prince takes possession of a country, in which he must necessarily have many enemies. He illustrates, by examples from ancient and modern history, how a new ruler can secure himself in his recently acquired possessions. In the 7th chapter he gives a sketch of the method pursued by Cesare Borgia, whose political art he extols. The 8th chapter treats of those who usurp the government of their own country, and he instances Oliverotto, the petty tyrant of Fermo, who after one year of usurped power fell by the arts of a greater and more able tyrant, Cesare Borgia. The 9th chapter treats of those new princes who, without any criminal violence, but with the consent of their countrymen, have risen to the supreme power. Chapter 10 treats of the strength of the various principalities. Chapter 11 concerns ecclesiastical states, and especially that of Rome. Chapters 12, 13, 14, treat of the military force, mercenary, auxiliary, and native, showing the danger of relying upon the first two species of troops. Chapter 15 treats of the things which bring to princes praise or blame. Chapter 16 of liberality and parsimony. Chapter 17 of cruelty and clemency, and whether it is better to be loved than feared. He says the sovereign should be feared without being hated, and with this view he ought to abstain from touching the women and the property of his subjects; and he repeats, that even in cases of punishment for treason, he ought not to resort to confiscation, "because men sooner forget the death of their father than the loss of their patrimony." The 18th chapter, which has been considered as the most obnoxious, is in answer to the question, "In what manner ought a prince to keep faith?" Machiavelli begins by observing that everybody knows how laudable it is for a prince to keep his faith, and to live with integrity and not to practise craft: but yet, he adds, we have seen in our own times that those princes who have cared little about faith and have known how to deceive mankind have effected great things. There are two ways of ruling, one by the laws and the other by force: the former is proper for men, the other for beasts; but as the former is not always sufficient, one must resort to the second, and adopt the ways both of the lion and of the fox. If all men were good, this lesson were not good; but as they are bad, and would not keep faith with you, you must not keep faith with them. And then he cites the example of Alexander VI., who did nothing else but deceive men, and never thought of any other means, always confirming his promises with the most solemn oaths, and always succeeding in deceiving others. In chapter 19 Machiavelli, among other things, praises the institutions of the kingdom of France at that time; and he approves of the parliament as a check upon the nobility. Chapter 20 speaks of fortresses, of factions, of the balance to be kept between various parties in the state. He says the best fortification for a prince is to be liked by his people. Chapter 21 is entitled, 'How is a Prince to conduct himself in order to acquire reputation?' and the author adduces the example of Ferdinand the Catholic. Chapter 22 treats of the secretaries of princes. 23, That flatterers ought to be shunned. 24, Why and how have the Italian princes lost their states? 25, That fortune has a great share in human affairs, and how we can resist its influence. 26, Exhortation to deliver Italy from the barbarians. Had Machiavelli written his book in the form of a commentary upon history, instead of adopting a didactic style, all that he says would be no more than matter of fact, for it was openly practised in his age, and had been practised long before him. Moral considerations are of course totally out of the question in such a work. But even in its didactic form, most of its precepts were not new. Gilles Colonne (Frater

Egidius Romanus), an Austin friar, preceptor to Philippe le Bel, wrote for the instruction of his pupil a treatise, 'De Regimine Principum,' afterwards printed at Venice in 1473, and translated into Spanish under the title of 'Regimiento de los Principes,' for the instruction of the Infante Don Pedro of Castile. This book was probably before the eyes of Machiavelli when he composed his 'Principe.' Several of the obnoxious principles of that treatise are also found in the 'Memoirs' of Comines, and in the 'Politie' of Aristotle.

The 'Principe' was first published, after Machiavelli's death, at Rome in 1532, with the permission of Clement VII. The 'Legazioni,' or letters of the political missions of Machiavelli, which are the key to his 'Principe,' were not made public till the middle of the last century.

In 1516 Machiavelli wrote his 'Discorsi sulla prima Deca di Tito Livio,' or commentary on the first ten books of Livy, which are still much admired. After the death of Lorenzo de' Medici, in 1519, Cardinal Giulio having become governor of Florence, both he and Leo X. seem to have remembered Machiavelli, and it was at Leo's request that he wrote a 'Discorso sopra Riformare lo stato di Firenze,' which was a plan of a new constitution for that state.

After 1521 Machiavelli was again employed on various missions. He was sent once to Venice, in 1525, and several times to his friend Guicciardini, who was governor, first of Modena, and then of Parma, for the pope. This was the time when Pope Clement VII. and the French were allied against Charles V., and when the Imperial army under Bourbon was threatening to cross the Apennines, no one knew whether to fall upon Tuscany or upon Rome. Machiavelli was sent to Parma to spy their motions. He returned to Florence in May 1527, after Bourbon's army had gone to Rome. Being unwell in the stomach, he took some medicine of his own, upon which he grew worse, and died, after receiving the sacrament, on the 22nd June, at the age of fifty-eight. A letter of one of his sons describes the particulars of his death. He left five children by his wife Marietta Corsini, but little or no fortune. He was buried in the family vault in the church of Santa Croce: but it was only in 1787 that a monument was raised to his memory, through the exertions and liberality of Earl Cowper.

The other works of Machiavelli, not mentioned above, are—'Storie Fiorentine,' which he presented to Clement VII. in 1525, and which came down to the death of Lorenzo the Magnificent, in 1492. They rank among the best works on Italian history. The style of Machiavelli is remarkably nervous, concise, and comprehensive, and very different from that of his contemporary (and, it may be said, continuator) Guicciardini. Machiavelli has left fragments which bring down the history of Florence to 1499; 2, 'La Mandragora' and 'La Clizia,' two comedies; 3, 'L'Asino d'Oro,' an imitation of the 'Golden Ass' of Apuleius; 4, 'Vita di Castruccio Castracani,' incomplete; 5, 'Sommario delle cose di Lucca,' which is a political and statistical account of that republic; 6, 'Sette libri dell'Arte della Guerra,' which were highly esteemed by Frederick the Great of Prussia and other competent judges; 7, 'Discorso se la Lingua di Dante, Boccaccio, e Petrarca, debba chiamarsi Italiana, Toscana, o Fiorentina;' besides minor productions and a multitude of letters. The best editions of his works collectively are those of Florence, 1783, 6 vols. 4to; 1796, 8 vols. 8vo; and 1818, 10 vols. 8vo.

MACHIN, JOHN, succeeded Dr. Torriano as professor of astronomy to Gresham College on the 16th of May 1713. His death is announced in the 'Gentleman's Magazine,' June 7th, 1751, but the date of his birth is unknown. He is the author of a method for determining the quadrature of the circle, by means of the known development of an arc according to the ascending powers of its tangent, which he so modified as to render rapidly convergent. It was however by means of Dr. Halley's method that he computed the ratio of the circumference of the circle to its diameter as far as one hundred places of decimals. In the 'Philosophical Transactions' he wrote—1, A paper 'On the Curve of quickest Descent,' xxx., 1718; 2, 'A Case of Dis-tempered Skin,' xxxvii., 1732; 3, 'Solution of Kepler's Problem,' xl., 1738. Besides the above, he published a pamphlet on the 'Laws of the Moon's Motion according to Gravity,' which was printed at the end of Motte's translation of Newton's 'Principia,' 8vo, 1729.

* MACKAY, CHARLES, was born at Perth, 1812, but removed early to London, where he was educated. In 1830 he was in Brussels, and was there a witness of the events of the revolution, which separated Belgium from Holland. In 1834, after having published a small volume of poems, he became an assistant on the 'Morning Chronicle,' where he continued for several years. In 1844 he was appointed editor of the 'Argus,' a Glasgow newspaper, which situation he resigned in 1847, on occasion of a dispute among the Liberal party as to the choice of a candidate to represent that city in parliament; but while resident there, in 1848, the university bestowed on him the degree of LL.D. In the meantime he had produced several works, and on his return to London devoted himself entirely to literature. In 1846 he published in Glasgow a small work, 'Education of the People, in Letters to Viscount Morpeth.' 'Voices from the Crowd,' a collection of poems, which had first appeared in the 'Daily News;' and 'Scenery and Poetry of the English Lakes,' were published in the same year in London. In 1847 he wrote 'Voices from the Mountains,' a small volume of poems. In 1848 appeared 'Town Lyrics, and other Poems.' In 1849 appeared 'The

Bottle,' a poem to illustrate George Cruikshank's celebrated etchings, with 'The Drunkard,' a supplement. In 1849, in conjunction with Mr. Cooke Taylor, he produced 'The World as it is, a System of Modern Geography,' in 2 vols 4to, the third volume being furnished by Mr. C. Stafford; and edited 'The Streets of London,' by J. T. Smith. In 1850 he produced 'Egeria, or the Spirit of Nature, and other poems,' and a romance entitled 'Longbeard, or the Revolt of the Saxons;' in 1851, 'Memoirs of Extraordinary Delusions;' in 1853, 'The Salamandrine,' his longest poem; in 1856, 'The Lump of Gold, and other poems,' 'The Songs of the Brave,' 'Ballads and Lyrical Poems,' and 'Under Green Leaves.' In 1864 appeared his 'Studies from the Antique.' He also wrote 'The Thames and its Tributaries,' a work which is little better than a compilation. Mr. Mackay's highest merit is as a writer of songs, in which he has succeeded in catching and reflecting the public feeling; many of his songs having attained an immense popularity, particularly his 'Good Time Coming, Boys.' They are usually fluent and well adapted to the music, but they often foster prejudices, though we believe the writer is perfectly honest in the adoption of the sentiments he inculcates. For some years he wrote leading articles for 'The Illustrated News;' and his songs, with music—the music frequently furnished by himself—still occasionally appear in that paper.

MACKENZIE, SIR ALEXANDER, born about 1760, was a native of Inverness in Scotland, from which he emigrated to Canada when a young man, and there obtained a situation in the counting-house of Mr. Gregory, one of the partners of the North-West Fur Company. He had resided for about eight years in the service of Mr. Gregory at Fort Chipewyan, at the head of the Athabasca Lake, in the savage country to the west of Hudson's Bay, when the knowledge he had acquired of the country and the people, and his intelligence and enterprising character, determined his employers to send him out on an exploring expedition through the regions lying to the north-west of that station, and conjectured to be bounded by the Arctic Ocean, a part of which Hearne was supposed to have seen, and, as is now well ascertained, actually had seen on his visit to the Coppermine River in 1771. Mackenzie, attended by a German, four Canadians, and three Indians, together with two Canadian and two Indian women, left Fort Chipewyan on the 3rd of June 1789. Embarking in their four canoes on the Slave River, the party reached the Slave Lake, with which it communicates by a course of 170 miles, on the 9th of the same month. Resting there six days, during which the ice somewhat gave way, they launched their canoes again on the 15th, and skirting the margin of the lake, reached the entrance of the river which flows from its western extremity, and is now called the Mackenzie River, on the 29th. Mackenzie pursued the north-westward course of this river, with a perseverance and intrepidity which no dangers or difficulties could subdue, till on the 15th of July it brought him to the object of his hopes, the great Northern Ocean, in lat. 69°. Returning by the same route, the party regained Fort Chipewyan on the 12th of September. On the 10th of October 1792, Mackenzie set out from the same point on another adventurous journey, the object of which was to reach the Pacific; an attempt, the first made in North America, in which he was also successful. Proceeding partly by the Ungwah or Peace River, and partly by land, after encountering still greater difficulties than on his former expedition, he reached the sea on the 23rd of July 1793, and returned in safety by nearly the same route. Of both his journeys Mackenzie has himself given a full account in his 'Voyages from Montreal, on the River St. Lawrence, through the Continent of North America, to the Frozen and Pacific Oceans, in the years 1789 and 1793,' 4to, Lond., 1801. The account is preceded by a general history of the fur trade (130 pages), and the volume is embellished with a portrait of the author, who soon after received the honour of knighthood. He died in 1820.

MACKENZIE, SIR GEORGE, of Rosehaugh, son of Simon Mackenzie (brother of the Earl of Seaforth) by a daughter of Dr. Bruce, principal of St. Leonard's College, St. Andrews, was born at Dundee in 1686, and having finished his grammar education, which he did with much applause, he proceeded to Bourges, "the Athens of Scottish lawyers," as he calls it, to study the civil law. On his return he passed advocate, January 1659, being then about twenty-three years old. The next year he published his 'Aretina, or the Serious Romance,' where, says Ruddman, he gives "a very bright specimen of his gay and exuberant genius." The year following we find him in the important situation of justice-depute, an office in the nature of an English justice in eyre, or of assize; and in that character appointed to repair with his colleagues "once a week at least to Musselburgh and Dalkeith, and to try and judge such persons as were there or thereabout accused of witchcraft." Not many years afterwards, though at what time is not quite certain, he had the honour of knighthood. In the meantime he continued his literary labours. In 1663 his 'Religio Laici, or Short Discourse upon several Divine and Moral Subjects,' appeared; two years afterwards, his 'Moral Essay upon Solitude,' in which he exalts that state above public employment with all its advantages; and in 1667, his 'Moral Gallantry,' a treatise in which he attempts to establish the moral duties on the principles of honour. It was shortly after this time he entered parliament, representing the county of Ross, where the influence of his family was powerful and extensive; and in 1674 he was

appointed king's advocate in the room of Sir John Nisbet of Dirleton. He continued in the office till the accession of King James, when it was given to Sir John Dalrymple; but in a short time he was reinstated and continued in office till the Revolution. Previous to this last event he had published several of his legal works, and had been instrumental in founding the Advocates' Library. It was in 1682 that this library was founded; and at its foundation he delivered an inaugural oration setting forth its advantages. In 1678 he published his 'Discourse on the Laws and Customs of Scotland in Matters Criminal.' In 1684 he published his 'Institutions of the Laws of Scotland,' a concise and, generally speaking, excellent compendium of the law; and in 1686 he published his 'Observations on the Scotch Acts.' He seems also to have attempted the establishment of a chair of law in the University of Edinburgh, but was unsuccessful in obtaining that object.

After the Revolution Sir George retired to Oxford, where he was admitted a student on the 2nd of June 1690; but he did not live long afterwards to enjoy the retirement which he had early praised and had now begun to experience. He died on the 2nd of May 1691; and after lying several days in state in the abbey of Holyrood House, Edinburgh, his body was conveyed to Greyfriars churchyard, attended by a procession consisting of the council, the nobility, the college of justice, the college of physicians, the university, the clergy, and many others.

Sir George was the correspondent of Dryden and other writers of England; and he was among the first Scotchmen who wrote the English language in a style approaching to purity. But it was as a lawyer, and still more as an officer of state, that he was principally distinguished; and in this last character he received the appellation, which will live with his name, of 'The blood-thirsty Advocate.'

MACKENZIE, HENRY, was born at Edinburgh in August 1745. He was the son of Dr. Joshua Mackenzie, a physician in extensive practice and of literary habits. His mother belonged to an ancient family in the county of Nairn. He was educated at the high school and university of his native city; and afterwards he became one of the attorneys in the Scottish Court of Exchequer. His professional duties, while he held this place, must have left him abundant leisure for indulging his literary tastes. While in London in 1765, studying the English practice in Exchequer, he had begun to write his earliest and best novel, 'The Man of Feeling,' which was published anonymously in 1771, and for some years was not acknowledged by the author. In 1783 he published his second novel, 'The Man of the World;' and next came 'Julia de Roubigné,' his last considerable work of this class. Meantime he had edited two well-known periodicals in the manner of the 'Spectator': 'The Mirror,' which continued to appear for seventeen months from January 1779; and 'The Lounger,' which, begun in February 1785, came to a close about two years afterwards. To the 'Mirror' Mr. Mackenzie contributed forty-two papers; to the 'Lounger' fifty-seven. Among these are his small novels, such as 'The Story of La Roche,' and a kindly criticism on the poems, then new, of Robert Burns. The 'Transactions of the Royal Society of Edinburgh' received from him several papers; and one of these, a memoir on German tragedy, was followed in 1791 by a volume of dramatic translations, which was one of the earliest causes that drew the attention of Walter Scott to German literature. The Highland Society likewise published in their 'Transactions' papers of Mr. Mackenzie, one of which was his account of the Oasianic Controversy. In 1793 he wrote, for an edition of the works of the blind poet Blacklock, a memoir of the author; and a 'Life of John Home,' the author of 'Douglas,' which he read to the Royal Society of Edinburgh in 1812, was afterwards prefixed to an edition of Home's works, and also published separately. Mr. Mackenzie himself wrote several plays, which are more remarkable for refinement of feeling, imagery, and language, than for dramatic force or effectiveness. The collected edition of his works contains three of these: 'The White Hypocrite,' a comedy, which was once performed at Covent Garden; 'The Spanish Father,' a tragedy, which Garrick had declined to bring on account of the harrowing nature of the catastrophe; and 'The Prince of Tunis,' which had been acted at Edinburgh with much applause in 1773, and printed separately the same year.

Mr. Mackenzie was likewise a political writer in the Tory interest. His most elaborate work of this sort was 'An Account of the Proceedings of the Parliament of 1784,' which was revised and corrected by Mr. Pitt's own hand; and he published some anti-jacobin tracts at the time of the French Revolution. The merit of these services to the government, set forth by his friends Lord Melville and Mr. George Rose, procured for him in 1804 the place of comptroller of taxes for Scotland, an office of large emolument, but considerable labour and responsibility, which he held thenceforth till his death.

In 1808 he edited a complete collection of his literary works, in eight octavo volumes; and this was almost his last contribution to literature. Indeed that tendency to sickly refinement, which characterised his exquisite novels, indicated a want of the vigour of mind essential to success in the highest walks of literary invention; and his is not the only case in which genius of this cast has put forth all its strength in youth, and been overborne in mature years by the realities of life. Accordingly, for many years, Mr. Mackenzie's leisure was spent either in the society of literary and other friends, or in

shooting and fishing, sports to which he was particularly attached, and which he pursued as long as his strength permitted. His old age was healthy, cheerful, and happy: a slight deafness alone indicated the decay of nature. He, who had in youth breakfasted with Dr. Johnson, and who had enjoyed the friendship of Blair and Robertson and Adam Smith, lived to see one generation after another, and revolution after revolution in the phenomena of literature. He had married the daughter of Sir Lodovick Grant of Grant: and by this lady he had eleven children, one of whom was long a judge in the Supreme Court of Scotland. Henry Mackenzie died in Edinburgh on the 14th of January 1831, being in the eighty-sixth year of his age.

MACKINTOSH, SIR JAMES, was born at Aldourie, on the banks of Loch Ness, seven miles from Inverness, Scotland, on the 24th of October 1765. His father, Captain John Mackintosh, was the representative of a family which had for above two centuries possessed a small estate called Kellachie, which Sir James inherited from him. His mother, originally a Miss Marjory Macgillivray, was connected with several good Scottish families; and, with her child, resided with her mother and sisters at a small house called Clune, her husband being absent with his regiment at Antigua and Dublin for eight or nine years after the birth of their child. Sir James, in his 'Autobiographical Sketch,' written in India, says of this period of his life,—“The only infant in a family of several women, they rivalled each other in kindness and indulgence towards me, and I think I can at this day discover in my character many of the effects of this early education.” In the house of his grandmother he found the works of the chief writers of Queen Anne's time, and from them acquired a fondness for desultory reading, which became in later years a confirmed habit. From the ordinary day-schools of Fortrose he passed in his fifteenth year to college at Aberdeen, where he remained from 1780 to 1784, the vacations being passed in the house of his grandmother.

At Aberdeen Robert Hall, who was his senior by a year, was his fellow-student, and Mackintosh records “the great influence which Hall's society and conversation had on his mind.” They lived in the same house, were constantly together, and led each other into controversies on the most abstruse points of theology and metaphysics. By their fellow-students they were regarded as the intellectual leaders of the university, and under their auspices a society was formed in King's College, which was commonly designated “The Hall and Mackintosh Club.” Several of the professors at Aberdeen at this time were men of eminence, but Mackintosh does not appear to have owed much to their prelections. He finally quitted Aberdeen in the spring of 1784, having taken his M.A. degree on the 30th of March. His own inclination was for the bar, but the circumstances of his family seemed to present an insurmountable obstacle, and he eventually proceeded to Edinburgh (October 1784) to study medicine. There he mingled freely with the intellectual society of the place; divided his studious hours between medicine, metaphysics, and politics, intermingling with each excursions into its lighter literature and passing or past controversies, and he became a prominent speaker in the medical, physical, and speculative societies. Three years were thus pleasantly spent, and not unprofitably, as regarded the general culture of his mind, but his professional education advanced probably little beyond the theoretical information which enabled him to maintain the thesis necessary to secure his diploma.

Having obtained that, he naturally turned southwards. It was a season of great political excitement when the young physician arrived in London, and he entered heartily into it. Listening to the eloquence of Burke at Warren Hastings' trial, parading the streets with Horne Tooke's colours in his hat during the fervour of a Westminster election, or talking politics in a debating society, was an occupation far more to his taste than walking the wards of a hospital. Moreover he had obtained introduction into literary and political society, and his conversational talents—backed by remarkable kindness of manner—and social habits rapidly widened the circle. But he made, or his friends made for him, some efforts to secure a professional establishment. At first it was arranged that he should avail himself of an opening for a physician at St. Petersburg; then he sought to settle at Salisbury, and afterwards at Weymouth; but all in turn were abandoned. Yet while thus undetermined in his plans, he married (February 1788) a young lady with as little fortune as he himself possessed. A tour made through the Low Countries to Brussels, and a somewhat protracted stay there, led to his undertaking the “foreign department” of the ‘Oracle’ newspaper; and the success of the articles which he contributed to the ‘Oracle’ led him to turn his attention to the study of the law. Burke's ‘Reflections on the Revolution in France’ had thoroughly aroused the public mind, and called forth a multitude of advocates and opponents. Mackintosh, who was an ardent admirer of the revolution, as far as it had then proceeded, was eager to join in the fray, but it was not until 1791 that he completed his ‘Vindiciae Gallicae.’ The work was hailed with enthusiasm by the Whig party, and was generally acknowledged to be the ablest answer to Burke which had appeared. The author at once became famous; and the highest anticipations were formed of his future career. Fox, Sheridan, and the other leading Whigs of the day sought his acquaintance; and on the formation of the well-known ‘Association of the Friends of the People,’ he was unanimously appointed the secretary, and entrusted with the drawing up of the ‘Declaration.’

But he gradually devoted less time to politics, and concentrated his powers upon his legal studies. He was called to the bar by the Society of Lincoln's Inn in Michaelmas Term 1795. Still he continued his wide and excursive reading, and occasionally contributed to the literary periodicals of the day. A critique on Burke's ‘Thoughts on a Regicide Peace,’ which appeared in the ‘Monthly Review’ (November and December 1798), excited much attention, and led to some correspondence, and ultimate friendly intercourse, with Burke—a circumstance to which Mackintosh used in after years to revert with great delight.

To a mind so long conversant with the study of general principles, the rudiments and technicalities of law, as then commonly pursued, could not fail to be distasteful. Without therefore neglecting them, he turned with ardour to the broader field of public or international law—a subject then of intense interest in connection with current events. Here he found a thoroughly congenial pursuit, and he probably during the next few years studied with more concentration of thought and purpose than at any other period of his life. He saw too that it was a study which, from its general omission in the scheme of professional training, afforded him a favourable opportunity of distinguishing himself; and he could not but feel that his previous wide though discursive range of reading—which a memory of extraordinary capacity enabled him to render at all times fully available—and his familiarity with mental philosophy, qualified him to enter upon the study with more than usual advantages. Having conceived the plan of giving a course of lectures on the subject of international law, he, in order to remove any objections which the novelty of his scheme might provoke, at the beginning of 1799 published an ‘Introductory Discourse,’ which was received with marked favour by men of all parties and character—Mr. Pitt, Mr. Perceval, the Lord Chancellor, and Dr. Parr being among the earliest in expressing their admiration. The benchers of Lincoln's Inn granted the use of their hall, and in February Mackintosh began a course of thirty-nine lectures ‘On the Law of Nature and Nations,’ and it was repeated with some variations the following year. Its success was triumphant. The old hall was filled daily “with an auditory such as never before was seen on a similar occasion. All classes were there represented—lawyers, members of parliament, men of letters, and country gentlemen, crowded to hear him.” Canning was a regular attendant, as were other men of mark from the party to which Mackintosh was politically opposed; but he was somewhat piqued to observe that, except Lord Holland, none of the prominent men of his own political party were among his auditors. Indeed the lectures, greatly as they added to his reputation, for a time rather lessened the hold he had secured upon the Whig leaders. The terms in which he spoke of the French revolution were very different from those of the ‘Vindiciae Gallicae,’ while he availed himself of every opportunity to record his admiration of Burke both as a statesman and a philosopher—a change which the friends of Fox were at this time sure to resent. But the breadth of view, the general philosophical calmness and impartiality with which he conducted his argument, the evident love of truth, and the manly eloquence of their style, secured for the lectures general approbation; and judges from the bench, and clergymen from the pulpit, quoted them as authorities. But, having thus as he said “disburdened his mind in his lectures,” he turned somewhat disgusted from revolutionary politics, and spent the next three or four years in the steady prosecution of his professional and literary pursuits, and in domestic and social enjoyment. He joined the Norfolk circuit, in which he soon took a leading position. He was a powerful advocate where the case permitted him to appeal to general principles or high moral feelings, and Mr. Basil Montagu (his colleague in the cause) has mentioned one such case in which Mackintosh's speech produced an effect such as he believes was never equalled in a court of justice. (‘Life,’ i. 163.) This forensic reputation was raised to its highest pitch by the speech which Mackintosh delivered (February 21, 1803) in the action brought against M. Peltier, an emigrant royalist, for a libel on Bonaparte, then First Consul. The speech was published, and being translated into French by Madame de Staël, was quickly circulated throughout Europe, despite the efforts made by the partisans of Bonaparte for its suppression.

His prospects at the bar were quite as favourable as he could have anticipated; at the end of seven years he found himself in the receipt of an income of 1200*l.*, and he was looked up to with general respect by the profession. But his position was far from satisfactory. His social standing and his social habits entailed an expenditure which not merely encumbered his present efforts, but, at a time when he was long for ease and learned leisure, rendered a life of continuous toil the inevitable prospect. He had married a second time, and had now a family of a son and five daughters. Accordingly he began to turn his thoughts to the Indian bench as an honourable retreat, and through the friendly efforts of Canning the recordership of Bombay was obtained for him. On receiving this appointment the honour of knighthood was conferred on him. Sir James reached Bombay in May 1804, and remained there till November 1811. To his duties as recorder were added in 1806 those of judge of the Admiralty Court, and in all respects his judicial conduct secured general respect. Throughout his judicial career he was the sole judge in his courts, and in criminal cases he had to decide without the intervention of a jury; and it was no small relief to his feelings that only in one instance, and that only a short

time before leaving Bombay, did he feel himself compelled to condemn a prisoner to death. But not only was it by his upright and able, yet humane, judicial administration that he secured a more than ordinary share of esteem; he set himself with success to raise the tone of official character, and to arouse a spirit of literary enterprise and emulation. One of his first measures was the founding (November, 1805) of the 'Literary Society of Bombay,' and he opened the proceedings of that society by an elaborate 'Introductory Discourse;' and he afterwards laid before the society (May, 1806) a 'Plan for Forming a Comparative Vocabulary of the Indian Languages,' which was printed and widely circulated at the time by the different governments of India. Both the 'Discourse' and the 'Plan' were printed in the first volume of the society's 'Transactions.'

On his return to England Sir James was offered by Mr. Perceval a seat in parliament—known to be a great object of his ambition—with intimations of future advancement; but Mackintosh, little inclined to abandon his party, respectfully declined the offer; he also declined offers of subordinate places in the succeeding governments made by Canning and Lord Liverpool. He was elected (June 1813) through the interest of Lord Cawdor member for the county of Nairn. In the House of Commons he took from the first a high place. His speeches on foreign affairs in the first session especially attracted much notice, but his eloquence was of too temperate and philosophical a character to raise him to eminence as a parliamentary debater. His eloquence was fitted for great occasions, it was not fitted for the ordinary business of the House, or adapted to the requirements of party. Perhaps it was partly on this account that when the Whigs coalesced with Canning (April 1827), the name of Mackintosh was not one of those submitted by them to the premier for office—very much it is said to Canning's surprise: he was however admitted somewhat later to the privy council. From 1819 to his death Sir James sat as member for Knaresborough, a borough then entirely in the interest of the Duke of Devonshire. Among the great subjects which he took an earnest and prominent part in advocating were, Roman Catholic Emancipation, and the removal of all religious disabilities; the abolition of slavery; municipal and parliamentary reform; and the amelioration of the criminal code, which last subject was after the death of Romilly left in his hands, and under his prudent conduct made considerable progress. From the retirement of Tierney Mackintosh was regarded as one of the leaders of the opposition.

In 1818 Sir James accepted the office of Professor of Law and General Politics in the East India College at Haileybury, and he continued to hold it with honour to himself and great benefit to the students till 1824. When the Grey ministry came into power (November 1830) it was generally expected that Mackintosh would be called upon to fill an important post; but, like Burke and Sheridan before him, he was doomed to experience the aristocratic exclusiveness of Whig governments. He was not admitted into the cabinet: that was reserved for patrician 'connections;' but for this eminent man was found the place of 'Commissioner for the Affairs of India'—the same which eighteen years before he had refused at the hands of his political opponents. In the debate on the second reading of the Reform Bill, Mackintosh made a speech of great power; and on the 9th of February 1832, he spoke on the state of Portugal; but his health was failing, and a slight accident brought on an illness, which terminated fatally May 30, 1832.

We have noticed Mackintosh's earlier literary works. Whilst in India the intention of writing a new 'History of England' assumed a definite shape, and as soon as he arrived in England he set about collecting materials. It was his purpose to commence with the fall of James II. The Prince-Regent gave him access to the Stuart papers; the archives of the French Foreign-office were freely opened to him; and the public and private libraries of the kingdom were made readily available. It may give an idea of the extent to which he carried the task of collecting his materials to mention that they filled fifty manuscript volumes. But he exhausted too much time and strength over these preliminary labours; and he was dismayed alike at the vast accumulation of materials, and the thought of the impossibility of satisfying the expectations which his extended preparations had excited. Moreover parliamentary and professional occupations filled his days, social engagements his evenings, and he could not bring himself to break away from either. The little time he could give to literary composition he frittered away in the easier and more stimulating task of writing essays for the 'Edinburgh Review.' At length when he was applied to, to write a brief general survey of English history for Lardner's 'Cyclopædia,' he complied with a sigh, and laid aside for ever his great work; of which, 'a fragment,' all he had written, of the 'History of the Revolution in England in 1688,' was published after his death. Of the general History two volumes appeared during his life; of the third he only lived to write a part, bringing the work down to the reign of Elizabeth. It is except in particular cases deficient in details, but as a general survey of English history it is a work of great value, being comprehensive in grasp; free from all partiality (except perhaps for the oppressed); clear, just, and liberal in its views; and calm but often eloquent in style. A new edition of the 'History of England,' revised by his son, has been published in 2 vols. 8vo. He also wrote a very pleasing 'Life of Sir Thomas More' for Lardner's 'Cyclopædia.'

Another important work is his 'Dissertation on the Progress of Ethical Philosophy, chiefly during the 17th and 18th centuries,' prefixed to the seventh edition of the 'Encyclopædia Britannica.' As a history of ethical philosophy it is very incomplete, as being confined almost exclusively to British authors, and of them the survey is often far from satisfactory, while the narrative and didactic portions are so intermingled as to produce some confusion. Nor is it either in plan or execution free from serious objections in other respects. Everywhere in fact the work bears evidence of having been written in an irregular and desultory manner. Yet it shows that the mind of the author had dwelt long and fondly on the subject, and it is everywhere imbued with a tolerant spirit, and a love of truth and virtue. It is in fact rather a pleasing than a profound work; one calculated rather to stimulate than to satisfy. A separate edition of it was published in 1836 with a preface by the Rev. W. Whewell. 'The Miscellaneous Works of Sir James Mackintosh,' including his contributions to the 'Edinburgh Review,' have been published in 3 vols. 8vo; and also in a single volume sq. crown 8vo.

Memoirs of the Life of the Right Hon. Sir James Mackintosh: edited by his son, Robert James Mackintosh, Esq., 2 vols. 8vo, 1835.)

MACKLIN, CHARLES, an actor and dramatic writer. His family name was MacLaughlin. The exact place and date of his birth are unknown; but according to the account of a female relative, "he was two months old at the battle of the Boyne" (July 1, 1690), a few days previous to which event his mother travelled with him from Drogheda to a little village six miles off, in which they resided for some years. At the age of fourteen he was apprenticed to a saddler, but soon ran away and came over to England, where he contracted a marriage with the widow of a publican in the Borough. The circumstance coming to the ears of some friends, the marriage was dissolved on the grounds of nonage, and he was sent back to Ireland, when he became a badgerman in Trinity College, Dublin. At the age of twenty-one he again visited England, joined a strolling company, and played Harlequin, returned to Trinity College, and again to England in 1716, when he recommenced actor at Bristol. In 1725 he was a member of Mr. Rich's company at the Lincoln's Inn Fields theatre, London. On the 10th of May 1735, he unfortunately killed a brother performer, named Hallam, by accident in a quarrel, for which he was tried and found guilty of manslaughter. On the 14th of February 1741, Macklin established his fame as an actor in the character of Shylock. In 1753 he took leave of the stage, and on the 11th of March 1754, opened a tavern and public ordinary in the Piazza, Covent-Garden, adding to it "a school of oratory and criticism," in which he gave lectures, full dressed, only to be laughed at by Foote and other wags of the day. This scheme failing, Macklin became a bankrupt, and in 1757 went to Dublin, where he assisted in laying the first stone of the Crow-Street theatre. In 1759 he accepted an engagement at Drury-Lane, and from thence went to Covent-Garden. On the 18th of November 1773, he was driven from the stage by a cabal, but brought an action and obtained damages against the ringleaders. On the 28th of November 1788, while representing the character of Sir Pertinax MacSycophant, in his own comedy, 'The Man of the World,' his memory suddenly and entirely failed him. He made a last attempt for his own benefit, May 7, 1789, in the character of Shylock, but was unable to complete the part. Macklin died July 11, 1797, at the great age (it is supposed) of one hundred and seven, and was buried in the chancel of St. Paul's, Covent-Garden.

There are ten dramatic pieces ascribed to him, but two only have kept possession of the stage, 'Love à la Mode,' a farce, and 'The Man of the World,' a comedy. His memoirs, written by J. T. Kirkman, Esq., were published in two vols. 8vo, London, 1799.

MACKNIGHT, JAMES, D.D., an eminent divine of the Church of Scotland, was born in Argyleshire in 1721. He studied in the university of Glasgow, but, like many of the Presbyterian divines both of his own country and of England, went abroad and finished his studies at Leyden. On his return he became a minister in the Scotch Church, and was appointed, in 1753, pastor of Maybole, in Ayrshire. Here he spent sixteen years, during which time he prepared two works; one, 'A Harmony of the Gospels,' with copious illustrations, being in fact a life of our Saviour, embracing everything which the evangelists have related concerning him; the other, 'A new Translation of the Epistles.' Both these works were favourably received, and are by many persons highly esteemed. The 'Harmony' has been repeatedly printed, and to the later editions there are added certain dissertations on curious points in the history or antiquities of the Jews. The theology of them is what is called moderately orthodox. While at Maybole he published also another theological work, which is held in high esteem, in defence of 'The Truth of the Gospel History.' For these his valuable services to sacred literature, Dr. Macknight received such rewards as a Presbyterian church has it in its power to give. The degree of D.D. was conferred upon him by the University of Edinburgh. In 1769 he was removed from Maybole to the more desirable parish of Jedburgh, and in 1772 he became one of the ministers of the city of Edinburgh. Here he continued for the remainder of his life, useful in the ministry, though not accounted one of the most attractive and engaging of the preachers in that city. His attention to his theological studies was unabated, and in 1795, at the age of seventy-four, he produced his 'Literal Translation of all the Apostolic

Epistles,' with a large apparatus of Commentary and Notes, and a Life of the Apostle Paul. He died in 1800. There is an account of the life of Dr. Macknight by his son.

MACLAURIN, COLIN, one of the most eminent of Scottish mathematicians, was descended of an ancient family in Argyshire, and was born at Kilmoddan, in that county, in February 1698. His father was a minister of the kirk, and died shortly after the birth of his third son Colin: his mother also died when he was very young, and the care of his education devolved upon an uncle, who sent him to the university of Glasgow at the age of eleven. It is said that in the following year, meeting accidentally with a copy of Euclid, he made himself master of the first six books in a few days, a story utterly incredible upon the mere statement. It is said also, and with much more likelihood, that at the age of sixteen he had invented many of the propositions afterwards published in his 'Geometria Organica.' However this may be, he took his degree of Master of Arts with distinction in the fifteenth year of his age (1713), and afterwards lived in studious retirement till the autumn of 1717, when, after a severe competition and ten days' examination, he obtained the professorship of mathematics at the Marischal College, Aberdeen. In 1719 and 1721 he visited London, and formed the acquaintance of many eminent men, particularly of Newton. In 1722 he travelled on the Continent as tutor to a son of Lord Polwarth; but the death of his pupil during their tour occasioned his return to Aberdeen.

In 1726 he was appointed to assist James Gregory, whose strength was declining, in the duties of his chair at Edinburgh. The want of funds to pay an assistant placed difficulties in the way of this arrangement, which were removed, but how is not clearly stated. We mention them here to record, in honour of Maclaurin, that Newton, on hearing of the obstacles, offered to pay 20*l.* a year, till Gregory's death, towards the assistant's salary, if Maclaurin were to be appointed. At Edinburgh he remained almost all the remainder of his life. When the Rebellion broke out in 1745, he exerted himself vigorously for the existing government, and the hasty works which were thrown up for the defence of Edinburgh were planned and superintended by him: fatigue and exposure laid the foundation of a mortal disorder. When the pretender entered Edinburgh, Maclaurin withdrew, to avoid making the submission which was demanded of all who had volunteered to defend the town; but he had previously managed to introduce a good telescope into the castle, and to contrive a method of supplying the garrison with provisions. He accepted the invitation of Dr. Herring, archbishop of York, with whom he remained till it was safe to return to Edinburgh. Shortly after his return he died of dropsy, June 14, 1746, aged forty-eight years and four months.

Maclaurin married in 1738, and his wife, with two sons and three daughters, survived him. Of his character it can only be stated, from the general eulogy, that it was such as secured him the highest regard of his contemporaries.

The writings of Maclaurin are not numerous, but they have exercised considerable influence upon the mathematical studies of this country; more however we think, in what has been taken from them, or on their model, by others, than in the extensiveness of their own circulation. There is both originality and depth in all of them, and we shall proceed to notice them separately.

1. The various papers which he published in the 'Philosophical Transactions' are on subjects intimately connected with his separate works. The numbers of the 'Transactions' in which they occur are 356, 359, 364, 377, 394, 408, 439, 461, 467, 469, 471.

2. 'Geometria Organica, sive descriptio linearum curvarum universalis,' London, 1720. This is an elaborate treatise on the description of curves by the intersections of moving straight lines.

3. In 1724 he gained the prize of the Academy of Sciences for an essay, proposed by that body, on the Leibnitzian method of measuring the force of bodies in motion. In 1740 he divided with Daniel Bernoulli, Euler, and Cavallieri, the prize of the same academy for an essay on the tides. This work is printed in what is called the Jesuits' edition of Newton.

4. 'A Treatise of Fluxions,' Edinburgh, 1742 (3 vols. 4to; a second edition about 1801, 8vo). The immediate cause of this work was the attack of Berkeley upon the first principles of Fluxions, in his 'Analyst': it is of great prolixity, as might be expected in an elementary treatise which is written entirely on the defensive; but it must always be remarkable as having been the first work in which the principles of fluxions were placed in logical connection with each other. The details are very extensive, forming a great body of applications, several of them quite new at the time. Among others is the theorem now known by the name of Maclaurin, but which had been previously noticed by Stirling. Of all the treatises which have been organised upon the fluxional principle, this is undoubtedly the most sound as well as complete.

5. 'A Treatise on Algebra,' 1748 (sixth edition, 1796). This work certainly surpassed all its predecessors in clearness, though far from being as logical a work as the 'Fluxions.' It contains two appendices on the general properties of curves. It was left not quite complete, and was finished by an editor.

6. 'An Account of Sir Isaac Newton's Philosophical Discoveries,' London, 1748. This work also was published from the author's papers; the editor was Patrick Murdoch. After the death of Newton,

his nephew Mr. Conduitt proposed to publish his life, and applied to Maclaurin for assistance. The latter immediately prepared an account of the philosophical systems which preceded that of Newton. But Mr. Conduitt's death frustrated the plan, and Maclaurin, extending his design to the length of explaining all Newton's mechanical and cosmical discoveries, left this work in the state in which it was printed. The optical discoveries were omitted, and the editor states that the author's intention seems to have been the explanation of those parts only of Newton's discoveries which had been and were controverted. In the present day, when popular explanation of scientific points has been well studied, it would be easy to name works which are preferable to that of Maclaurin in matter and form; but in style it would be difficult to do the same. At a time when the theory of gravitation was hardly admitted by many at home, not yet received by any of note abroad, and really understood by very few, such a work was of peculiar value.

Besides the preceding, Maclaurin edited in 1745 an edition of David Gregory's 'Practical Geometry.' He was also actively engaged in many matters closely connected with scientific publications. We need do no more than mention his exertions to found an observatory at Edinburgh, which did not succeed, and a medical society: to the latter he contributed several papers. He was engaged at one time in promoting the survey of part of the north of Scotland; at another in examining and reporting on the manner of gauging vessels; and he organised and computed tables for a provident society for the widows and orphans of the Scottish clergy, in a manner which secured the stability and usefulness of the scheme.

* MACLISE, DANIEL, R.A., was born on the 25th of January 1811 at Cork, Ireland, where his father, a native of Scotland, having retired from the army, had established himself in business. While a child MacLise showed a great aptitude for drawing, and he was very desirous of becoming a painter; but, his friends being unwilling, or unable, to comply with his wish, he was placed in a banking house at Cork. This he left however at the age of sixteen, and gave himself up to the pursuit of art, managing to maintain himself by the sale of sketches and the drawing of likenesses. He had entered himself a student in the Cork Society of Arts, where he made rapid progress, studied anatomy under an eminent surgeon, and made a sketching tour through the Wicklow mountain district, which supplied a valuable fund of pictorial materials. In 1828 he came to London, and was admitted a student in the Royal Academy. Here his course was unusually brilliant. The year of his entry he won the medal in the antique; the medal for the best drawing from the life followed; and the series of his triumphs was crowned by his carrying off the gold medal for the best historical composition. The summer of 1830 he spent in studying in the galleries and ateliers of Paris. During the three or four years between his entering the schools of the Academy and his winning the gold medal, Mr. MacLise laboured hard in making designs and sketches for book-sellers and others, and in painting portraits: his caricature portraits which appeared about this time in 'Fraser's Magazine' will probably be remembered by some of our readers.

The first oil-paintings which he publicly exhibited, were, we believe, 'Mokanna Unveiling his Features to Zelica,' at the British Institution in 1833, and 'Allhallow Eve,' and 'A Love Adventure of Francis I. with Diana of Poitiers,' at the Royal Academy in the same year. They attracted a good deal of attention, and as works of a young man of two-and-twenty were by all admitted to be of very unusual promise. 'The Installation of Captain Rock'—in a vein he would have done well to have followed farther—exhibited in the following year, increased the general admiration; and the 'Chivalrous Vow of the Ladies and the Peacock,' 1835, amply established the young artist's position as one of the most original of our semi-historical painters. He was the same year elected A.R.A. and enrolled as a lion of the season. With some slight oscillations, partly arising from the fluctuations of public taste, partly from little wilfulnesses on his own side, he has ever since retained his place among the first of our painters in popularity, though from the very extent of his success, and the widely different character of his style from that of other temporary or permanent favourites, he has had to endure at least his fair share of adverse criticism.

Mr. MacLise has been a prolific painter, the character of his works being considered—which are generally of rather large size, yet in every part full of detail and carefully finished, and contain mostly numerous figures painted with an attention to costume and accessories which often evinces considerable research. The titles of the more important of them will sufficiently indicate his range of subjects:—'Robin Hood and Richard Cœur de Lion in the Greenwood,' 'Salvator Rosa painting his friend Masaniello,' 'Olivia and Sophia fitting out Moses for the Fair,' and 'Merry Christmas in the Baron's Hall' (1838)—a picture of even greater power and at least as great popularity as his 'Vow of the Ladies and the Peacock,'—it secured his election (February 1840) as R.A. His great picture in the exhibition of 1840 was 'The Banquet-Scene in Macbeth,' but along with it he sent two of those smaller and less ambitious pictures which used in these his earlier years always to be regarded as among his pleasantest works, as well as foremost among the minor attractions of the Academy exhibitions,—'Gil Blas dresses en Cavalier,' and a 'Scene from Twelfth Night,' now in the Vernon Gallery. In 1841 he had 'The Sleeping Beauty,' and 'Hunt the Slipper at Neighbour

Flamborough's. In 1842 his chief work was his powerful rendering of the 'Play-Scene in Hamlet'—now a leading attraction in the Vernon Collection,—'The Return of the Knight,' and the 'Origin of the Harp.' In 1843, 'The Actor's reception of the Author—Gil Blas;' in 1844, 'Sabrina releases the Lady from the Enchanted Chair—Comus,' which he repeated in fresco in the summer-house at Buckingham Palace; in 1846, 'Ordeal by Touch;' in 1847, 'Noah's Sacrifice;' and in 1848, 'Chivalry of the reign of Henry VIII.,' and his famous design of 'Shakespeare's Seven Ages.' In 1850 he painted the last he has exhibited of his happy versions of Goldsmith—indeed the last, as it was perhaps the best of his small humorous pictures,—'The Gross of Green Spectacles.' This year he painted his very striking fresco in the House of Lords, 'The Spirit of Justice.' 'Caxton's Printing-Office' appeared in 1851; in 1852, 'Alfred in the Tent of Guthrum the Dane;' in 1854, 'The Marriage of Strongbow to the Princess Eva' to be repeated with alterations in the New Palace of Westminster; and in 1855 a 'Scene from As You Like It—Orlando about to engage with the Duke's Wrestler.'

Both in his choice of subjects and his mode of treating them, Mr. Maclise has struck out a path for himself. Without rejecting their teaching, he has leant less than almost any other of our eminent historical painters upon his great predecessors. Neither in composition nor colour can he be charged with imitation. Always he is original and always self-reliant. In his earlier pictures he showed the possession of much humour, in his later he has aimed more and more after intensity of expression—not seldom marring thereby the dignity and repose of his conception: but at all times he has displayed a teeming, often an exuberant, imagination. His drawing is true and firm, and all the details are strongly made out, whence sometimes arises a considerable degree of hardness. So again his colour, whilst generally true and frequently very beautiful, especially in parts, has somewhat of an overwrought metallic lustre: but that it wears well, improving in tone and general effect, may be seen by the 'Play-Scene in Hamlet' in the Vernon Gallery, and even more decidedly in some of his great works in private collections.

Besides his historical and genre pictures, Mr. Maclise has painted a good many portraits, of which those of Lytton, Dickens, Forster, and Macready are among the best known. He has also designed numerous illustrations for books, among others Moore's 'Irish Melodies,' Bulwer's 'Pilgrims of the Rhine,' the 'Keepsake,' and other annuals, &c. [See SUPPLEMENT.]

MACNAB, SIR ALAN. The name of Sir Alan MacNab is well known to English readers, through the pages of Sir Francis Head's 'Emigrant' and his 'Narrative of Canadian Affairs,' as one of the ablest and most public-spirited of her Majesty's Canadian subjects. Sprung from the ancient Scottish family of Mac à Nab, his father emigrated to Canada, where Sir Alan himself was born in 1798 and received his early education. Having been called to the Canadian bar, he became a member of the Legislative Assembly of Western Canada, and ultimately Speaker of the House and Prime Minister under the last part of the governorship of the Earl of Elgin, and the first few months of that of Sir Edmund Head, who succeeded him. In 1838 Sir Alan MacNab received the honour of knighthood in recognition of his gallant services against the insurgents in the Canadian rebellion, during which he held the post of commander on the Niagara frontier; and in July 1856 he was further rewarded by promotion to a Baronetcy of the United Kingdom. It was while he held the command at Niagara, that he seized on the Caroline steamer and sent her over the Falls—a daring act which was fully justified by Lord Palmerston at the time, and is stated by Sir Francis Head to have saved this country from a rupture with America. [SUPPLEMENT.]

* **MACNEILL, REV. HUGH, D.D.**, was born in 1795, at Ballycastle, in the county of Antrim, Ireland. He was educated at Trinity College, Dublin, where he took the degree of M.A. He afterwards received the degree of D.D., and the appointment of canon of Chester. In 1822 he married the daughter of Dr. Magee, late archbishop of Dublin, in whose family he had been tutor. He is a popular preacher, energetic and declamatory, with a powerful voice. He was for some years in London, and attracted large congregations, chiefly at Charlotte-street Chapel, Fitzroy-square. He afterwards became the incumbent of St. Jude's, Liverpool, and is now the incumbent of St. Paul's, Prince's Park, near Liverpool. He has published the following works:—'The Church and the Churches; or the Church of God in Christ militant here on Earth,' 8vo; 'Lectures on the Church of England,' 12mo; 'Lectures on the Prophecies of the Jews,' 12mo; 'Lectures on the Sympathies, &c., of our Saviour,' 12mo; 'Letters on Seceding from the Church,' 12mo; 'Sermons on the Second Advent,' 12mo; 'Seventeen Sermons,' 12mo. He has also published several separate sermons, addresses, and controversial pamphlets.

* **MACNEILL, SIR JOHN, G.C.B.**, third son of John MacNeill, Esq., of Colonsay, and brother of the Right Honourable Duncan MacNeill, was born in 1795. He entered the military service of the East India Company at an early age; and served for some time in their Bengal army. In 1831 he was appointed assistant envoy at the coast of Persia, and afterwards became secretary to the embassy, and was envoy extraordinary and minister plenipotentiary at that court from 1836 to 1844. While thus employed, he gained an insight into the habits, policy, and resources of the Eastern nations which lie between

Russia and our Indian frontiers, and was thus enabled to predict the aggressive line of policy adopted by the late Emperor Nicholas, long before he had commenced to put it into execution. On returning to England, he was appointed head of the board to superintend the working of the New Poor-Law Act in Scotland; and in 1851 conducted a special inquiry into the condition of the western highlands and the adjoining islands. The credit which he acquired by these various commissions led to his being sent in the winter of 1854-55 to the Crimea in company with Col. Tulloch, to inquire into the state of the commissariat department; and they presented to the home government a report, in which blame was attributed to certain officers, and more especially to the quarter-master general's staff. The statements of this report were however impeached by the officers most directly alluded to, and were subjected to a formal examination before a board of general officers assembled at Chelsea Hospital, who considered that the amount of censure thrown upon the commissariat and quarter-master general's department was not borne out by the facts. The character and conduct of that court however were such as to secure little public respect, and their decision was not received as generally satisfactory.

* **MACNEILL, SIR JOHN**, was born at Dundalk, in the county of Louth, Ireland. He was educated as a civil engineer, and acquired considerable reputation from the construction of 'Tables for facilitating the Calculation of Earthwork in Railway Cuttings, &c.' He was employed as chief engineer on the Dublin and Drogheda railway, which was completed in 1844, on the opening of which he was knighted by Earl de Grey, then lord-lieutenant of Ireland. In 1842 he was appointed professor of civil engineering in Trinity College, Dublin, an office which he held till 1862.

MACPHERSON, JAMES, was born in 1738, at the village of Ruthven in Inverness-shire, and was sent in 1752 to King's College, Aberdeen, with a view to be educated for the Scottish Church. On leaving college he was appointed schoolmaster of his native village; and it was while holding this situation that he gave to the world what appears to have been his first publication, a poem entitled 'The Highlander,' in 1758. Before this date however he had written some other poetical pieces, among which are mentioned one called 'Death,' and another called 'The Hunter,' which last is said to have been only a rude sketch of 'The Highlander.' Soon after he sent to the 'Scots Magazine' several contributions in verse, which have been preserved from oblivion by the great controversy that afterwards arose about his capacity for manufacturing the poems ascribed to Ossian, which he professed to have only translated. Some attention appears to have been first given to the traditional poetry preserved in their native dialect among the Scotch Highlanders by Dr. Adam Ferguson, the well-known historian, himself a mountaineer; by him an interest in the subject was communicated to his friends the Rev. Dr. Carlyle, minister of Inveresk, a gentleman of extensive connections among the literary men of his day, and John Home, the author of 'Douglas.' The two latter met with Macpherson in the autumn of 1759, when he showed them some fragments of Gaelic verse, of which they prevailed upon him to furnish them with translations. These were shown to Dr. Blair, and the poets Shenstone and Gray, by all of whom they were greatly admired; and in 1760 they were published under the title of 'Fragments of Ancient Poetry, collected in the Highlands of Scotland, and translated from the Gaelic or Erse Language,' with an anonymous preface by Blair. The fragments are sixteen in number. The effect was to induce the faculty of advocates in Edinburgh to raise a subscription for enabling Macpherson to make a tour through the Highlands with the object of collecting more poetical treasure of the same kind. What he found, or pretended to have found, he brought to London, and published there in two successive volumes, the first of which appeared in 1762, under the patronage of Lord Bute, with the title of 'Fingal, an Epic Poem in six books, with other lesser Poems;' the second in 1763, with the title of 'Temora, an Epic Poem in eight books, with other Poems.' From the first the genuineness of these Gaelic epics was questioned by many persons, but it was more zealously asserted by more, and to Macpherson himself the notoriety which he acquired was the beginning of a long course of good fortune. We shall examine the question of their authenticity presently: it will be most conveniently discussed after we have run through the leading events of Macpherson's life. In 1764 he obtained the situation of private secretary to Captain Johnstone, on the appointment of the latter as governor of Pensacola; and he was also made surveyor-general of the Floridas, in which capacity he went out to America and the West Indies, and returned to England in 1766, retaining his salary of 200*l.* a year for life. Some of the years that followed he spent chiefly in literary labour, much of it, from the popularity of his name, highly profitable. In 1771 he published, in one vol. 4*to*, a disquisition on the antiquities of the Scottish Celtic race, under the title of 'An Introduction to the History of Great Britain and Ireland;' in 1773 a prose translation of the 'Iliad' of Homer; in 1775 a 'History of Great Britain from the Restoration to the Accession of the House of Hanover,' in 2 vols. 4*to*, together with 2 vols. of 'Original Papers,' which last work he sold to the booksellers for 3000*l.* During this period of his life he also wrote several pamphlets for the ministry, in support of the war against the American colonies, which are now all nearly forgotten. At last his appointment to the lucrative office of agent to the Nabob of Arcot turned his

versatile mind and pen to Indian affairs, upon which he also produced a succession of publications of temporary interest. This post brought him into parliament in 1780 as member for Camelford, for which he sat till 1790; he then retired to a considerable property which he had purchased in his native county of Inverness, where he died, February 17th, 1796. His body was brought back to England for interment in Westminster Abbey.

We now proceed to state as briefly as we can the controversy respecting the epics known as the POEMS OF OSSIAN, the publication of which has already been mentioned. Macpherson affirmed that they were translations made by himself from ancient Erse manuscripts which he had collected in the Highlands of Scotland, and which were the genuine compositions of Ossian, a Highland poet, who lived about the middle of the 3rd century, and whose poetical works had been transmitted orally from bard to bard, and from age to age, till the introduction of the art of writing into the Highlands afforded the means of fixing them in those manuscripts from which the translations were made.

The truth of this statement was denied by Dr. Johnson, who boldly pronounced the whole of the poems ascribed to Ossian to be forgeries, and defied Macpherson to produce a manuscript of any Erse poem of earlier date than the 16th century. Hume, Gibbon, and others, though they did not express so decided an opinion, seemed to more than doubt their authenticity. On the other side, Dr. Blair defended them in an elaborate 'Critical Dissertation;' Dr. Henry, in his 'History of Great Britain,' founded many of his statements relating to the early condition and manners of the inhabitants, of the northern part of the island especially, upon their authority; Lord Kames, in his 'Sketches of Man,' appealed to them as substantiating his theories; Cesarotti annexed to his Italian translation, which improved their beauties and softened their defects, a dissertation in which he speaks of Ossian as equal if not superior to Homer; Arthur Young lent his aid on the same side; and the whole body of the Highlanders seemed ready to do battle in the cause of the Gaelic bard.

In the year 1800, Malcolm Laing added to the second volume of the first edition of his 'History of Scotland' a dissertation in which he endeavoured to establish, from historical and internal evidence, that the 'Poems of Ossian' were, without a single exception, entirely spurious.

The Highland Society of Edinburgh, in 1797, appointed a Committee to inquire into the authenticity of the 'Poems of Ossian.' A list of queries was sent to every person who was likely to afford information on the subject, ancient Erse and Irish manuscripts were assiduously sought after, and all the traditions existing in the Highlands which had any relation to the subjects of the poems were carefully collected. In 1805, when the Committee had completed their labours, they published their Report, with the name of Henry Mackenzie annexed to it as their chairman. The Report states, that "the Committee had not been able to obtain any one poem the same in title and tenor with the 'Poems of Ossian.'" About the same time was published a splendid edition of the 'Poems of Ossian, &c., containing the Poetical Works of James Macpherson, Esq., in Prose and Rhyme; with Notes and Illustrations by Malcolm Laing.' The object of these notes and illustrations was to destroy the authority and depreciate the value of the text.

The research, the acuteness, and the close reasoning of Laing, both in his dissertation and in the notes to his edition of the poems, together with the admissions made in the Report of the Highland Society, appeared to have nearly decided the question against Macpherson. The controversy however, as far at least as relates to the historical authority of the poems, can hardly be said to be terminated. As late as 1837, in 'The Highlanders of Scotland, their Origin, History, and Antiquities,' by F. Skene, a work published at the request of the Highland Society of London, we are informed, that "by a fate altogether singular in the case of the Highlanders, a complete body of these ancient verified histories have been handed down in the 'Poems of Ossian'" (vol. i., p. 206); and that "the value of Ossian, as an historical poet, must stand in the highest rank, while, whether the chief part of these poems are of ancient or of modern composition, there can remain little doubt that in him we possess the oldest record of the history of a very remote age" (vol. i., p. 215); and similar sentiments still occasionally gain publicity. We proceed therefore to offer, first, what appear to us to be the most important facts and arguments which bear upon their authenticity, and, secondly, our own estimate of their poetical value.

Of the languages spoken by the Gaelic nations who inhabited the western parts of Europe in the time of Julius Cæsar, the Irish is probably that which has suffered least by mixture with others. The Erse, spoken in the Highlands of Scotland, approximates so closely to the Irish, that it may be considered rather as a dialect of it than a distinct language. But while the Irish has been a written language from an era probably anterior to the Christian, with an ancient alphabet, and a series, not only of bards, but of historical annalists, of whose works there are manuscripts still extant of as early a date as the 9th century, there is no evidence that the Erse was ever written previous to the 15th or 16th century. If then these poems were composed by Ossian, in Erse, at the end of the 4th century, they must have been preserved by tradition for 1800 or 1400 years. The

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Irish, with all the advantage of writing to fix it, has suffered so much alteration, that the oldest manuscripts are understood with difficulty even by those who are most learned in the language, and some are quite unintelligible. We have therefore a right to infer that the Erse, unwritten, and spoken by a people at least as rude as the Irish, has undergone a similar change; and that these poems, if preserved in the words in which they were composed by their supposed author, could not be understood by the present race of Highlanders.

Macpherson published the Erse of the seventh book of 'Temora,' but it was printed from a copy in his own handwriting, and the original has never been produced. Macpherson of Strathmashie, a poet who assisted, as he affirms, in transcribing the poems from old manuscripts or from oral tradition, said that one of these old manuscripts was dated in 1410; and Lord Kames, in his 'Sketches of Man,' asserts, that the first four books of 'Fingal' were obtained from a Gaelic manuscript, written on vellum in 1408, and found by the translator in the Isle of Skye. No doubt Macpherson told him so, but he does not say that he saw the manuscript, nor has it ever been produced. Indeed the oldest Scotch manuscript extant, a copy of Winton's Chronicle, in the Royal Library, Edinburgh, is not of an earlier date than 1420. As to the Erse manuscripts, frequent appeals were made by Macpherson's friends to the 'Red Book' of the bard of the Clanronald family, which was in Macpherson's possession, and was said to contain "some of the poems which are now translated and published." It was obtained from him, but not till he was actually threatened with a prosecution by the Clanronald family, and was found to be a small 12mo of 150 leaves, written in the Irish character, and dated September 8, 1726, in the midst of the songs. It was found to contain only one poem which had any relation to Ossian, a short ballad on the longevity of the Fians. Another appeal was made to "a large folio manuscript" called the 'Red Rhymer,' which was stated to have been given "by Mr. Macdonald of Glencaladel in Muideart, to Mr. Macdonald of Kyles in Cnoideart, who gave it to Mr. Macpherson. It contains a variety of subjects, such as some of Ossian's poems, Highland Tales, &c. Laing applied to Mr. Mackenzie, the gentleman to whom Macpherson bequeathed his manuscripts, and the publication of his Erse 'Ossian' (mentioned below), for the production of this manuscript. We give the result of this application in Laing's own words: "In consequence of this requisition, nineteen manuscript volumes, in quarto and octavo, were transmitted to Edinburgh; but the 'Red Rhymer' in folio, the only remaining manuscript ever specified or appealed to for the originals of Ossian, was not produced. The manuscripts consisted of medical and religious treatises, Irish legends and legendary histories, an obituary, a vocabulary, genealogies, &c., with many of the Irish ballads ascribed to Ossian, but not a single original, as far as could be discovered, of Macpherson's pretended translation of Ossian."

A subscription of 1000*l.* was raised by Macpherson's countrymen in the East Indies to defray the expense of publishing the supposed Erse originals. It was placed in Macpherson's hands, and he retained it till his death, when he left it to be applied to the purpose for which it was raised. In 1807 appeared 'The Poems of Ossian, in the original Gaelic, &c.; with Notes and Observations, by John M'Arthur,' London, 8 vols. 8vo. This edition was accompanied by a literal Latin translation, by Robert Macpherson, and preceded by a dissertation on the authenticity of the poems by Sir John Sinclair. Still there were no ancient manuscripts; the 'original Gaelic' was printed entirely from Macpherson's hand-writing, and corresponded literally with the English, which, there is no doubt, was translated into Gaelic by Macpherson himself. He had abundance of time for this task before he died, and is known to have been well-qualified for it, Erse, not English, being his native language.

The truth is, that not a manuscript, nor a fragment of a manuscript, of any ancient poem, Erse or Irish, which Macpherson has translated in his 'Ossian,' has ever been discovered. Ballads indeed there are, some in Erse, but many more in Irish, in which the Ossianic heroes are celebrated; there is a large manuscript collection of them in the Dublin University Library, several of which were published by Miss Brooke in 1789 with an English poetical version; and there are traditions, not only in Ireland, but also in Scotland, especially in Argyleshire and other districts of the West Highlands, relating to Fingal, Ossian, &c. Some of these ballads and traditions have supplied circumstances, or names, or incidental allusions, which have been worked up into the Ossianic collection; so that the Highland reader was continually reminded of something which was familiar to his imagination, and having found parts which he thought he knew, was ready to claim the whole. These materials have been carefully compared, both by Laing and the Highland Society, with the poems, and the use which has been made of them in each instance specifically pointed out.

According to 'Ossian's Poems,' Fingal was king of Morven, which may be supposed to represent Argyleshire and the adjoining parts of the West Highlands; here he had his palace of Selma (a name never heard of before the publication of 'Ossian's Poems'), and here his father Comhal, his grandfather Trathal, and his great-grandfather Trenmor reigned. Ossian was the son of Fingal, and Oscar the son of Ossian. For this kingdom and its kings there is absolutely no foundation in the annals of the Highlands or of the Highland clans: in some

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Erse ballads however and Highland traditions Fingal and Ossian are occasionally spoken of as Highland heroes, but in others they are mentioned as Irish. On the contrary, the Irish annalists and the Irish bards are uniform and consistent and distinct in their notices of them. According to the Irish annalists, Fingal, son-in-law of Cormac, king of Leinster, was commander of the Fianna Eirinn, or Fianna, a military race who existed at this time in Ireland. Fingal's palace was at Almtuin, or Allen, in Leinster, and he died in the year 273. In the reign of Cairbar, the son and successor of Cormac, this military class, or militia as they have been called, were put down by force in consequence of their dangerous presumption and the dissensions among their own body. "They were attacked," says Moore, ('History of Ireland,' vol. i.), "by the united force of almost all the royal troops of the kingdom (the King of Munster alone taking part with the rebellious Fianna), and a battle, memorable for its extent of carnage, ensued, in which Osgar, the son of Oisín, or Ossian, was slain by the monarch's own hand." This was the battle of Gabhra, which forms the groundwork of the poem of 'Temora.'

At this time, and for some centuries afterwards, the name of Scotia was exclusively applied to Ireland, and the name of Scotti, or Scots, to the inhabitants. They were a warlike race, who had conquered the greater part of Ireland, and gradually imposed their name on the island and its inhabitants. One of this race, Cairbar Riada, in the year 258, led over a colony of the Scotti from Ireland, and established them in Argyleshire. Riada had a territory in Ireland named Dalriada, and the district obtained by his colony was called Dalriada also. They had great difficulty however in maintaining their station against the power of their opponents the Picts, and it is uncertain whether they were not driven back to Ireland. But in the year 503 a larger colony was led over by Fergus Mac Erth, who established the kingdom of Dalriada, which afterwards obtained possession of the whole of the northern part of Britain, and imposed the name of Scotti on the inhabitants, and of Scotland on the country, as had previously been done in Ireland. Thus the Highlanders became connected with the Scots of Ireland, and through them derived their traditions of Fingal and Ossian.

It is not worth while to enter into evidences of forgery afforded by single circumstances and minor details in the various poems. Such evidences are in fact diffused through the whole of them, and meet us at every step, either in sentiments inconsistent with the rude state of society at the time, in the omission of every allusion to the dwellings, the dresses, the means of subsistence, and the superstitions of the inhabitants, as well as all mention, even incidentally, of animals which are known to have been in the country at the time. Such omissions could hardly have been made by a poet who was familiar with the manners and objects of that age, and was himself a party in the events which he describes.

To show the modern materials and workmanship of the poems, Laing has pointed out, in numerous passages, imitations of the Bible, and of Homer, Virgil, Milton, and others. Many of these imitations are obvious enough, but others are mere casual resemblances of phrases and words, which a genuine translator might have easily fallen into in rendering a real original.

The substance of Dr. Blair's 'Critical Dissertation on the Poems of Ossian' was originally delivered, soon after the first publication of 'Fingal' in the course of his lectures as professor of rhetoric and belles-lettres in the University of Edinburgh. This 'Critical Dissertation,' an elaborate composition of nearly pure nonsense, which expresses unbounded confidence in the genuineness of the poems, and bestows the most extravagant encomiums upon them as equal and in some respects superior to Homer, added to the natural astonishment that such poems should have been produced by a Gaelic bard in the 3rd century, extended their fame not only throughout Great Britain, but over the whole continent of Europe; and France, Germany, and Italy vied with each other in enthusiastic admiration of them. This fever has in a great measure subsided, but Ossian has still his admirers, and the 'Dissertation' no doubt its readers. To us it appears that almost everything which gives intrinsic value to other poems is wanting in these. We read them with almost uninterrupted incredulity. The characters represent a race of men which it is an absurdity to suppose ever to have existed. The events and incidents, so far as they are intelligible and there is anything approaching to detail, are such as we cannot even imagine to have occurred at any time or under any circumstances. All good poetry is distinguished by the truth and distinctness of its representations; and it has always been remarked of the greatest poets that they must have looked upon external nature and watched the workings of the human mind with the greatest diligence; and this appearance of truth is preserved not only in such poetry as represents the actual appearances of nature and the ordinary events of human life, but even in that more elevated poetry which passes beyond the bounds of reality. In Homer, with whom Ossian has been so absurdly compared, the scenes are perfectly panoramic; we never imagine that we are looking at a picture; the objects themselves are before our eyes; we are present at the events; the persons are known to us, with all their peculiarities, and we can trace their motives of action; when they express themselves in such or such a way we can tell what passion it was that moved them, or what specific object they had in view. There is nothing of this kind in Ossian.

Everything is vague and indistinct; the scenes are all confused; and the images, undefined as they are, seem to recur continually. Hence nothing is impressed upon the mind; nothing fixes itself upon the memory. There is no discrimination of character. We are informed indeed that some are old and some are young, some are generous and some are cruel, but even these broad personal distinctions we should hardly have discovered from any peculiarity in their thoughts or manner of speaking. Every one expresses himself in nearly the same way, and a wearisome repetition of affected sentimentality pervades the whole.

Without something however of the substance of poetry, so high a reputation as these poems once had could hardly have been obtained. Macpherson was a Highlander, and had lived among mountain scenery from his infancy; and though many of his pictures, even of that scenery, are false, still there are sketches interspersed throughout all the poems which are true and beautiful. Sir Walter Scott, in a letter to Anna Seward, says, "Most Highlanders, after they have become complete masters of English, continue to think in their own language; and it is to me demonstrable that Macpherson thought almost every word of Ossian in Gaelic, although he wrote it down in English. This gave a great advantage to him in forming the style of Ossian, which, though exalted and modified according to Macpherson's own ideas of modern taste, is in great part cut upon the model of the tales of the sennachies and bards." But the great charm of Ossian's poems is in the language: a rich stream of harmony flows through all of them, which many are sensible of who are quite incapable of judging of the truth of the representations or the propriety of the thoughts.

*MACREADY, WILLIAM CHARLES, was born March 3, 1793, in the parish of St. Pancras, London. His father, the lessee and manager of several provincial theatres, was desirous of educating his son for the church or the bar, and young Macready was placed at Rugby School at ten years of age. At the age of seventeen he found his prospects changed by his father's embarrassments. Though feeling a distaste for the profession of an actor, he sacrificed his own predilections to a high sense of duty; and in order to relieve his father's immediate necessities, and retrieve if possible his father's fortunes, he appeared for the first time as an actor on the boards of the Birmingham Theatre in June 1810. He was decidedly successful. Till Christmas 1814 he continued with his father's company, performing with great success at the theatres of Birmingham, Sheffield, Chester, and Newcastle; and subsequently performed at the Bath, Dublin, and Glasgow theatres with like results. On Sept. 16, 1816, he made his first appearance before a London audience at Covent Garden Theatre as 'Orestes' in the 'Distressed Mother.' His success was undoubted, but he had many difficulties to overcome. Kemble, Young, and Kean had taken a sort of exclusive possession of the characters of Shakspeare, in which, at a later period, Macready displayed such excellence. With a resolute industry however, a deep and subtle insight into the shades and peculiarities of character, and a style at once original and simple, he made a certain range his own. As 'Rob Roy' and 'Gambier' he won applause, but in the 'Virginian' of Sheridan Knowles his true position was first fully demonstrated. From this time he continued to establish himself in the public favour. In 1826 he visited America, where he was equally appreciated, and in 1828 he was enthusiastically applauded in Paris. In London he increased his fame by his performances in the higher comedy. In October 1837 he became lessee and manager of Covent Garden Theatre. His first efforts were directed to make the entire representation of a play, as his acting of individual characters had been, the working out of one harmonious idea. His labour was immense. He did not overlay the drama by too gorgeous scenery or too minute attention to the costume, as if they were to be the principal attractions, but by making them appropriate to the situation and feeling of the scene. He also avoided all puffery, and endeavoured so to regulate his theatre as to banish, as far as possible, those exhibitions of profligacy which, in some degree, had justified the denunciations of the scrupulous. From various causes Mr. Macready's undertaking was not profitable. At the end of the second season he resigned the management, when a public entertainment was given to him at Freemasons' Hall, and a subscription for a handsome memorial was entered into. After performing at the Haymarket and other theatres in 1842, he undertook the management of Drury Lane. His second management in spirit resembled the first, but was distinguished from it by his introduction of musical dramas, set forth in the highest style of scenic illustration. 'Acis and Galatea' and 'Comus' were presented with a feeling of high art which has never been exceeded. He was also liberal in introducing new dramas to the public, amongst which were the best pieces of Sheridan Knowles, Talfourd, and Sir E. Bulwer Lytton. At the end of the second season Mr. Macready again resigned; and in his parting address pointed out the injurious operation of the theatrical monopoly. This he followed up by a petition to the legislature against it, and it was almost immediately removed. On a subsequent visit to America in 1849, a quarrel raised by Mr. Forrest, an American actor, gave rise to a riot in the Astor Opera House at New York on May 10, while Mr. Macready was performing, in which his life was endangered, and the riot was not suppressed until the military were called in, shots fired, and several persons killed and wounded. Towards the end of that year Mr. Macready entered on his concluding engagement at the Haymarket Theatre, but ill-health compelled him to desist. In 1850 and 1851 he

completed the representation of all his principal characters, and took a final farewell of the stage. A complimentary dinner was given to him on this occasion at the Hall of Commerce in London, with Sir E. Bulwer Lytton in the chair, which was attended by nearly all the most eminent men connected with literature and art. Since his retirement Mr. Macready has lived first at Sherbourne, Dorset, and later at Cheltenham. His active mind and cultivated taste have been there employed for the promotion of the moral and intellectual advancement of his neighbours, and the Mechanics' Institute and other literary institutions have derived an inestimable benefit from his own lectures, and from other modes in which he has given his support to popular education.

M'CRIE, THOMAS, a writer on ecclesiastical history and polemics, was born at Dunas in Berwickshire, in November 1772. His father was a petty manufacturer and trader, who had by his industry and economy been enabled to purchase a small estate, and spend his old age in quiet independence. "Dr. M'Crrie's parents," says his biographer, "being connected with that branch of the secession usually termed Anti-Burghers, he was brought up under the ministry of the Rev. Mr. Whyte, at a period when the primitive strictness of that communion was retained in a measure which is now wholly unknown. In these circumstances he received that thoroughly religious education, of the importance of which he was ever afterwards so strenuous an advocate, and of the success of which he was himself a striking example." Having received the rudiments of education at the pariah school of his native place, he afterwards studied at the University of Edinburgh, which he entered in 1788. Contemporaneously with his academical studies, he occupied himself in teaching younger lads, an employment for which he seems to have been well qualified. In 1791 he commenced his peculiarly theological studies. In 1795 he was licensed as an elergyman by the Associate presbytery of Kelso, and he was immediately afterwards chosen pastor of a congregation of the same body in Edinburgh. In the earlier period of his ministry he entered warmly into those discussions naturally prevalent among bodies who have so many points of repulsion from each other as the small Presbyterian sects which had sprung from the Church of Scotland. He soon commenced however the important task of studying, for the purpose of some undefined literary projects, the early history of the Presbyterian Church in its connection with its most remarkable champions. The body to which he belonged followed a rule of Presbyterian discipline, from the strict tenor of which they maintained that the established church had diverged; and, recurring perpetually to the conduct of the fathers of Presbyterianism, it was likely that any member of this body with sufficient talent would be the most zealous biographer of these primitive worthies. In 1812 he published 'The Life of John Knox.' Scholarship or literary ability were qualities which the clergy of his sect, consisting almost entirely of the humbler members of society, were not expected to display; and this first attempt, which showed both qualities in an eminent degree, accompanied by much patient research, was looked on as a literary phenomenon. In 1813 he received the degree of D.D. from the University of Edinburgh, previous to the appearance of the second edition of his work. It has since passed through several editions, and, while it is very popular with the uneducated classes in Scotland, is highly esteemed by historical students. In 1819 he published a work of still more extensive and curious research, 'The Life of Andrew Melville,' a celebrated champion of Presbyterianism in the reign of James VI. of Scotland. The indefatigable minuteness of the researches connected with this volume had the effect of resuscitating from the most obscure materials—records of births, marriages, and deaths, ecclesiastical and proprietary registers, and like sources—the circumstances connected with the lives of some interesting men who in the stir and bustle of their own active age had failed to find commentators. The partisan zeal with which these works were undertaken is not their least remarkable feature, and obtained from Mr. Hallam the apt designation of 'Presbyterian Hildebrandism.' There is no doubt of the accuracy with which Dr. M'Crrie stated facts and cited authorities, and that he was thoroughly honest; but from the beginning to the end each work is a piece of industrious and acute special pleading, and the reader whose position enables him to take an impartial view of the characters discussed in them sees plainly that he knows what portions may be favourably dwelt upon, and what should be hastily passed over, if not omitted. His palliations and vindications are singularly ingenious; and amid all the rude morality and savage acts of the turbulent periods of which he gives the history, he vindicates his own heroes from all follies as well as from all vices; even the destruction of the Scottish ecclesiastical buildings has its meed of praise. Written in such a spirit, and being works of genuine learning and research, they are very popular with the ultra-Presbyterian party in Scotland. In a similar spirit he wrote a review of 'Old Mortality' in the 'Edinburgh Christian Instructor,' to controvert Sir W. Scott's representation of the character of the Covenanters, the ability of which was acknowledged by Scott himself. The author led a blameless simple life, on a small salary, which, with the free use of the valuable public libraries in Edinburgh, contented his unmercenary disposition. He died on the 5th of August 1835, deeply lamented by the members of his congregation and a wide circle of private friends. (*Lives of Thomas M'Crrie, D.D.*, by his son, the Rev. Thomas M'Crrie, 1840.)

MACRINUS, OP'LIUS, a native of Mauritania, was prefect of the

pretorium under Antoninus Caracalla, whom he accompanied in his expedition against the Parthians, and caused to be murdered on the march. [CARACALLA.] Macrinus was immediately proclaimed emperor by the army, A.D. 217, and his son Diadumenianus, who was at Antioch, was proclaimed Cæsar; both elections were confirmed by the senate. Macrinus, after a battle with the Parthians near Nisibis, concluded peace with them. On his return to Antioch, he reformed many abuses introduced by Caracalla. But his excessive severity displeased the soldiers, and an insurrection, excited by Mæsa, the aunt of Caracalla, broke out against Macrinus, who, being defeated near Antioch, fled as far as Calchedon, where he was arrested and put to death in 218, after a reign of about fourteen months. He was succeeded by Elagabalus.

MACROBIUS, AMBROSIUS AURELIUS THEODOSIUS, probably lived about the middle of the 5th century of the Christian era. We possess hardly any particulars of his life; he is generally supposed to be the person who is mentioned in the 'Cod. Theod.' vi. 8, as "chamberlain of the royal bed-chamber" ("sacri cubiculi præfectus"), during the reigns of Honorius and Theodosius the younger, but this does not appear certain. It has also been disputed whether he was a Christian or a pagan; it has been supposed, from his occupying so high a rank at the court of a Christian emperor, that he must have belonged to the Christian religion; but this opinion seems quite at variance with the whole scope and tenor of his writings. The place of his birth is uncertain; but he informs us himself, in his preface to the 'Saturnalia,' that the Latin language was not his mother-tongue.

Three works of Macrobius have come down to us; a commentary on the 'Somnium Scipionis' in the sixth book of Cicero's 'Republic'; 'Dialogues' which were supposed to have taken place during the Saturnalia at the house of Vettius; and a 'Treatise on the Latin and Greek Verb,' which however is imperfect.

The commentary on the 'Somnium Scipionis,' which is divided into two books, is addressed to his son Eustathius. It is principally occupied with the opinions of the later Platonists respecting the laws which govern the earth and the universe. There is a Greek version of this commentary by Maximus Planudes, in the king's library at Paris.

The 'Saturnalia' is however the most important and interesting of the works of Macrobius. Although written in very bad Latin, and full of trifling absurdities, it contains much valuable information on many subjects relating to antiquity. It is divided into seven books; the first contains a discussion on the origin of the Saturnalia and the principal Roman festivals, and on the character and history of several of the Roman deities; the second is of a more discursive nature; it unfolds at great length the whole art and mystery of joking according to the Roman notions, and relates some of the best jests of Cicero, Augustus, and other celebrated Romans, which however would scarcely excite a smile in modern society; it also gives a long account, among other things, of the luxury of the Romans, and contains a particular description of their favourite dishes. The third, fourth, fifth, and sixth books are occupied with an examination of Virgil's poems, in which a list is given of the principal passages which he imitated or copied from the Greek or preceding Latin poets; and the seventh is principally occupied with a discussion respecting the different kinds of food, and their effect on the human system.

*MADDEN, SIR FREDERICK, an eminent antiquarian writer and one of the principal officers of the British Museum, is the seventh son of Captain Madden of the Royal Marines, and was born at Portsmouth in 1801. About 1825 he was engaged to assist Mr. Roscoe, then past his seventieth year, in the compilation of the catalogue of manuscripts at Holkham, which had descended to the late Earl of Leicester from a more literary predecessor in the title. He not only described the works in the collection which had not been examined by Mr. Roscoe, but added so many notes to the portion of the catalogue already made by that gentleman, that the whole work would, if printed, have occupied five or six quarto volumes, and the intention of printing it was therefore, at Mr. Roscoe's suggestion, relinquished. In 1826 Mr. Madden entered the service of the British Museum, to assist in the compilation of the classed catalogue of the printed books which was then in progress; in 1828 he was made assistant-keeper of the department of manuscripts; and, in 1837, on the appointment of the Rev. Josiah Forshall, then keeper of the department, to the post of secretary, he succeeded to the keepership. In his evidence before the Royal Commission to enquire into the Museum in 1848, Sir Frederick stated that in January 1837 the number of manuscripts in the Museum, exclusive of charters and other similar documents, was 23,900, and that in May 1848, the time at which he spoke, it was 32,000. "The number of manuscripts acquired since 1827 is very great," says Dr. Perts, the head of the Berlin Royal Library (in Perts's 'Archiv,' vol. ix.), "the establishment obtains information of every important sale on the Continent, and it is easy to foresee that if affairs continue in their present course every important manuscript in Europe, that is not already looked up in fixed collections or does not become so, will in the course of another century become the property of the British Museum." The date which Dr. Perts assigns for the commencement of this remarkable activity in the progress of the collection, is, it will be observed, 1827, which is that of the appointment to the keepership of Mr. Forshall, Sir Frederick's predecessor. Sir Frederick was made a knight of the Hanoverian order by King William IV. in 1832. He has been twice

married; the present Lady Madden is the daughter of Dr. William Robinson of Tottenham, the author of histories of Tottenham, Edmonton, and Stoke Newington.

Sir Frederick's works are numerous and important, and have generally a bearing on English history and the earlier progress of the English language and literature. In 1828 he edited for the Roxburghe Club the metrical romance of 'Havelok the Dane,' to which he assigns a conjectural date between 1270 and 1290, and which he considers to be superior in merit "to every specimen we possess prior to the time of Langland and Chaucer." Mr. Singer published some remarks on the Glossary appended to the volume, which were answered by the editor in a separate pamphlet. 'Sir Gawayne, a collection of ancient romance poems by Scottish and English authors, relating to that celebrated knight of the Round Table,' was edited in 1839 for the Bannatyne Club at Edinburgh. Still more important was 'Layamon's Brut, or Chronicle of Britain, a poetical semi-Saxon paraphrase of the Brut of Wace, now first published from the Cottonian Manuscripts in the British Museum, accompanied by a literal translation, notes, and a grammatical Glossary, published by the Society of Antiquaries of London,' 3 vols. 8vo, 1847. Of this poem, which runs to upwards of thirty-two thousand lines, Sir Frederick prints side by side two entire copies from two manuscripts of different dates, which exhibit considerable variations in language and otherwise, and by this lucid arrangement brings before the reader in the most instructive way the most interesting monument of our language in the 13th century, appending a mass of valuable materials for its illustration. The preparation of this work had occupied years, and a very long period was also consumed by the editorship of 'The Holy Bible, in the earliest English version made by J. Wycliffe and his followers, edited by the Rev. J. Forshall, and Sir F. Madden,' which was issued from the Oxford University Press in 1850, in 4 vols. 4to. Here again two varying copies were printed at full length side by side, and a mass of research into the early history of the English versions testified to the diligence and learning of the editors. It is stated in the preface that a considerable portion of their time during twenty-two years had been spent in accomplishing their task, and to establish the text fifty-five manuscripts had been collated.

Sir Frederick's other works comprise an interesting volume on the 'Privy Purse Expenses of the Princess Mary afterwards Queen Mary, with a Memoir of the Princess, and Notes,' London, 1831, 8vo; a work splendidly illustrated by Mr. Shaw on 'Illuminated Ornaments selected from MSS. and early printed books, from the 6th to the 17th centuries' (London, 1833, 4to), containing descriptions of some of the choicest treasures of the British Museum, and an abridged translation with notes of Silvestre's French work on 'Universal Paleography,' 2 vols. 8vo, 1850. He is also the writer of several communications to the 'Archæologia,' one of which, 'Observations on the Autograph of Shakspeare,' is in support of the authenticity of the autograph in a copy of Florio's translation of Montaigne's 'Essays,' which was purchased by the British Museum for a hundred and twenty guineas. Sir Frederick's name is also officially appended to some printed catalogues of portions of the manuscript collections at the museum, some of which are stated in the prefaces to be made by subordinate officers of his department.

MADISON, JAMES, was born on the 16th of March 1751, at the seat of his maternal grandmother, near Port Royal, on the Rappahannock River in Virginia. His parents' home however was then at Montpellier, in Orange County, Virginia, where Mr. Madison always resided. He received his first instruction from Donald Robertson, a Scotch teacher in King and Queen County, Virginia, with whom he was placed at twelve years of age. During the three or four years that he was under Robertson's care he acquired some knowledge of Greek, Latin, and French, with the elements of mathematics. He afterwards studied about two years at home under the Rev. J. Martin. In 1769 he was sent to the college of Princeton in New Jersey, where in 1772 he took the degree of B.A. He returned to Virginia in the spring of 1773, and commenced a course of reading to prepare himself for the bar; but the dispute between the colonies and Great Britain having then commenced, he was soon induced to take an active part in it. He particularly distinguished himself as a friend to religious freedom by his efforts in behalf of the preachers of the Baptist persuasion, who were then prosecuted and occasionally thrown into prison for preaching in defiance of prohibitory laws. In the spring of 1776 his political career commenced by his being chosen a member of the Virginia convention, which formed the first constitution of Virginia. He continued a member of the legislature till 1777, when he lost his election, in consequence, it is said, of his conscientious refusal to treat the freeholders, according to the practice then prevailing. The legislature however named him a member of the council, in which office he continued two years, until he was appointed a member of congress, in which body he took his seat in the month of March 1780, and in its proceedings he took a very active part during the three years that he was a member of it.

Returning to private life after the peace, he resumed his legal studies, but intermingled them with miscellaneous and philosophical reading. Natural history, to which the genius of Buffon had then given unusual attraction, seemed to have been his favourite branch of science, and he has left some notes of his observations on European and American

animals of the same species. In 1784 he was again elected to the legislature of Virginia, and continued a member of that body for the years 1785 and 1786. Here he formed the scheme, and drew up a resolution for that purpose, of inviting the meeting at Annapolis, which led the way to the convention which formed the constitution of the United States. He was one of the three commissioners from Virginia who assembled at Annapolis, where he met Alexander Hamilton, with whom he was afterwards so closely united in forming the new constitution, and from whom he was so widely separated in carrying it into execution.

While he was in the Virginia legislature he drew up the memorial and remonstrance against the project for a compulsory support of religion, which was perhaps made with a view to a permanent establishment; and he succeeded in defeating it. (Tucker's 'Life of Jefferson,' chap. 4.) His talents and acknowledged influence at this time were all exerted in favour of a policy as liberal as it was practical and wise. Finding that Kentucky was determined to separate from Virginia, he furthered her purpose instead of making a fruitless opposition to it. He opposed the attempt to introduce paper-money; he was the efficient supporter of the laws introduced into the code prepared by Jefferson, Wythe, and Pendleton; and he favoured the recovery of the debts due to British creditors. He carried on an extensive correspondence at this time with some four or five friends, which gives the best view of the state of Virginia at that period. In the convention which formed the present constitution of the United States he bore a conspicuous part; and anticipating the interest which future times would take in the proceedings of that body and in the opinions of its members, he was at the pains to keep a record of the debates—the only one extant which is either complete or authentic. He commonly wrote out at night what had been said in the day. After the constitution was formed, he united with Alexander Hamilton and John Jay in recommending it to the American people in newspaper essays, under the signature of 'Publius,' which have been since published under the title of 'The Federalist.' The debates, which he would never consent to publish during his lifetime, were purchased by congress for 30,000 dollars, and were published, with 'Letters,' &c., in three large 8vo volumes in 1840, under the editorial care of Mr. H. D. Gilpin.

After the federal constitution was submitted to the several states for their adoption, Mr. Madison went into the legislature of Virginia, where Patrick Henry headed the opposition to it; and it was to Mr. Madison's cool and powerful reasoning that its adoption in that state was mainly due. If it had failed there it would have failed altogether. Mr. Madison had also more agency than any other individual in inducing Virginia to make a cession of all her claims to the lands north-west of the Ohio (now comprehending the states of Ohio, Indiana, and Illinois), to which she asserted a right, both under her regal charters and by conquest during the revolution.

He was chosen a member of the first congress under the constitution in 1789, and continued a member of that body until 1797. In 1794 he married Mrs. Todd, a widow of Philadelphia, whose parents were Virginians, but, being Quakers, had removed to Philadelphia. From this time he felt the strongest inclination to retire from public life, and to devote himself exclusively to the cultivation of letters and science, and the pursuits of agriculture. But his countrymen appreciated his worth too highly to permit him to retire into private life. In congress no one had more weight personally; but soon finding that his views and those of Mr. Hamilton did not coincide as to the principles and spirit in which the federal government should be administered, he separated himself from the administration, and was thus on most great measures in a minority. When the public debt was funded he made an unavailing attempt to secure to the soldiers and other original creditors the benefits of the rise in value of the public claims, which speculators had purchased at about one-eighth of their nominal amount. This was the first great measure in which he opposed the ministerial policy of which Hamilton was the chief author. He also opposed the unqualified assumption of the state debts by the federal government. After the French revolution broke out European politics mingled in those of the United States, and for a time gave them their chief form and colour. Mr. Madison was a warm friend of the revolution; and it had his hearty wishes for its success.

Though thus leading an organised opposition to General Washington's administration, this circumstance for a long time seemed to have no influence on their friendship, and it never produced positive alienation. Before his first term had expired, General Washington, being bent on retirement, conceived the purpose of a farewell address; and, after making an outline of his views, he requested Mr. Madison to fill it up. Some years afterwards he greatly enlarged Mr. Madison's draft, which he then submitted to Messrs. Hamilton and Jay, and the document as published contains some of Mr. Madison's original forms of expression. The intimacy and correspondence of these two great men continued until 1796.

After it was known that General Washington would retire in March 1797, parties prepared themselves for the struggle of electing his successor—the Federalists uniting in favour of Mr. Adams, and the Republicans in favour of Mr. Jefferson. Mr. Adams succeeded by three votes. When parties were so nearly balanced each redoubled its efforts for the ascendancy. The administration party prepared two

laws for removing dangerous and suspicious aliens, and for punishing libels on the government (called Alien and Sedition Laws), which gave their adversaries a fit occasion to make a powerful appeal to the people. To further this object, Mr. Madison, who was now withdrawn from congress, went into the Virginian legislature, and in the session of 1798 prepared resolutions denouncing these acts of congress as infractions of the constitution, and inviting the concurrence of the other states. As some of the states opposed the doctrines, and the subject produced much discussion in pamphlets, in the following year Mr. Madison prepared new resolutions, with a preamble, in which he examines the whole subject in a close and profound piece of reasoning. It is thought to have contributed more than anything else to the revolution of parties which soon followed. When Mr. Jefferson was elected president, Mr. Madison was made his secretary of state, and from that time until his retirement his life is comprehended in the history of the United States. But the principal parts which he acted will be briefly noticed here.

His pen was put in requisition in maintaining the claim of the United States to the right of deposit at New Orleans, under the treaty with Spain; in discussing the question of the true boundary of Louisiana; in corresponding with Mr. Rose and Mr. Jackson, ministers of Great Britain, on the subject of the attack on the Chesapeake; in drawing up instructions to Mr. Monroe concerning the treaty with England, and the objections to that which was made; and in corresponding with the American ministers on the French Decrees and British Orders in Council. Besides these official papers, he wrote an able 'Examination of the Doctrines of National Law' asserted by Mr. Stephens.

In 1809 he succeeded Mr. Jefferson as president of the United States; he obtained 122 votes out of 176. General Pinckney, of South Carolina, his opponent, obtained 47 votes.

It is known that after many fruitless efforts to induce Great Britain and France to respect neutral rights, war was declared against Great Britain during his administration, and that it continued with various success until 1815. It is said that Mr. Madison, being aware how unprepared the United States were for war, and anxious to preserve peace as long as it could be preserved consistently with the neutral rights of America, wished to postpone the declaration of war, but was urged into it by Mr. Clay and some ardent spirits whose patience was exhausted. If this be so, had his counsels prevailed, the war would have been prevented, for he has often told the writer of this notice that the administration had afterwards indubitable evidence that the British ministry had decided on revoking the offensive Order in Council, in which case the principal cause of war would have been removed.

After serving two terms Mr. Madison retired to private life in March 1817; and it may be questioned whether the eight years which he served as president were not the least happy of his life. In 1829, when the constitution of Virginia was submitted to revision, he consented to serve as a member of the convention, and no doubt contributed largely to soothe the irritation which the conflict of local interests created. He also acted as a visitor of the University of Virginia, and succeeded Mr. Jefferson as its rector. Except in the discharge of these duties, he not only held no office after his retirement, but, we believe, never left his county after he quitted Washington. Although Mr. Madison lived to the age of eighty-five, he had a very delicate constitution, and never enjoyed good health. He died on the 28th of June 1836. His physician said that he had two or three diseases, any one of which was commonly sufficient to shorten life.

In person Mr. Madison was below the middle size; though his face was ordinarily homely, when he smiled it was so pleasing as to be almost handsome. His manner with strangers was reserved, which some regarded as pride, and others as coldness; but on further acquaintance these impressions were completely effaced. His temper seemed to be naturally a very sweet one, and to have been brought under complete control. When excited, he seldom showed any stronger indication of anger than a slight flush on the cheek. As a husband, Mr. Madison was without reproach. He never had a child. He was an excellent master, and though he might have relieved himself from debt, and secured an easy income, he could never be induced to sell his slaves except for their own accommodation (to be with their wives or husbands). The writer has sometimes been struck with the conferences between him and some trusty servant in his sick chamber, the black seeming to identify himself with his master as to plans of management, and giving his opinions as freely, though not offensively, as if conversing with a brother. Mr. Madison has more than once told the writer that he should have been a great gainer in a pecuniary point of view if he had many years before emancipated his slaves. It was his deliberate conviction that the colonisation of the slaves in Africa was practicable. He endeavoured to keep aloof from party feelings, but regularly read the newspapers, and remembered their contents better than most people. Though he was cautious in expressing his sentiments, he could not forbear taking the liveliest interest in public concerns, especially in those of the general government, towards which he seemed always to feel a parental solicitude. He stood well with all parties, and was solicitous so to stand, both from a sense of duty and a love of popularity. He felt great solicitude about

the irritating discussions between the North and South on the subject of slavery, and was anxious for some compromise.

(Communication from Virginia.)

MADDOX, the second son of Owen Gwynedd, prince of Wales, is said by some authors to have discovered America long before Columbus. The Welsh chronicles are said to state that Madoc, having been compelled by civil disturbances to leave his native country, set sail in 1170 with a small fleet, and directing his course westward, landed after some weeks on a continent which produced abundantly the necessaries of life, and the inhabitants of which differed greatly from those of Europe. After remaining in the country a long time he left there 120 persons, and returned to Wales, where he equipped a fleet of 10 vessels, and set sail again, but was never afterwards heard of. Some of those who adopt this narrative suppose Madoc to have landed on the coast of Virginia or Carolina, and support it by an account of the discovery of an Indian population in North America who spoke the Welsh language. If however there is any truth in the story, Madoc probably landed in a higher latitude than Virginia. See Filson's 'Discovery, Settlement, and present State of Kentucky; with an Account of the Indian Nations within the United States,' 8vo, London, 1793; also Bertuch, 'Ephémérid. Géog.,' September, 1819. The above narrative of Madoc's voyage (which has been copied by Hakluyt in the third volume of his 'Voyages') is given in the 'Historie of Cambria, now called Wales, a part of the famous Yland of Brytaine, written in the Brytish language, above 200 years past, by Caradoc; translated into English by H. Lloyd, gent.; corrected, augmented, and continued out of records and best approved authors, by David Powell,' 4to, London, 1584. Owen's 'British Remains' (8vo, London, 1777; 12mo, 1785) contains 'An Account of the Discovery of America by the Welsh 300 years before the Voyage of Columbus,' written by Dr. Plott. Herbert, in his 'Travels,' defends the claims of his countryman Madoc, as the discoverer of the New World, with more warmth perhaps than good sense. But the Northmen are said to have discovered America some time before the date of Madoc's alleged voyage, and this fact appears to be established by evidence of a stronger kind than that of the expedition of the Welsh prince.

MADDOX, THOMAS. Of the personal history of Madox little is known. He resided in the Middle Temple. He always writes from the Middle Temple. Thomas Madox of London was called to the bar by that society in 1704, and the son of a clergyman of Wales of the same name in 1705. His first work appeared in 1702, entitled 'Formulare Anglicanum; or a Collection of Ancient Charters and Instruments of divers kinds, taken from the originals, from the Norman Conquest to Henry VIII.:' to which is prefixed a very learned dissertation on ancient charters and instruments. In 1711 he published his great work, entitled 'The History and Antiquities of the Exchequer of the Kings of England, in two periods: from the Norman Conquest to the end of the reign of King John, and from the end of the reign of King John to the end of the reign of Edward II., taken from records: together with a correct copy of the ancient dialogue concerning the Exchequer, generally ascribed to Gervasius Tilburienensis; and a dissertation concerning the most ancient great Roll of the Exchequer, commonly styled the Roll of Quinto Regis Stephanus.' This work, which was reprinted in two vols. quarto, with the valuable addition of an index, in 1769, begins with a dedication to the queen, followed by a long prefatory epistle to Lord Somers, in which the author says:—"The records which I here vouch were taken by my own pen from the authentick membranes, unless where it appeareth by my references to be otherwise, and except haply in two or three instances, which it is not material to recollect; and in giving an account of the ancient state of the Exchequer, I have for the most part contrived, as far as the subject-matter would permit, to make use of such memorials as serve either to make known or to illustrate the ancient laws and usages of this kingdom: for which reason the present work may be deemed not only a history of the Exchequer, but likewise an apparatus towards a history of the ancient law of England." This epistle concludes with "a large digression concerning the Romanick dialect."

The 'History of the Exchequer' treats of the court of the kings of England during the two periods comprised in it, its great offices, the jurisdiction of the king's exchequer, its officers and business; of the exchequer of the Jews, showing the peculiar mode in which they were governed and protected as "the king's villeins;" of the different sources of the royal revenue, fully considered in all its branches; the whole illustrated by references to an immense mass of documents. The dialogue concerning the exchequer (which Mr. Madox ascribes to Richard Fitz-Nigel, bishop of London), treats, in the form of questions put to the author and his answers, of the functions of the different officers of the exchequer in the reign of Henry II., and of some other miscellaneous matters, in the first book, and of the mode of collecting the king's revenue in the second. It is preceded by an epistolary dissertation addressed to Lord Halifax. The dissertation, with which the volume concludes, relating to the great roll of the exchequer, commonly called the roll of Quinto Stephanus, is addressed to Lord Somers. It has been ascertained by that eminent antiquarian, the Rev. Joseph Hunter, that this roll ought to be referred to the 31 Henry I., a discovery which has removed some of the obscurity in which this part of the reign of Stephen is involved. Though Madox doubted whether this roll belonged to the reign of Henry I.,

Stephen, or Henry II., yet in his table of the barons of the Exchequer from the Conquest, subjoined to the 'History of the Exchequer,' all who are placed in the list in the time of Stephen are so placed upon the supposition that it relates to the fifth year of that king, at which time many of these barons were and long had been the adherents of the rival claimant of the throne, the empress Maud.

In 1726 Mr. Madox published his 'Firma Burgi, or an Historical Essay concerning the cities, towns, and boroughs of England, taken from records.' A posthumous work from the pen of Mr. Madox, entitled 'Baronia Anglica,' a history of the land-honors and baronies, and tenure in capite, verified by records, in which he corrects the errors into which Lord Coke and others have fallen in the use of these terms, appeared in 1736, and, with merely an alteration of the date in the frontispiece, in 1741. He died in 1735.

Mr. Madox was indefatigable and successful in collecting his materials, and skilful in arranging them, but he has left it for others to apply them to the political and statistical history of the kingdom. A large body of documents, collected as materials for the works which he prepared for publication and for others which he projected, were deposited by his widow in the British Museum. Mr. Madox held the office of historiographer royal.

* MADOZ, PASCUAL, a distinguished Spanish statesman and author, was born at Pampeluna on the 17th of May 1806. At the age of fourteen he went to the University of Saragozza to study law, and when the movement for the constitution took place, he supported it, young as he was, not only by his advocacy but by arms. He was one of those who successfully defended the castle of Monzon, on the 15th of May 1823, when it was attacked by a detachment of the French invading army, and being taken prisoner a few days after, when the garrison revolted and surrendered, he was kept in a dungeon for seventeen months before he was released. He then returned to the University of Saragozza, where he supported himself by rendering assistance to other students who were richer than himself, and took his degree with the eminent honour of the unanimous vote in his favour of the thirty-five examiners, to every one of whom he was obnoxious on the ground of his political opinions. This liberality of treatment did not extend however to his sentiments in religion, as he was shortly afterwards expelled from the university on the charge of teaching Jansenist doctrines in private. This blow was the more severe that the minister Calomarde had introduced a regulation that no advocate should be admitted to the bar before the age of twenty-five, and Madox was in consequence left almost destitute of resources. For a short period he emigrated to France, and on his return succeeded in obtaining the editorship of a 'Universal Geographical Dictionary,' commenced by Bergnes, which was published in 10 vols. 8vo, between 1831 and 1834, at Barcelona, by far the most literary city in Spain after Madrid. A biographical dictionary in thirteen volumes, which appeared at the same city about the same time, was pillaged by wholesale from French sources, was very deficient in the Spanish articles, and was altogether a worthless compilation. To this the 'Geographical Dictionary' presented a complete contrast; it was carefully put together, from numerous sources—the information in the Spanish articles was novel and valuable, and on the whole it did credit, not only to Madox and the contributors, but to the country which produced it. He also engaged in a large work entitled 'Coleccion de Casusas Celebres,' a history of the most interesting lawsuits throughout Europe, on the plan of those in which French and German literature are so rich. The exclusively Spanish portion of the Spanish work occupies six or seven octavo volumes. Thus occupied he did not make his appearance at the bar till 1835, when liberal principles were in the ascendant, and in the same year he was appointed a Judge of the First Instance at Barcelona. This office he resigned almost immediately after to take the command of a battalion of infantry against the Carlists who had invaded Catalonia, the resignation however was not accepted, and he was at the same time a judge of Barcelona and military governor of the valley of Aran. His election as deputy to the Cortes sent him to Madrid, where he soon occupied himself with the preparation of his great work—the largest literary enterprise but one in modern Spain—the 'Diccionario Geografico-estadistico Historico de España,' an alphabetical dictionary of all the names of places in Spain and its beyond-sea possessions, of which he was at once editor, publisher, and printer, having set up a large establishment for the express purpose of passing it through the press. The dedication to the Queen of Spain bears date the 10th of November 1843, but the book was not issued to the public till between 1848 and 1850. This dedication commences in a singular vein of self-glorification, "To one who during the war knew how to defend your Majesty's rights with the sword, to one who has since defended for eight years in Parliament ('en el Parlamento') the noble cause of the crown now happily united with that of the people, it may be permitted to offer to his Queen the fruit of the literary labours of long years and of no scanty vigils." The preface is in a similar strain: "Constancy," says Madox, "is my distinctive character, and my resolution always increases in proportion to the increase of the difficulties it has to encounter." The real merits of the dictionary are very great. It extends to sixteen volumes quarto, of about 600 pages, each closely printed in double columns,—the article Madrid alone occupies a volume, which was also issued separately, and is by

far the best and most copious account of the Spanish capital which has appeared in any shape. In the preceding dictionary of Spain and Portugal by Miñano, the Spanish public was in possession of a national gazetteer quite on a par with the usual works of the class; in that of Madox it has one to which neither England nor France has as yet, for extent and excellence combined, produced an equal. It seemed to require an explanation how such a work could be produced in the Peninsula, and in 1855 Sanchez de Ocaña, in a reply to some attacks of Madox on the Moderado finance ministers, stated that at all events the publisher of the 'Diccionario Geografico' owed them a debt of gratitude, since in 1850 they had contributed two million reals (about 20,000*l.*) to the support of his work. This was done it appears in the same way that support had been afforded to Miñano, the holders of public offices were encouraged to take copies by being allowed to charge the price to the government, who paid Madox, and deducted the sum from the salaries of the subscribers, which in Spain are as a matter of course always much in arrear. Of course a subscriber who did not wish to retain his copy could always obtain an advance from a bookseller on sixteen substantial volumes of attractive matter fresh from the press, and thus all parties received what might be considered a benefit. Between 1843 and 1848 Madox had been from political causes obliged to absent himself for some time in France and Belgium, on his return and on the publication of his gigantic work he was elected to important offices at Barcelona, and came to be looked upon as the head of the party of 'Progresistas' in the Cortes. When in 1854 Espartero was restored to power, Madox was elected President of that assembly, and on the 21st of January 1855 he was appointed Minister of Finance. So soon afterwards as the 10th of February, he brought forward a gigantic scheme of a new loan to be guaranteed by 'dismortization' of the public property, and the immediate sale of all estates belonging to the crown, the clergy, and the establishments of public charity and education. The invasion of the property of the clergy was in opposition to the stipulations of the Concordat with Rome in 1851, and the queen was so averse to the plan that rumours were current that O'Donnell and Espartero then united, had been obliged to exert their influence to the utmost to wring her reluctant assent. Madox was accused of such inaction in the management of the loan as to open a door for gross frauds, and after only four months of office made way for a successor. On the dismissal of Espartero in July 1856, the ex-minister of finance presided at a meeting of the Cortes which voted a want of confidence in the ministry, and headed a body of the national guard, who offered resistance to O'Donnell in the streets of Madrid, but the attempt did not succeed, and Madox was obliged to seek safety in concealment. Later he succeeded in escaping from Spain. Towards the close of 1858 he was permitted to return, and was again elected member of the Cortes. Madox has been long married, and has a family. A few years ago he had the misfortune to see one of his daughters, while bathing on the coast near Barcelona, carried out to sea and drowned before his eyes.

MÆCENAS, CAIUS CILNIUS, belonged to the equestrian order (Horat., 'Carm.' i. 20, 5; Velleius Pater., ii. 88; Tac., 'Ann.' vi. 11), and was descended from an ancient Etruscan family at Arretium. The cognomen Mæcenas is derived, according to Varro, from a town of the same name. ('De Ling. Lat.' vii., end.) We are ignorant of the place and time of his birth; but he appears to have received a superior education, and was well acquainted with the Greek language. (Hor., 'Carm.' iii. 8, 5; 'Epist.' i. 19, 1.) He early became acquainted with Octavianus (Augustus Caesar), and continued through his life an intimate friend and chief adviser of that emperor. While Augustus was engaged in opposing Sextus Pompeius, and also during many of his other wars, Mæcenas was entrusted with the charge of the city; and it appears to have been owing in a great degree to his prudence and sagacity that peace was preserved in Rome during the absence of Augustus. (Tac., 'Ann.' vi. 11; Dio., xlix. 16; Seneca, 'Epist.' 114; Hor., 'Carm.' iii. 29, 25.) Mæcenas is said to have dissuaded Augustus from his purpose of restoring the ancient Roman constitution, which Augustus however could never have seriously intended. (Sueton., 'Octav.' 28; Seneca, 'De Brev. Vit.' 5.) Mæcenas was held in the greatest honour by Augustus, although during the latter part of his life he appears to have been for a short time in disgrace with the emperor, principally owing to the intrigues of his wife Terentia; but he was probably received into favour again before his death, which happened B.C. 8, four years after that of Agrippa. Mæcenas enjoyed with Agrippa the full confidence of Augustus, and his death was considered by Augustus as an irreparable loss. If we may believe a tale related by Dion, he sometimes rebuked the emperor with the utmost freedom (lv. 7). Mæcenas was a great patron to literature; and it was principally owing to his assistance and support that Virgil and Horace were raised from a state of poverty and indigence, and enabled to devote themselves to poetry. They were both admitted to his friendship, and Horace in particular appears to have lived on terms of the greatest intimacy with him. The health of Mæcenas was not good, and was probably injured by his luxurious and voluptuous habits. He lived in a magnificent house on the Equiline Hill, from which Nero is said to have witnessed the burning of Rome. (Suet., 'Nero,' c. 38; Sen., 'Epist.' 114.)

Mæcenas wrote several works, none of which have come down to us. Their loss however is not much to be deplored, since, according to the

testimony of many ancient writers, they were written in a very artificial and affected manner. (Suet., 'Octav.', c. 86; Sen., 'Epist.' 114; Tac., 'Dial. de Orat.', c. 26, who speaks of the 'calamistros Mæcenatia.') They consisted of poems, tragedies (one entitled 'Prometheus,' and another 'Octavia'), a history of the wars of Augustus (Hor., 'Carm.' ii. 12, 9), and a symposium, in which Virgil and Horace were introduced. The few fragments which remain of these works have been collected and published by Lion under the title of 'Mæcenatiana, sive de C. Cilnii Mæcenatis Vita et Moribus,' Göttingen, 1824.

MÆCIA'NUS, LUCIUS VOLUSIUS, a Roman jurist, who lived in the time of Antoninus Pius and Marcus Aurelius. He was one of the legal advisers of Antoninus (Capitolinus, 'Anton. Pius,' 12), and one of the instructors of Aurelius in law (Capitolinus, 'Ant. Philosoph.' 3). He was held in high estimation by Aurelius, as appears from a Rescript of the Divi Fratres, in which he is styled their friend and a most careful student of the Civil Law ('Dig.' 37, tit. 14, s. 17). He was also a friend of the jurist Julianus. It is conjectured that he was made governor of Alexandria by Aurelius, for Vulcatius Gallicanus, in his Life of Avidius Cassius (c. 7), mentions a Mæcianus who was put to death there by the army for joining in the rebellion of Avidius Cassius. The writings of Mæcianus which are mentioned in the Florentine Index are sixteen books on Fideicommissa, and fourteen on *Judicia Publica*. There are forty-four excerpts from Mæcianus in the Digest. His *Libri Quaestionum* are also mentioned in the Digest (29, tit. 2, s. 86); and a commentary, or something of the kind, on the *Lex Rhodia de Jactu* ('Dig.' 14, tit. 2, s. 9). Mæcianus is cited by Papinianus, Ulpianus, and Paulus.

An extant treatise, 'De Asse et Ponderibus,' is supposed by some writers to belong to another author of the same name.

MAES, NICOLAS. [MAAS.]

MÆSTLIN, MICHAEL, a German astronomer, born about the year 1550, probably at Tübingen, in Wirtemberg, at the university of which place he held the appointment of professor of mathematics. While resident in Italy he became acquainted with Galilei, whose conversion from the doctrine of Ptolemaeus to that of Copernicus is partly attributed by some authorities to the arguments adduced by Mæstlin in favour of the latter. Upon his return to Germany he became tutor to Kepler, to whom he behaved with marked liberality; for notwithstanding the great benefit which Kepler must have derived from his instruction, he declined accepting any pecuniary remuneration whatever; indeed Kepler does not appear to have been wanting in gratitude towards him, for both in his 'Mysterium Cosmographicum,' and in a letter prefixed to the 'Narrative of Rheticus,' he acknowledges the great encouragement he had invariably received from his tutor; and at a later period, when struggling with disappointment and poverty, he presented him with a handsome silver cup, bearing an appropriate inscription. Mæstlin died at Tübingen, in 1631. His published works are:—1, 'De Stellâ nova,' 2, 'Ephemerides, according to the Prutenic Tables by Erasmus Reinhold,' 1551. 3, 'Thesis de Eclipsibus,' 4, 'Observatio et Demonstratio Cometæ anni 1577 et 1578,' Tübing., 1578, 4to. 5, 'Consideratio et Observatio Cometæ,' 1580; Heidelb., 1581. 6, 'Alterum Examen Gregoriani Calendarii,' Tübing., 1586, 4to. 7, 'Epitome Astronomiæ,' Tübing., 1597, 1610, &c.

MAFFEI, SCIPIO'NE, Marquis, born at Verona in 1675, of a noble family, was educated in the college of Parma, and showed an early aptitude for poetry and literature in general. When the war of the Spanish succession broke out, he entered as a volunteer the Bavarian service, in which his brother Alessandro Maffei held the rank of general. After passing some time in Germany he left the army for Italy with the view of devoting himself entirely to study. He wrote upon many and various subjects, and he generally wrote well. His principal works are:—1, 'La Merope,' a tragedy, the first written in Italian which deserves the name; it was received with great applause, and went through seventy editions in the author's lifetime. 2, 'Verona Illustrata,' which is the principal work of Maffei, and full of antiquarian and historical learning. The first part contains a history of Verona from its foundation to the time of Charlemagne; the second is a literary history of Verona, with biographical notices of the native writers; the third is a stranger's guide to all the remarkable objects in Verona and its neighbourhood; in the fourth the author illustrates the Roman amphitheatre in that city, which is one of the best preserved remains of the kind. The whole work is written in a spirit of sound criticism, and exhibits the various features of the social, political, and intellectual state of that part of Italy during a long course of ages. 3, 'Della scienza chiamata Cavalleresca libri tre,' dedicated to Pope Clement XI., in which he combats the absurdity of duelling. 4, Three treatises against the belief, then still prevalent, in magic: 'Arte Magica dileguata,' 1749; 'Arte Magica distrutta,' 1750; 'Arte Magica annichilata,' 1754. Maffei was charged by one Tartarotti with being almost an infidel because he did not believe in sorcery. 5, 'Trattato dei Teatri antichi e moderni,' in which he took up the defence of theatrical performers against the denunciations of Father Concina, a Dominican, who attributed to them all the corruption of the age. Pope Benedict XIV., in a brief dated the 5th of October 1750, addressed to Maffei, testified his full approbation of this defence, saying that "theatres ought not to be suppressed, but that the performances ought to be as much as possible honest and decorous."

Maffei had a controversy with the Jansenists on account of something which he wrote concerning the bull *Unigenitus*; and also because he maintained, against two priests of Verona named Ballerini, that it was lawful to receive a moderate interest on a loan of money, 'Impiogo del Danaro.' The Jansenist party, which was powerful in North Italy, prevailed on the Venetian senate to exile Maffei, who was then seventy years of age. But the senate soon perceived their error, and Maffei was honourably re-called after four months, and re-entered Verona in triumph.

Maffei, in union with Vallisneri and Zeno, originated the first literary journal which appeared in Italy, 'Giornale dei Letterati,' begun in 1710, and which was continued till 1730. After the discontinuance of that journal he wrote a sort of continuation of it under the name of 'Osservazioni Letterarie,' of which he published six volumes.

In 1773 Maffei visited France, where he collected the materials for his work, 'Gallia Antiquitates,' which he afterwards published. He was numbered among the members of the Academy of Inscriptions. From France he visited England, and was well received at the court of George III., especially by the Prince of Wales, who was very fond of Italian literature. He was made a member of the Royal Society, and the University of Oxford, which he also visited, conferred on him the degree of LL.D. He travelled through Holland and Germany, and returned to Italy after an absence of four years.

Maffei died at Verona, February 11, 1755, being eighty years of age, with the well-merited reputation of one of the first Italian scholars of the 18th century.

There is another but much older writer of the same name, GIOVANNI MAFFEI, who wrote a 'History of the East Indies,' in Latin, in sixteen books, of which an Italian translation was published at Florence in 1589. He was born in 1526, and died in 1603.

MAGALHAENS, FERNANDO, commonly but incorrectly called MAGELLAN, was one of the most distinguished sea-officers of his time, and as a navigator and discoverer only inferior to Columbus. He was born about 1470, in some place in Alemtejo, and entered the Portuguese navy at an early age. He was afterwards sent to the East Indies, where he served for five years under Alfonso Albuquerque, and distinguished himself at the conquest of the town of Malacca in 1511. He afterwards returned to Europe, either from discontent, because the recompense which he thought due to his services, and which he had demanded, had been refused, or through fear of punishment for having embezzled some money intrusted to him. Being desirous to distinguish himself by some great enterprise, and finding that the numerous voyages to America had made it evident that this continent extended to a great distance towards the south, and being at the same time aware that the Moluccas, or Spice Islands, discovered a few years before, were situated much farther to the west, he revived the idea of Columbus of sailing to Asia by a westerly course. According to some authorities he proposed the enterprise to King Emanuel, who rejected it; but others assert that he made the proposal in the first instance to the court of Spain, where it was favourably received by Cardinal Ximenes, the regent, and afterwards approved by the emperor Charles V. A squadron of five vessels, with 236 men on board, was fitted out for that purpose, and Magalhaens left San Luçar de Barameda on the 20th of September 1519. His object being to discover a strait or open sea, which would take him to the Moluccas, he directed his course with great judgment to the southern shores of Brazil, and entered the La Plata River, but he was soon convinced that it was not a strait. He then sailed southward, along the eastern coast of America, and was obliged to pass the winter in the harbour of San Julian (near 50° S. lat.), where a conspiracy was formed against him. In detecting and putting down this conspiracy he showed great sagacity, prudence, and resolution. He discovered and entered the strait, which bears his name, about the end of October 1520, and reached its western extremity on the 27th of November, when he entered the Pacific Ocean. He navigated the Pacific for three months and twenty days without finding an island, but during this course he enjoyed continuous fair weather, with such favourable winds, that he bestowed on this ocean the name of Pacific, which it still bears. The length of the voyage however reduced the crew to the greatest distress for want of food, and they began to suffer also from the scurvy. On the 6th of March 1521, Magalhaens arrived at a group of islands, which he called *Los Ladrones*, from the inclination to theft which the inhabitants displayed. After having refreshed his crew, he continued his course westward, and discovered the extensive group of the Philippines, which he called the archipelago of San Lasaro. He induced a chieftain of the island of Zebu to acknowledge the sovereignty of the King of Spain, promising to assist him in subduing his enemies. With this view he undertook an expedition against the chieftain of the small island of Matan, but he was courageously resisted by the inhabitants, and killed, April 17, 1521. The command of his vessels devolved on Juan Sebastian del Cano, who conducted them to the Moluccas, and thence to Spain.

MAGENDIE, FRANÇOIS, a distinguished French physician and physiologist. Although his father practised as a physician in Paris, he was born at Bordeaux on the 15th of October 1783. He was soon after brought to Paris, where he had the misfortune to lose his mother. His father took an active part in the revolutionary movements of the

period, was mayor of the 10th arrondissement, a member of the Hospital Council, and of the Commune de Paris. He also married a second time, and the result was an almost entire neglect of his child, who is said not to have been able to read at the age of ten. He was however then sent to school, and at the age of fourteen had achieved such success that he was rewarded with a prize at the annual concours. Through his father he was introduced to the celebrated Boyer, and became his pupil, and afterwards his demonstrator of anatomy. At the age of twenty, after an examination by concours, he was appointed aide d'anatomie (prosector) in the Faculty of Medicine, and shortly afterwards a demonstrator. In this position he devoted himself enthusiastically to the study of surgery, but he was induced by Dupuytren to give up this branch of the medical art, and devote himself to the practice of medicine. He was subsequently appointed physician to the Hotel Dieu. In 1819 he was elected a member of the Academy of Sciences; he was also a member of the Academy of Medicine, and in 1831 he succeeded Professor Recamier, who had resigned on the accession of Louis Philippe to the throne of France, in the chair of anatomy in the College of France.

Professor Magendie was a laborious writer as well as one of the most illustrious physiological experimentalists and discoverers. His larger works are as follows:—1, 'Formulaire pour la Préparation et l'Emploi de plusieurs nouveaux Médicaments.' This work was published in 1821, and was speedily translated into all the languages of Europe. It contained an account of the action of those potent active principles found in plants, which had at that time been introduced into the practice of medicine, more particularly by the exertions of French chemists and physicians. It included such remedies as morphine, strychnine, prussic acid, and others, on the operation of which on the animal system Magendie had successfully experimented. 2, 'Précis Élémentaire de Physiologie.' This work was originally published in two volumes at Paris in 1816-17. It went through several editions, and was afterwards entitled 'Elémens de Physiologie.' It was translated into German and English, and for many years it was one of the best manuals of physiology for the use of students. 3, 'Leçons sur les phénomènes physique de la Vie.' These were a series of lectures delivered at different times, and collected together by M. J. James, and published in 1836-42. These were also translated, though occupying four volumes, into German. 4, 'Leçons sur les Fonctions et les Maladies du système nerveux.' These also were lectures delivered in the College of France, and were published in two volumes in 1839. 5, 'Leçons sur le Sang.' These lectures on the blood were also published in Paris in 1839. 6, 'Recherches philosophiques et cliniques sur le liquide cephalo-rachidien, ou cerebro-spinal,' Paris, 1842. In addition to these larger works, Magendie has published a large number of papers, which will be found scattered through the 'Comptes Rendus,' and contained in the 'Journal de Physiologie expérimentale,' a periodical which he started in 1821, and which he continued to edit for ten years. He was also a contributor to several of the dictionnaires which appeared in France during the commencement of the present century. He wrote for the 'Dictionnaire de Médecine et de Chirurgie pratique,' the 'Encyclopédie des Gens du Monde,' and the 'Dictionnaire de Médecine usuelle.'

Although Magendie wanted the generalising power which would have placed him at the head of European physiology, he was most industrious in the performance, and ingenious in devising of physiological experiments. It was as an experimenter that he produced a lasting impression on the progress of physiology. In fact so numerous were his experiments at one time on living animals, that the authorities in France thought it necessary to interfere. Some of the results of his physiological enquiries are too important to be passed over in this notice:—

1. Magendie first successfully demonstrated what had been only suspected by previous physiologists, that the veins were organs of absorption. His experiments on this subject have been regarded by physiologists as setting this question at rest, and proving that the veins are the great agents in the absorption of liquids.
2. His numerous experiments on the absorption of poisons led to a more accurate apprehension of the nature of their action on the human system. He first demonstrated that strychnia acts upon the spinal cord, and destroys by paralysis the nerves of respiration, thus inducing asphyxia.
3. He gave a more accurate account of the act of vomiting, and showed how little it depended on the action of the stomach itself.
4. He investigated with great care the action of hydrocyanic, or prussic acid on the human system, and drew attention to its value as a remedy in certain forms of cough arising from irritation in the lungs.
5. Long before the chemical nature of food was understood, Magendie pointed out that non-nitrogenous foods were innutritious. This conclusion was the result of a long series of experiments on the feeding of the lower animals.
6. He performed a series of experiments on the admission of air into the veins, and showed how likely this was to be a cause of death in operations about the throat.
7. Magendie must share with Sir Charles Bell the honour of having discovered the real functions of the spinal nerves. Walker had demonstrated the existence of two roots to the spinal nerves. Bell showed that the nerves performed two functions, that of sensation and

volition, and that these were sometimes separate, but the final demonstration of the two roots of the spinal nerves being devoted to the two separate functions, seems to have been first clearly established by Magendie.

To these more important discoveries and investigations must be added a large number of experimental researches upon the functions of the brain, its parts, and nerves. If these did not lead to immediate and decisive results, they have been important facts by means of which others have been since guided to more correct conclusions.

Magendie was made a Commander of the Legion of Honour, and few men gained more of the respect and confidence of the government in matters of public health, whilst amongst the medical profession he was held in the greatest respect on account of his great talent and original genius. He died on the 8th of October 1855.

MAGLIABECCHI, ANTONIO, born at Florence in 1633, early showed a great aptitude for philological and historical studies; he was an indefatigable reader, and had a prodigious memory. He employed his scanty savings in buying books, and gradually collected a vast library, which after his death became the property of the city of Florence, and is open to the public, and known by the name of Magliabecchiana.

Magliabecchi, in consequence of his immense erudition, was considered as an oracle, and was consulted by scholars from every part of Europe. Several princes showed by compliments and gifts their regard for him. His own sovereigns, the grand-dukes Medici, appointed him their librarian. Magliabecchi left no work of his own. Some of his letters have been published in various collections: 'Lettere di Uomini Illustri,' Macerata, 1782; 'Lettere di Uomini Dotti,' Venezia, 1807; 'Prose Fiorentine,' &c. Unfortunately Magliabecchi was very vain, irritable, and abusive, and his temper involved him in personal quarrels with several of his contemporaries. He died at Florence in 1714, at the age of eighty-one.

MAGNENTIUS, commander of the Roman army in Gaul, revolted against Constantine, son of Constantine the Great, and emperor of the West, and caused him to be killed near the Pyrenees, A.D. 350. Constantius, the brother of Constantine, and emperor of the East, marched against Magnentius, and a battle was fought between them on the banks of the Drave in 351. Magnentius, being defeated, fled to Italy, from whence he escaped into Gaul, where Constantius followed him and defeated him again in 353. Magnentius, finding himself forsaken by his troops, killed himself; and his brother Decentius, whom he had made Cæsar, followed his example. Constantius thus became sole master of the whole empire.



British Museum. Actual Size. Copper.

MAGNUS, ALBERTUS. [ALBERTUS MAGNUS.]

MAHMUD I., son of Mustapha II., was raised to the throne of the Ottomans after the deposition of his uncle Ahmed III. in 1730. He continued the war begun under his predecessor against Nadir Shah of Persia, but with no success, and made peace in 1736. A war with Russia followed, in which the Russians took Oczakow and Kiburn in 1737, and, the Austrians having joined them, invaded Wallachia. The Austrian forces being defeated at Krotaka on the Danube, the court of Vienna submitted to a disadvantageous peace in 1739, by which it gave up not only its recent conquests, but also the important town of Belgrade, the conquest of a former war. Peace was soon after made between Turkey and Russia, and the latter power restored Oczakow. A new war broke out with Persia in 1747, and terminated by a treaty unfavourable to the Ottomans. Mahmud took little part in all these transactions, but left all the cares of state to his ministers and favourites. He died in December 1754, being then fifty-eight years of age.

MAHMUD II., Sultan of Turkey, the younger son of Sultan Abdul-Hamid, or Ahmed IV., was born on the 14th of Ramazan, A.H. 1199 (the 20th of July, A.D. 1785), and succeeded his elder brother, Sultan Mustafa IV., on the 28th of July 1808. Sultan Selim, the uncle of Mahmud, was deposed and imprisoned in 1807 on account of his civil and military reforms, and Mustafa had no sooner succeeded him than he abolished the new institutions of Selim, especially the Nizam Jedid, or the body of troops who were disciplined on European principles. Mustafa Bairaktar, pasha of Rusjuk, an old friend of the deposed Selim, strongly objected to the policy of Sultan Mustafa, and no notice being taken of his remonstrances, put himself at the head of his troops, marched upon Constantinople, occupied the town, and proclaimed Selim sultan. But while Selim's name was shouted by the victors in the streets of Constantinople, he had ceased to live; he was assassinated by order of Mustafa, who thought that by removing the object of the revolution, he could also crush it. He was mistaken. Mustafa

Bafraktar occupied the seraglio, after a bloody struggle, and after having confined Sultan Mustafa in the same prison in which Selim was murdered, he proclaimed Mahmud, who was found in a room hid under carpets and books, and more ready to believe that he was going to be murdered than to be placed on the throne of Osman. Hitherto Mahmud had spent his days in the quiet confinement of the seraglio, chiefly occupied with Turkish and Persian literature, and enjoying, during the last twelve months previous to his accession, the instruction of the captive Selim, who, it is said, foretold his nephew's future elevation, and initiated him in those principles of reform through which he had endeavoured, though in vain, to reorganise Turkey. Mahmud was also imbued with that deep hatred of the Janissaries which was one of the leading principles of his future actions.

Mahmud ascended the throne when Turkey was in a violent political and social crisis. In consequence of the enlightened but weak government of Selim the prejudices of the people were roused without meeting with a power sufficient to keep them in check; the sultan's authority was disregarded by the pashas of Europe, Asia, and Africa; and the Janissaries, who were exasperated through Selim's attempts upon their privileges, were ready instruments in the hands of those agitators who, under the pretext of either avenging the murder of Selim, or the deposition of Mustafa, were, at first secretly, then openly, sowing the seeds of discord. In spite of this threatening state of the empire, Sultan Mahmud boldly proclaimed that he would carry out the reforms of Selim, and by choosing Mustafa Bafraktar his grand vizir, he proved that he was not using idle words. Several pashas who were severely punished for disobedience were the first to perceive that Turkey was now governed by a reformer more energetic than Selim. When the turn of the Janissaries came, they broke out in open rebellion, and besieged Mustafa Bafraktar, whom they believed to be the originator of the reforms, in his fortified palace. Unable to hold out longer, and receiving no relief from the sultan, who was himself assailed by the rebels, the gallant vizir blew himself up. Mustafa was proclaimed sultan, and the rebels cried out for the head of Mahmud. In this critical position Mahmud did a deed at which humanity shudders, but which was one of the boldest political strokes ever attempted by a Turkish sultan: he ordered his captive brother to be strangled, together with his infant son; and those of Mustafa's women and concubines who were pregnant, four in number, were sewn up in leathern sacks, and drowned in the Bosphorus. By these murders Mahmud became the only male descendant of Osman.

His life was in the utmost danger. Yet he had no higher thought than the glory of Turkey, and he made its existence depend upon his own, for with the death of the last of the house of Osman, the empire of Osman would have become a prey to anarchy. The very fact however of his being the only descendant of Osman, was a sort of guarantee for his life, for although the people had massacred more than one sultan, and the sultans themselves had shed the blood of more than a hundred royal princes, these crimes were committed against individuals and not against the reigning family, the popular belief being that Turkey would last no longer than the family by whose great ancestor the empire was founded. Mahmud was fully aware of this when he sacrificed his brother and his brother's children, and we may fairly presume that his object was to make himself the only representative of the founder's family.

Mahmud succeeded in crushing this bloody rebellion after a struggle of two days, and having conciliated the Janissaries by abolishing the Nizam Jedid and establishing his authority at home, he turned his attention to his relations with the European powers. The war with Russia had just broken out. The Turks were defeated; Constantinople was in danger: the principal pashas in Asia, Africa, and Europe threatened a revolt or had revolted; and Czerni George raised the standard of independence in Servia. Mahmud, although pressed to make peace, persisted in continuing war, and he was encouraged to do so by French diplomacy, for a war between France and Russia was imminent. That war broke out in 1812, and Constantinople became the centre of European intrigue, Russia and Great Britain being active in making peace acceptable to the Sultan, while Napoleon I. made the greatest efforts to rouse him to further resistance. Although the Russians had conquered Northern Turkey as far as the Danube, Mahmud could fairly hope that the Russian army would soon be compelled to evacuate the Turkish territory, and he would perhaps have continued the struggle, but for the strong remonstrances of England, which were backed by a large fleet in the Mediterranean. Under these circumstances he made peace with Russia at Bukarest, on the 28th of May 1812, on conditions more favourable to him than the unfortunate turn of the war allowed him to expect. He lost only that part of Moldavia which lies east of the Pruth, which now became the frontier of the two empires, and a few districts in the Caucasus; while the Servians, abandoned by Russia, were obliged to submit once more to the Turkish yoke.

Mahmud availed himself of the peace to continue the work of reform, in which he was ably assisted by his personal friends Berber Bashi and Khalet Efendi. He succeeded in keeping down the rebellious spirit of the pashas of Baghdad, Damascus, Widdin, and Silistria; and he received good news from Mehmed 'Ali, the pasha of Egypt, who had retaken Mecca from the Wahábis who had seized it. His attention was chiefly directed to 'Ali Pasha of Janina, whom he watched with

great suspicion, being convinced that sooner or later that great feudatory would kindle a rebellion all over Greece. His conduct towards 'Ali Pasha was signalised by that mixture of craft and frankness which is so striking in the character of eastern nations; and while he deprived the sons and grandsons of 'Ali of their offices, or drew them over to his side by bribes, he still professed to be a friend of 'Ali himself, till the moment came for ensnaring and crushing him. The downfall and death of 'Ali Pasha, in 1822, seemed to promise a harvest of future success to the Sultan. But Turkey's enemies were like the hydra; the more heads fell the more foes rose; and no sooner was 'Ali's head exposed on the gate of the seraglio, than Mahmud had to prepare for a contest with Russia, a deadly struggle with Mehmed 'Ali of Egypt, and an open rebellion of the Greeks.

The Greek rebellion came first. The attempts of Alexander Ypsilanti in Wallachia, and of the Greeks of Constantinople, who had formed a plan to get possession of the Turkish fleet, were easily frustrated; but the insurrection in Greece compelled the Sultan to make the greatest efforts. Unable to quell the revolution with the forces under his immediate command, Mahmud persuaded Mehmed 'Ali to join him, on the promise that he should be invested with Candia as soon as the object of the campaign was attained. An Egyptian fleet, with an army of 12,000 men, commanded by Mehmed 'Ali's son, Ibrahim, the conqueror of the Wahábis, sailed for the Peloponnesus, and the combined Turkish and Egyptian forces committed those atrocities which roused a cry of indignation throughout Europe, and induced Great Britain, France, and Russia to interfere on behalf of the unfortunate Greeks. Mahmud, bent upon crushing all rebellion within his dominions, and making himself equally respected by both his Turkish and Christian subjects, declined any interference, and the three powers entered into an alliance by the convention of the 7th of July 1827. They proposed that Greece should be a vassal state of Turkey, and should acknowledge the Sultan's suzerainty by paying an annual tribute. The Greeks promised to submit on that condition, but the Sultan rejected the proposition with disdain. Upon this the combined British, French, and Russian fleets attacked the Turko-Egyptian fleet in the bay of Navarino (20th of October 1827), and the pride of the Sultan, his splendid ships of war, which had cost him so dear, were destroyed after a gallant resistance. A French army now landed in the Peloponnesus, Ibrahim Pasha evacuated the country, and Greece, without being independent, was freed from her invaders. None of these defeats dispirited the Sultan, and proud of having humbled the most dangerous of Turkey's internal foes, he boldly proclaimed "a holy war" against Russia, well knowing that the insurrection in Greece was in a great measure the work of the czar. Before however we proceed to the Russian war, it is necessary to speak of the destruction of the Janissaries.

Mahmud accomplished this the greatest of his measures at a time when the whole of his attention seemed to be absorbed by the interference of the three powers in the Greek insurrection. At this time he proceeded so openly with his reforms as to leave no doubt of his firm intention to overthrow the ancient institutions of Turkey, and to form an entirely new state of things. He had musical and theatrical entertainments performed in the seraglio; he dressed after the fashion of Europe, and abandoned the sacred turban for the fez; and, to the deep indignation of the Janissaries, gave orders to form another Nizam Jedid, or *Azáiri Mahammediyeh*, as he now chose to call these troops. When he signed that order he had likewise resolved to destroy the Janissaries, who did not allow him to wait for an occasion to begin the contest. On the 15th of June 1826 the Sultan and the grand vizir being then in the country, a strong body of Janissaries, reinforced by a crowd of the worst characters, met at their great barrack, the *Et-Meidán*, and thence marched in battle array to the palace of the grand vizir, which they took and burnt after a feeble resistance on the part of the domestics, who were cut to pieces. The vizir's women escaped by hiding themselves in some subterraneous vaults in the garden. The grand vizir hastened to Constantinople as soon as he had heard of the riots, informed the absent Sultan of the event, assembled the *diván*, and concentrated round the seraglio all the troops than he could dispose of. The shouts of "Down with the Nizam Jedid! we will have the heads of all those who advised the Sultan to introduce new institutions!" soon reached the ears of the ministers, who were then assembled in the '*Aralán Kháneh*,' or the menagerie of the seraglio. Thither crowded the *ulemá*s and the students, the marines, the sappers, and the officers of the artillery with their guns, all ready to shed their blood for the Sultan and his reforms. Encouraged by the presence of so many adherents, the grand vizir sent an answer to the rioters, that he would not satisfy their demands, but would repel force by force. The Janissaries were preparing for an attack upon the seraglio, when Mahmud arrived in a small boat from his country-seat at Beshik Tásh, on the Asiatic side of the Bosphorus. Fully aware of the danger of his position, he harangued his troops, and declared that he would put himself at their head and attack the rebels, but having been dissuaded from this resolution he sent the grand vizir with a body of troops to the mosque of Sultan Ahmed, which was to be the chief meeting-place of the Sultan's party, and contented himself with encouraging his men from a kiosk on one of the outer walls of the seraglio. On his order the mufti unfolded the '*shánjak sberif*,' or the standard of the prophet, and hundreds of

'shāsh,' or cries, dispersed themselves through the capital, summoning all faithful Mohammedans to rally round the holy standard, and to defend the throne and their religion against a mob of impious rebels. An immense crowd soon gathered round the seraglio, and marched off to the mosque of Sultan Ahmed, cutting to pieces the detachments which the Janissaries had placed in all the streets leading to that mosque, for the purpose of isolating the grand vizir. At the sight of the holy standard the Janissaries concentrated their forces in the square, round the Et-Mejdān, and threw up entrenchments. Hussein Pasha, Ibrahim Pasha, and Mohammed Pasha, who summoned them by order of the Sultan, to lay down their arms, were received with a terrible yell and narrowly escaped assassination. "They were strong enough, they said, to defend themselves till the evening, and the coming night would bring destruction over the reformers. Two thousand houses in flames would throw light upon their path!" The mufti now read with a loud voice the first chapter of the Korān, the 'Al-Fātihah,' the shortest chapter of the Korān, a prayer which is held in as much veneration by the Mohammedans as the Lord's Prayer by the Christians, and is considered to contain the quintessence of the whole Korān. While the mufti was reading this prayer every man was prostrate on the ground, and at the close of the prayer the signal of attack was given. The entrenchments were soon levelled by the ordnance, and the Janissaries retired within their fortified barrack, whence they kept up a murderous fire upon the assailants. But their resistance only delayed their fate for a few hours; the massive walls crumbled under the fire of a heavy and well-directed artillery; fuses were thrown upon the roof; and the whole building was soon in a blaze. Thousands of the rebels were burnt under the falling ruins; others who tried to escape were received with grape-shot; and only two hundred succeeded in reaching the streets, where they were massacred and their bodies thrown round that majestic plane-tree which is said to have cast its shadow over the centre of the hippodrome for more than two thousand years. Six thousand Janissaries perished in the course of one day; several hundreds who had not taken part in the action, but were known as rebels, were massacred in the streets or in their houses, and 15,000, who had kept quiet, were exiled to different places in Asia Minor. On the following day, the 16th of June, a hattī shērif pronounced the abolition of the military corporation of the Janissaries, after it had been the bulwark of Turkey during five centuries from the time of its foundation by 'Alf-ed-din, the vizir of Sultan Urkhan. Thus Mahmud crushed his most dreaded enemy at home, only four years after he had been compelled to sacrifice to the fury of the Janissaries his favourites Berber Bashi, the mufti, and his favourite wife.

Although Mahmud was sufficiently provoked by the Emperor Nicholas to take up arms against him, his declaration of war in 1828 was a rash act. Mahmud thought that his army, being now organised after the European system, would behave as well as European armies; but he was greatly mistaken, and paid dearly for learning that it is easier to create a name than a thing. We shall not dwell upon the particulars of the Russian campaign. After an indifferent struggle in 1828, the Russians, commanded by Diebitsch and Paskiewicz, made astonishing progress in 1829, in Europe as well as in Asia; and after the victory obtained by Diebitsch over the Grand Vizir Jusuf Pasha at Shumla, in the eastern Balkan, and the capture of Erzurum by Paskiewicz, Constantinople would have been lost, and the Turkish empire would have fallen a prey to the Russians, but for the interference of the great European powers, headed by England, through whose mediation the war was concluded by the peace of Adrianople, on the 14th of September 1829. This was the most disastrous war that was ever undertaken by the Turks, although their loss of territory was comparatively trifling, and far less than the loss of Hungary and Servia after the peace of Karlowicz and Passarowitz with Austria. Mahmud's direct loss was only a small tract on the Caucasian frontier. But Greece was now definitively separated from Turkey; the suzerainty of the Sultan over Moldavia and Wallachia was reduced to a shadow, and the Russian emperor acquired that sovereignty over the two principalities which was formerly possessed by the sultans; Servia was acknowledged as an independent state, though tributary to Turkey; Russia obtained a free navigation from the Black Sea to the Mediterranean, and an effective protectorship over the Greek Church throughout all Turkey; and the Sultan at last was required to pay the expenses of the war, a sum so heavy that a few years afterwards he was compelled to solicit the remittance of about one-third of it. The circumstance most humbling for the pride of the Sultan was that he obtained that peace through the mediation of the European powers.

During the years subsequent to the peace of Adrianople Mahmud, with unabated perseverance, was active in creating a new army and navy, and in improving his ruined finances. He wanted both men and money to check the increasing power of Mehmed 'Ali, whom he watched with hate and suspicion. A conspiracy detected at Constantinople to depose the Sultan was attributed to the intrigues of the Pasha of Egypt, and increased Mahmud's hatred: to reward those who had proved most loyal under such trying circumstances he founded a new order, the Nishāh Itikhar. In 1831 hostilities commenced with Mehmed 'Ali, Ibrahim Pasha having made war against the Pasha of Damascus and conquered Syria; but there was not open war till 1832, on Mehmed 'Ali's refusal to withdraw his troops from Syria. The declaration of war took place on the 15th of April 1832; on the 7th

of July Ibrahim defeated the Turks at Hama; and on the 21st of December he obtained the splendid victory of Koniah, in consequence of which the Turkish army was disbanded, and the Egyptians advanced upon Constantinople. The mediation of the European powers effected a truce, but in spite of it Ibrahim pushed on and occupied Brusa. The ruin of the Sultan seemed to be inevitable. He was saved by his greatest enemy: a Russian fleet appeared off the Bosphorus, and opposite Constantinople landed a strong body of Russians, commanded by General Lasaref, whose arrival stopped the progress of Ibrahim. On the 4th of May peace was concluded at Koniah, and Mehmed 'Ali obtained the object of his armament, the investiture of Syria and Adana, but he remained a tributary vassal of the Porte. So much was Turkey weakened through this war, that Mahmud, despairing of further independence, threw himself into the arms of Russia; and on the 8th of July signed the treaty of Unkiar Skelesi, by which Russia bound herself to assist Turkey with an army whenever she should want it, in acknowledgment of which Mahmud promised that no armed ship of foreign nations should be allowed to pass the Dardanelles without the permission of Russia. Mahmud was more fortunate in an expedition against Tripoli, which was brought back under the Sultan's immediate authority, and at Tunis also he succeeded in obtaining obedience to his orders.

Mahmud's hatred of Mehmed 'Ali became now the principal motive of his actions. As early as 1834 things were so bad that Mahmud not only resolved upon a fresh war, but put himself at the head of his troops in order to conduct it in person; but in crossing the Bosphorus he dropped the sacred sword of Soliman II., which fell into the sea and was lost for ever, and this bad omen induced him to give up his plan and to return to Constantinople. War was prevented by the mediation of England, France, and Russia; but the Sultan nevertheless continued preparing for a contest which he wished, and which could be postponed, but not prevented. The care which he bestowed upon his military preparations was surprising, but the result was far from answering his expectations. The second war with Mehmed 'Ali would perhaps not have broken out so soon (1839), but for the pasha's manifest design to subject all Arabia to his authority; and it is said that the Sultan was urged by Russia, and especially by Great Britain, to open the campaign in that year, although he knew that his army was not yet able to take the field with any chance of success. On the 25th of June the Turkish army under Hafis Pasha was entirely defeated by Ibrahim Pasha, near Nisibis; and there being no other army to oppose his victorious career, it was evident that Turkey would be lost if the European powers did not interfere. Mahmud was fortunately not destined to hear of the disgrace of his arms. He died on the 1st of July 1839, a few days before the news of the battle of Nisibis threw the seraglio and the capital into consternation. Mahmud was succeeded by his eldest son, Abdul-Mejid. [ABDUL-MEJID.]

MAHMUD, Soboktegin of Ghisni, the founder of the Ganevide dynasty, succeeded to the sovereignty of Khorasan and Bokhara (A.D. 997), which his father Emir-Nasireddin Soboktegin had occupied under the kalifs El-Thal-Billah and Kader-Billah. After having assumed the title of sultan, which was readily granted to him by the kalif, Mahmud subdued the circumjacent provinces of East Persia, made Ghisni his capital, and totally shook off the yoke of his legitimate sovereign. Bound, as he asserted, by the most solemn vow to adhere to the precept of the Korān, which enjoins the propagation of the Islam and war against the unbelievers as a matter of faith, he directed his arms against the quiet and peaceful Hindoos, and first attacked Jaipal, the neighbouring king of Lahore, in 1001. This expedition having proved successful, Mahmud invaded Hindustan almost every year, and in no less than fourteen subsequent incursions, made in various directions and as far as the carelessness and the feeble resistance of the Hindoo rajahs would permit him to proceed, he devastated the provinces, ravaged and plundered the cities, destroyed the places of religious worship, and murdered the inhabitants, always returning with an immense booty. In the year 1016 the far-famed city of Kanoge was destroyed; and shortly after the ancient and magnificent Mathura, whose palaces and temples of marble and alabaster filled even their savage conqueror with respect and religious awe. The remotest expedition of Sultan Mahmud was directed against the celebrated temple of Somnat (Somanātha) in Guzerat (1025). After having once more attempted a predatory excursion into Mooltan, he died at Ghisni, 1080. All that can be said in praise of Sultan Mahmud is, that men of learning were attracted by the fame of Ghisni, which he adorned with the most splendid buildings, and by the lustre and magnificence of his court; and the new epoch of Persian poetry, of which the Shah-Nameh is the most eminent and imperishable monument, was encouraged by the sovereign. But as the satirical poems of Ferdusi testify, even his liberality and favours were in a great degree dependant on his capricious temper, and were often bestowed in a very niggardly manner. About three miles from the modern city of Ghisni, the tomb of Mahmud is still preserved, and in remembrance of his having been a zealous defender of the faith, Mohammedan priests are maintained, who constantly read the Korān over his grave.

MAHOMET I., son of Bayasid I., was sandjak, or governor of the town and district of Amasia when his father was defeated and taken prisoner by Timur at the battle of Anoyra (July 1401). The invader

having left Asia Minor, Mahomet's elder brothers Mousa and Solyman disputed their father's succession between them. Mahomet took no part in their quarrel, but continued to administer his province, and strengthen himself in it, until Mousa, having prevailed against Solyman, put him to death, upon which Mahomet declared war against Mousa, who was defeated and killed, and Mahomet became sole Sultan of the Ottomans in 1413. Mahomet was the restorer of the Ottoman empire, which he found in a state of anarchy. He extended his conquests into Europe, and obliged the princes of Bosnia, Servia, and Wallachia to pay him tribute. He also equipped a fleet to resist the attacks of the Venetians by sea. He died, after nine years' reign, in 1421. He was succeeded by his son Mourad II.

MAHOMET II., son of Mourad II., was proclaimed emperor of the Ottomans after the voluntary abdication of his father in 1444; Mourad however was obliged by a mutiny of the Janissaries, who objected to his son's youth, to resume the reins of government till his death, which happened at the beginning of 1451, when Mahomet, then twenty-two years of age, commenced his reign. He broke the truce existing with the Byzantine emperor, by building a fort on the European side of the Bosphorus, opposite to the fort of Anatoli-Hissar, which his predecessor Bayasid had built on the Asiatic coast of the straits, by which means Mahomet established a complete command of the Bosphorus. This led to remonstrances from Constantine Palaeologus, the Byzantine emperor, which were received with scorn by Mahomet, who went on subduing the Greek towns on the Propontis and the Euxine, ravaged Thrace, and invaded the Peloponneseus. At last, having assembled an immense host, stated by some at 300,000 men, with a formidable artillery, and a fleet of 120 sail, Mahomet laid siege to Constantinople in April 1453. After fifty-four days' siege, the Ottomans carried the city by storm on the 29th of May 1453. Constantinople fell bravely fighting in the breach, covered by a heap of the slain. After three days of plunder and massacre Mahomet restored order, released most of the prisoners, granted to the conquered the free exercise of their religion, and gave them the use of one half of the existing churches; the remainder, and the best of them, Santa Sophia among the rest, were transformed into mosques. Mahomet remained nearly three years at Constantinople, after which he returned in triumph to Adrianople, which was then the residence of the Ottoman sultans.

In 1456, after invading Servia, he laid siege to Belgrade, but was opposed and defeated by John Hunyadi, a gallant Hungarian noble, who was regent of the kingdom in the absence of King Ladislas. This was the first check which the Mohammedan arms encountered in their advance towards Western Europe. At the same time Mahomet's generals were defeated in the mountains of Albania by Scanderbeg. The Turks however took Corinth and the Morea. In 1461 they took Trebizond, and put an end to the dynasty of the Comnena. In 1462 they took Lesbos and other islands of the Archipelago. They next conquered Bosnia, and Mahomet, after promising safety to the prince of that country, had him put to death. In 1465 Mahomet marched against Scanderbeg, but was defeated under the walls of Croia. But Scanderbeg lost all the open country, and dying soon after, left his infant son John Castriot under the guardianship of the Venetian senate. The Venetians attacked and plundered the coasts of Thrace, Asia Minor, and several of the Greek islands. In 1470 Mahomet laid siege to the town of Negroponte, the stronghold of the Venetians in the Aegean Sea. The Provveditore Erizzo, after a gallant resistance, being obliged to capitulate, Mahomet promised to spare his head, but by a barbarous equivocation he had him sawed in two, saying that he had not promised to spare his sides. The Venetians by means of their commercial agents excited against Mahomet, Husun Hassan, shah of Persia, who invaded Asia Minor, and took Teos in 1472. [CONTADEI, AMBROGIO.] Mahomet hastened to encounter him, and a battle was fought near Trebizond, in which the Turks had the advantage over the Persians, who withdrew beyond the Euphrates.

In 1475 Mahomet took the Crimea, the khan of which became his tributary. The Turks invaded also Dalmatia and Frioul in 1478, and, advancing as far as the Tagliamento, obliged the Venetians to sue for peace, which was concluded between them and Mahomet in January 1479, by which Venice gave up Scutari and other fortresses in Illyria, Albania, and the Morea. In 1480 a Turkish force landed at Otranto, and spread alarm throughout Italy. In the same year the Turks attacked Rhodes, but were defeated by the Knights of St. John, under their grand-master Peter d'Aubusson. Mahomet was greatly irritated at the news of this defeat; and while he was making preparations for resuming the attack in person, he died at Teggar Zair in Bithynia, in May 1481. His remains were carried to Constantinople and interred with the following epitaph:—"I designed to conquer Rhodes and subdue proud Italy."

Mahomet was a successful conqueror. He was cruel, like most of the Ottoman warriors; but he was not an illiterate or rude barbarian. He knew several languages—Persian, Arabic, and Greek; was fond of poetry, and was a good letter-writer. Several of his letters have been translated into Latin, and published by Landini, Lyon, 1520. Three of his letters, addressed to Scanderbeg, are found in Melchior Junius's Collection, 1596. He founded two medressés, or colleges, at Constantinople. Several stories of his cruelty, such as that against a Greek

female, Irene, and the story about Bellini the painter, rest upon doubtful authority. [BELLINI, GENTILE.] His bad faith however is fully proved, in the instances of the unfortunate Erizzo, of the Prince of Bosnia, and others. In Turkish history he is styled Mahomet the Great and the Conqueror.

MAHOMET III. succeeded Mourad III. in 1595. He began his reign by putting to death all his brothers. Giving himself up to idleness and pleasure, he left the government in the hands of his ministers, who were under the influence of his mother. His troops were beaten in Hungary by the imperial troops, and by Batori, prince of Transylvania, and they lost Gran and other places. Mahomet, being roused from his apathy, collected a large force, with which he entered Hungary and took Agram; but he soon left the army, and hurried back to his capital. The war was carried on in Hungary by his generals, but with no success to the Ottoman arms. In the meantime revolts broke out, and the Asiatic provinces and the janissaries at Constantinople mutinied. In the midst of all these disorders Mahomet died, in 1603, and was succeeded by his son Ahmed I.

MAHOMET IV., son of Ibrahim I., succeeded his father, who was strangled in a meeting of the Janissaries in 1649, when Mahomet was seven years of age. His mother assumed the regency; but a fresh revolt of the Janissaries soon overthrew her power, and she also was put to death. Mahomet Kuperli, or Kupruli, was now raised to the post of grand vizir, or prime minister. Like many other officers who have distinguished themselves in the annals of the Ottoman empire, Kupruli was an Albanian. He and his son Achmet after him were the ruling ministers during the greater part of the reign of Mahomet IV., who troubled himself little with state affairs, being chiefly engrossed with the sports of hunting and other pastimes. The two Kuprulis spread a last ray of departing glory over the decline of the Turkish state. The elder Kupruli, after repressing by severe measures the spirit of insurrection within, formed a new fleet to oppose the Venetians, who, under the two gallant brothers Mocenigo, threatened to force the passage of the Dardanelles in 1657. He also sent fresh troops to carry on the war in the island of Candia. Meantime the war was raging in Hungary between the Turks and the Emperor Leopold I. The Turks advanced as far as Neuhausel, which they took, spreading alarm to the gates of Vienna; but they were defeated by Montecuccoli, general of the imperial forces, at the battle of St. Gothard (1663), after which peace was concluded. The same year Mahomet Kupruli died, and his son Achmet Kupruli became grand vizir. In 1667 Achmet went in person to Candia, and the siege of the capital town of the same name began in real earnest. The Venetian general Morosini directed the defence. In September 1669, Morosini, after a most gallant resistance, having exhausted all his resources, made an honourable capitulation, and at the same time concluded a treaty of peace between Venice and the Porte upon terms more favourable than might have been expected.

In 1671 war broke out between the Turks and Poland, and Mahomet IV. led his army in person; but he was surprised in his camp at Budchas by John Sobieski, grand-marshal of Poland, and the sultan was obliged to seek safety in flight. In the following year Sobieski took the fortress of Kotsim, and drove the Turks to the south of the Danube. In 1675 a formidable Turkish host, commanded by the pasha of Damascus, who for his bravery had earned the name of "Shaitan" (the devil), entered Poland. Sobieski, who was then king, resisted all their efforts with a handful of men, and at last obliged them to ask for peace, which was concluded in 1676.

In 1683 the Turks, after seven years' preparation, put into motion the most formidable army which Europe had seen for a long time. They swept over Hungary like a storm, and marched direct upon Vienna. It is generally admitted that Louis XIV. was privy to their plans. The Emperor Leopold and his family left their capital, and Germany and Italy were thrown into consternation. On the 15th of July Vienna was invested by the grand vizir Kara Mustafa (Kupruli was dead), at the head of 300,000 men, Turks and Tartars. On the morning of the 11th of September Sobieski and Charles duke of Lorraine, at the head of their combined forces, 40,000 strong, reached the summit of the Calenberg, from which they beheld the Austrian capital, and the wide-spread glittering tents of the Ottomans. On the following day Sobieski attacked and drove the Turks to their formidable entrenchments, against which, at five o'clock in the afternoon, he led a general assault, carried everything before him, and obliged the vizir to fly, leaving his camp, his baggage, and his artillery in the hands of the Christians. The Turks subsequently lost Hungary. In consequence of these disasters the Janissaries at Constantinople revolted in 1687, Mahomet IV. was deposed, and Solyman III. was raised to the throne. Mahomet died in confinement in 1691.

MAHON, LORD. [STANHOPE, EARL OF.]

MAI, ANGELO, CARDINAL, and Prefect of the Vatican Library, was born at Schilpario, a mountain village of the province of Bergamo, on the 7th of March, 1732. He received his early education in the village school, and his first master in the higher studies was the ex-Jesuit Father, Lewis Moasi de' Caspiani. In 1799, Moasi, struck by the taste and capacity for classical learning which Mai displayed, selected him, along with four other youths of the village, to enter the novitiate of the Jesuit society, which, although elsewhere suppressed, the Duke of Parma, with the sanction of Pius VI., was

about to re-establish at Colorno, a small city of his duchy. In this community Mai resided till the provisional restoration of the society in Naples (1804), whither he was sent as Professor of Greek and Latin literature. About the end of 1805, he was transferred to Rome for the completion of his theological studies, and soon afterwards was removed to Orvieto, on the invitation of the bishop, Giambattista Lambruschini. He was here admitted to priest's orders; and to the opportunities which he thus enjoyed of intercourse with two learned Spanish fathers of the Society, Montero and Menchaca, he himself used to ascribe not only his familiarity with the Hebrew language, but what much more sensibly influenced his after-career, his accurate knowledge of palaeography, and his skill in deciphering ancient manuscripts.

Mai returned to Rome in 1808, just about the time when the contest of Pius VII with Napoleon was reaching the crisis; and an order issued by the viceroy, commanding all subjects of the kingdom of Italy to return to their respective provinces, compelled him to change his residence once again. Happily for the interests of literature he settled at Milan.

The Ambrosian Library of that city had long been known as rich in manuscripts of the highest interest—the remnant of the treasures of the old monastic libraries, especially those of Bobbio and Lucca, and of some of the suppressed Benedictine convents of the Protestant cantons of Switzerland. Many of its best treasures had been made public by Muratori, Mabillon, and the Benedictine editors; but there yet remained a department entirely unexplored, which Mai soon appropriated to himself, and which has since come to be regarded as exclusively his own—that of palimpsest or re-written manuscripts, in which the original writing has been effaced in order to make room for a later work written over it. Through the influence of Padre Mozzi and the recommendation of his friends, and especially of Count Mellerio of Milan, Mai was admitted an associate and eventually a doctor of this celebrated library; and, from the date of his arrival in Milan till his ultimate translation to the Vatican, he laboured in his novel editorial career with a zeal and success not unworthy of the traditional glories of his country. His first essay as an author was a Latin translation (with a commentary) of *Isocrates' De Permutationibus* (1813), the original of which had been published by a Greek named Andrew Mustoxidi in the previous year; but this was only the prelude of his far more remarkable successes in the decipherment and publication of palimpsest manuscripts. Up to this period, with the exception of Kuster and Wetstein's readings of the Old and New Testament from the 'Codex Ephremi,' Knittel's portions of the Gothic Bible of Ulphilas, Peter Bruns's fragment of the ninety-first book of Livy, and Barrett's palimpsest of the Gospels, palimpsest literature was entirely untried. Within a few years Mai deciphered and published from palimpsest sources two volumes of inedited fragments of Cicero's 'Orations;' a volume of letters and other writings of Fronto, the preceptor of Marcus Aurelius; some fragments of the lost 'Vidularia' of Plautus; a lost work of Porphyrius, the Platonist; some portions of Dionysius of Halicarnassus; two works of Philo Judæus; eight orations of Lysimachus; an oration of Iseus; two books of the Sybilline Verses; and several other works of the same character.

During this time Mai, although a member of the Jesuit Society, had not taken the solemn vows of the order, which indeed was not formally restored by papal authority till 1814. It was then thought, both by his superiors and by the authorities at Rome, that he could render more effective services to literature and to religion by remaining attached to the Ambrosian Library. Accordingly, with the full approval of all the authorities, he withdrew from the Society, and remained, as a simple priest, at Milan till 1819, when he was called to Rome as chief keeper of the Vatican Library, canon of the Church of St. Peter's, and domestic prelate of the Pope Pius VII. Soon after his establishment in the Vatican, he completed what was wanting in those fragments of Fronto which he had already printed at Milan; having happily discovered in the Vatican the missing portion of the manuscript from which the Milanese fragments had been printed, and which had (as well as the Milanese manuscript) originally belonged to the library at Bobbio. In the following year he published the work by which he is best known out of Italy—a large and interesting portion of the long-lost 'De Republica' of Cicero, the fragments of which he arranged with consummate skill in their respective order, and interwove with all the known extracts of the work which had been preserved by ancient authors. The whole text he illustrated by a critical commentary of exceeding interest, which at once established his reputation as one of the first scholars of the age.

From these comparatively desultory labours he turned to a project not unworthy of the palmiest days of Italian editorship. Selecting from the vast and till then imperfectly explored manuscript treasures of the Vatican, he prepared his 'Scriptorum veterum Nova Collectio e Vaticanis Codicibus edita;'—a vast series of ten 4to volumes (Rome, 1825, and following years), on the plan of the various *Anecdota*, published under different titles by Mabillon, Pex, Montfaucon, Muratori, and others. It is a work of immense labour and research, and of a most miscellaneous character—Greek and Latin, sacred and profane, theological, historical, patristical, and philosophical. One of the volumes, the second, is perhaps the most curious of the entire, con-

taining considerable fragments, recovered from a very early palimpsest manuscript, of almost all the ancient Greek and Roman historians, Polybius, Diodorus Siculus, Dionysius of Halicarnassus, Dion Cassius, Appian, Dexippus, Eunapius, and others.

The 'Vaticana Collectio' was quickly followed by a similar collection in ten volumes, 8vo, 'Classici Scriptorum ex Codicibus Vaticanis editi,' completed in 1838; which included some of the editor's earlier publications (especially the 'De Republica'); although, with the exception of about two volumes, its contents are entirely new. While he was engaged in the publication of this series he held the laborious and responsible post of secretary of the Propaganda, to which he had been appointed in 1833; and it was observed with wonder that his extensive literary engagements never were suffered to interfere with the duties of the secretariate. His active and business-like habits, the promptness of his decisions, and the prudence and discretion of his whole administration, are still gratefully remembered by the members of the various missions under the surveillance of the Propaganda.

After five years of service in this laborious office, he was named (1838) cardinal, at the same time with his friend and successor in the Vatican Library, Mezzofanti; and soon afterwards was appointed to several important and confidential offices in the Roman court, chiefly of a literary character. He was named successively Prefect of the Congregation for the Supervision of the Oriental Press; Prefect of the Congregation of the Index; and Prefect of the Congregation of the Council of Trent. In 1853 he was appointed to the still more congenial post of Librarian of the Roman Church.

This elevation did not interrupt in the slightest degree the literary labours in which he had been engaged. Scarcely was the collection of 'Classici Auctores' completed, when he commenced a similar one, also in ten volumes 8vo, 'Spicilegium Romanum' (1839-44), equally interesting and various in its contents, and a fourth collection entitled, 'Nova Patrum Bibliotheca,' published in 1853 in six volumes 4to;—thus completing a series unparalleled since the days of Muratori, and indeed far more extraordinary than the older collections, from the circumstance that it was compiled from the mere gleanings which had escaped the research of the earlier generations of editors and collectors. Several years before, he had undertaken to edit the well-known 'Codex Vaticanus' of the Old and New Testament with various readings and prolegomena. The text of this edition was printed many years before his death, but its publication was delayed in order that it might be accompanied by the intended prolegomena. He died however at Albano, September 8, 1854, in his seventy-third year, leaving this great work still unpublished; and it is much to be regretted that since his death no trace has been found among his papers of the long-expected dissertations which he had intended to prefix to the 'Codex Vaticanus.' It is conjectured either that, engrossed by his other manifold editorial occupations, he deferred year after year this anxious and difficult task, or that, dissatisfied with the execution, he in the end destroyed what he had prepared.

Cardinal Mai's abilities as an editor were of the very highest order. While his collections comprise an infinite variety of authors of every age, of every country, of every variety of style, and in every department of literature, in all he appears equally the master. Whether the subject be theology or history, or law, or languages, or general literature, his learning is never at fault, and his critical sagacity never fails. In the many delicate and difficult questions which so often arise;—in assigning an anonymous manuscript to its true author, in collecting fragments of the same work and dovetailing them together into intelligible order, in selecting from a heap of unknown materials all that is unpublished, and deciding upon the question of its genuineness or its intrinsic value; in a word, in all the thousand investigations which fall to the lot of a critical editor treading upon untried ground, he possessed a skill and acuteness which can hardly be described as other than instinctive, and which, taking into account the vast variety of subjects which engaged him, must be regarded as little short of marvellous.

The private character of Cardinal Mai has been well described as the very ideal of a Christian scholar. Earnestly devoted to the duties of his sacred calling, he yet loved literature for its own sake also, and he was ever foremost in every project for its advancement. He was a member of all the leading literary societies of Italy, and not unfrequently read papers in those of Rome and Milan. His charities were at all times liberal and indeed munificent; and at his death (reserving to the Vatican Library the right to purchase it at a moderate price) he bequeathed the proceeds of the sale of his noble library to be applied to the benefit of the poor of his native village of Schilpario. A monument has been erected to his memory in the church of St. Anastasia, from which he derived his title as cardinal.

MAIANO, BENEDETTO DA, a celebrated Italian sculptor and architect, was born at Florence, in 1442. He first distinguished himself as a carver and inlayer of wood, and in both of these arts he was the first artist of his time. He executed some very extraordinary inlaid-work for cabinets for the kings of Naples and Hungary, and an accident which happened to two which he made for the latter king caused Maiano to give up the art of inlaying in disgust. These two chests or cabinets suffered so much in the transport from Florence to Hungary by undue care or the change of climate, that when they

were uncovered by Benedetto before the king, a great part of the inlaid-work, owing to the effect of the moisture on the glue, fell to pieces, to the great dismay of the king and the horror of the artist, and had to be remade. Benedetto felt that an art in which the works were subject to destruction by so slight a cause, was unworthy the attention of superior abilities, and he thenceforth applied himself exclusively to sculpture in marble and to architecture.

Benedetto's marble works however were also of an ornamental or decorative class, consisting of fonts, pulpits, and tombs. His fonts and pulpits were of a most elaborate character, being loaded with beautifully executed small figures, besides other decorations. One of his master-pieces is the marble pulpit of Santa Croce, which is still in good preservation: the sculptures represent the life of San Francesco and the establishment of his order, in five compartments; with the figures also of Faith, Hope, Charity, Fortitude, and Justice. The whole has been beautifully engraved by Gio. Paolo Lasinio, and was published with letter-press description in 1823—'Il Pergamo scoltivo in marmo da Bened. da Majano nella Chiesa di Santa Croce in Firenze.' Benedetto made also the crucifix over the altar of the cathedral of Florence; and he finished the Magdalen in Santa Trinità, which was left imperfect by Desiderio da Satignano. In architecture he did very little: he built the portico of the church of the Madonna delle Grazie near Arezzo; a chapel for himself on his own estate near Prato; and he is said to have designed the Palazzo Strozzi. He died rich in 1498, aged only fifty-six, and was buried in San Lorenzo at Florence. He left the reversion of his property to the brotherhood of the Bigallo.

GIULIANO DI NAZZO DA MAIANO, the brother of Benedetto, and likewise a distinguished artist, was born at Maiano, in 1432. He was intrusted with several important charges in Florence, in Pisa, in Loreto, in Naples, and in Rome, yet he is said to have been a joiner and a sculptor before he became an architect. At Naples he built the palace of Poggio Reale, and executed the sculptures of the Porta Capuana, also the triumphal arch, and the reliefs of the Castello Nuovo (now the Arsenal). At Rome he built of Travertine stone the loggie of one of the courts of the Vatican; and the church and palace of San Marco for Pope Paul II. in the same material; and a report was long in circulation that part of the Colosseum was pulled down for the stones, but more charitable persons have presumed that the pope used only such stones as had already fallen. Giuliano commenced also, in 1464, a new nave to the church of the Madonna in Loreto, which was completed by his brother Benedetto. Giuliano died at Naples, December, 1490, a fact clearly ascertained by Gaye; Vasari's account therefore that he died at Naples, in the reign of Alfonso I. (1435-58) is erroneous; this statement is also evidently incorrect from the fact of Giuliano being employed by Paul II., who was pope from 1464 to 1471.

(Vasari, Florence, ed., and the Notes to the German translation by Schorn; Cicognara, *Storia della Scultura*; Rumohr, *Italienische Forschungen*; Gaye, *Carteggio*.)

MAIKOV, BASIL IVANOVITCH, a Russian author who gained some distinction by his talent for comic poetry, was born at Jaroslav, in 1725. Although he had received but a very moderate education, a natural aptitude for writing verses and a turn for humorous satire enabled him to distinguish himself by his 'Yelisei, or Bacchus Enraged,' a burlesque poem in five cantos, the hero of which is a yamshtshik, or carter, named Yelisei, whom Bacchus takes under his protection. It is chiefly by this production that Maikov is now remembered; but the fiction itself is so extravagant, and the narrative in many parts so confused, as to detract considerably from the pleasure afforded by the humour displayed in many passages. He also wrote two poems in a similar vein; one entitled 'Igrok Lombera, or the L'Homme Player;' the other, 'The Most Shocking Fall of the Poets;' each of which is in three cantos. His other works consist of two tragedies and several tales and fables. To these last-mentioned productions the epithet 'Moral,' prefixed to them by the author himself, can hardly be said to belong, for one of them at least is most scandalously indecent. There is also considerable grossness in many parts of 'Yelisei.' Maikov died at Moscow in 1778, but the first entire collection of his poems did not appear till 1809, when they were published in one volume, at St. Petersburg.

MAILATH, JANOS NEPOMUK, an ingenious Hungarian poet and historian, was born at Pesth on the 14th of October 1786, and was the fourteenth child of a family of eighteen. He received an excellent education at Erlau and Raab, and his father, Count Joseph, an Austrian minister of state, introduced him into the same service, which he was compelled to relinquish after ten years, from increasing weakness of eye-sight. For two years he was forbidden to read and write, and it was during this time that he resolved to devote himself to literature. His works on poetry and history are numerous. Many of his poems and one of his histories, that 'Of the Religious Dissensions in Hungary,' are in the Hungarian language; most of the others are in German. He translated with success into German the 'Himfy of Kisfaludy.' [KISFALUDY, SANDOR.] His 'History of the Magyars' (5 vols., 1828-31), and his 'History of the Austrian Empire' (5 vols., 1834-50), are the most important of his historical works: the latter contains the result of his investigations during a period of eighteen years. Count Mailath, who returned to the public service and held the office of a counsellor

of the Hungarian Chancery and some others at Pesth, was a member of the Hungarian Conservative party, and in his history mentions his own name, along with that of Count Stephen Szechenyi, as those of the only two magnates who opposed what he characterises as the violent and oppressive proceedings of the Magyars in forcing their language on the six-million inhabitants of the country, whose languages were entirely different. The whole of his narrative of the conduct of the Kossuth party in Hungary before the outbreak is deserving of attention, as a statement of one side of the question which is little known in England. The results to unfortunate Mailath were most disastrous. Deprived of the posts he held in Hungary by the revolution of 1848, he appears to have been unable to obtain a compensation from the Austrian government. His literary labours did not prove remunerative, and his fortitude gave way under the combined afflictions of poverty, exile, old age, and blindness. The old man, whose productions have earned him a permanent and honourable place in the literature of both Hungary and Germany, was driven by the pressure of extreme destitution to drown himself in the Lake of Starnberg in Upper Bavaria, and with him his daughter, who had for some time acted as his amanuensis. This most painful catastrophe took place in the early part of January, 1855.

MAIMBOURG, LOUIS, born in France in 1610, entered the order of Jesuits, and studied theology at Rome. On his return to France he was employed as a preacher. Having published in 1682 a work in which he defended the principles of the Gallican Church, 'Traité Historique de l'Eglise de Rome,' the pope caused him to be expelled from the order of Jesuits. Louis XIV. on this occasion gave him a pension, and he retired to the abbey of St. Victor at Paris, where he died in 1686. The four propositions which Maimbourg, with the greater part of the French clergy, maintained are:—1. That the pope has no authority in temporal matters. 2. That the general councils of the church are superior to the pope. 3. That the pope may err in his decisions, which are subject to the approbation of the church. 4. That the rights, usages, and canons established in the Gallican Church cannot be altered by the pope without the consent of the clergy and the state.

Maimbourg wrote several works on church history, the principal of which are—1, 'Histoire du Pontificat de St. Grégoire;' 2, 'Histoire du Pontificat de St. Léon;' 3, 'Histoire du Calvinisme,' which has been criticised by Bayle and others; 4, 'Histoire de l'Arianisme;' 5, 'Histoire des Iconoclastes;' 6, 'Histoire du Luthéranisme,' in which he defends indulgences in their fullest extent, as remitting not only the temporal penalty, but the penalty hereafter, both to the living and the dead; 7, 'Histoire de la Ligue.' Maimbourg is often prejudiced and inexact, but his style is attractive; and several of his works are not destitute of merit. Voltaire, no favourable judge, said of him that "he had been too much praised at first, and too much neglected afterwards."

MAIMONIDES, or more properly MOSES BEN MAIMON, one of the most celebrated of the Jewish Rabbis, was born at Cordova in Spain, about A.D. 1131 or 1138. He studied philosophy and medicine under the celebrated Averroes, an Arabian physician and philosopher; and also paid great attention to mathematics and natural science, as far as they were known at that time. In addition to a knowledge of Hebrew and Arabic, he is also said to have been acquainted with Greek, and to have studied the writings of the most celebrated Grecian philosophers. In consequence of a violent persecution having arisen against his master Averroes, Maimonides withdrew to Egypt, where he is said to have gained his livelihood at first by working at the trade of a jeweller. His great merits afterwards introduced him to the Sultan Alphonse, who appointed him physician to his own household, and treated him with distinguished honour. He died in Egypt, December 13, 1204.

The learning and abilities of Maimonides have been universally acknowledged both by Jews and Christians, although the independent mode of thinking which characterised most of his writings, as well as his rejection of some of the favourite absurdities of the rabbis, rendered him an object of suspicion and dislike among many of his contemporaries. The rabbis of Montpellier in particular attacked his opinions with the greatest vehemence, and burned his writings; but their proceedings were censured by most of the Spanish rabbis. The controversy continued till about the year 1232, when the celebrated David Kimchi was chosen by both parties as an arbiter of the dispute. [KIMCHI.]

The most celebrated of the writings of Maimonides are—1. 'Moreh Nevochim,' or 'Teacher of the Perplexed,' originally written in Arabic, and translated into Hebrew by his disciple Samuel Aben Tybbon. This is perhaps the most valuable work of Maimonides; it contains an explanation of difficult passages in the Old Testament, as well as of types, allegories, &c. The original Arabic has only been printed quite recently, with a French translation, under the title of 'Le Guide des Egarés traité de Théologie publié en Arabe avec traduction et notes par S. Munk,' tom. i., royal 8vo, Paris, 1856. The Hebrew translation has been published at various times; the best edition is by Salomon Maimon, Berlin, 1791. The 'Moreh Nevochim' has been also translated into Latin by Justinian, bishop of Nebio, Paris, 1520, and by the younger Buxtorf, Basel, 1629, with a preface, which contains an account of the life of Maimonides. Dr. Townshend has

published an English translation of this treatise, under the title of 'The Reasons of the Laws of Moses, from the "Moreh Nevochim" of Maimonides,' London, 1827. 2. 'P'ernsh ha-Mishna,' or 'Commentary on the Mishna,' which was also originally written in Arabic, but has been translated into Hebrew by many rabbis, and has usually been published with editions of the 'Mishna.' Surenhusius, in his edition of the 'Mishna,' Amst., 1698-1708, has given a Latin translation of this work. Part of it was published in the original Arabic by Pooscke, Oxford, 1645, under the title of 'Porta Mozia.' 3. 'Yad Hazakah,' or the 'Strong Hand,' which contains a complete digest of the Hebrew laws. It is written in remarkably good Hebrew. The best edition is that printed at Amsterdam, 1702, 4 vols. folio. 4. 'Shalosh Asarah Ikkarim,' or 'The Thirteen Articles of Faith,' printed at Worms, 1529, and Jena, 1540. Maimonides also wrote several other treatises on different points of the Jewish law, and many works on medical subjects. He also translated, at the command of the Sultan of Egypt, the writings of the Arabian physician Avicenna, or Ibn Sina.

Maimonides founded a college at Alexandria for the instruction of his countrymen, in which he delivered lectures on philosophy and the Jewish laws.

MAINTENON, FRANÇOISE D'AUBIGNÉ, MARQUISE DE, was born at Niort in 1685. Her father, Constant d'Aubigné, son of the friend of Henri IV. [AUBIGNÉ, THEODORE AGRIPPA D'], was a man of profligate character. He was in prison at Niort at the time of the birth of his daughter; he afterwards went with his wife and child to the West Indies, where he died in 1645. His wife and daughter returned to France in a state of destitution, and Mademoiselle d'Aubigné was brought up by an aunt, and educated in the Calvinist communion, which was that of her paternal relatives. After her mother's death, her godmother, Madame de Neuillant, took her into her house, and obliged her to join the Romish Church. Her situation however at Madame de Neuillant's became so unpleasant and humiliating that she was glad to leave it by marrying Scarron, the comic poet, a man witty but old, infirm, and deformed, who felt for her the interest of compassion. Scarron's house was frequented by fashionable company, among whom Madame Scarron, by her pleasing conversation and address, made several friends.

When Scarron died in 1660, his widow was left poor; but some of her friends recommended her to Madame de Montespan, the mistress of Louis XIV., as governess to her children by the king. She thus became known to Louis, who gradually conceived great esteem for her, especially for the care which she bestowed on the Duke of Maine, one of his sons. The king made her a present of 100,000 livres, with which she purchased the estate of Maintenon. Madame de Montespan's temper was not one of the mildest, and the governess had much to endure from the imperious favourite. Louis himself was often obliged to interfere to restore peace. By degrees the king, who had grown tired of Madame de Montespan, became more strongly attached to Madame Scarron, whose conversation interested and instructed him. She had learnt, in the school of adversity, great forbearance and much tact. The king at length conferred on her the title of Marchioness of Maintenon. The queen-consort of Louis was now dead; Louis was no longer young; and he felt the want of an intellectual companion and friend, to whom he could confide his thoughts. Having consulted his confessor, Father La Chaise, the latter advised a private marriage; and in 1685 Louis, who was then forty-seven years of age, was secretly married to Madame de Maintenon, who was fifty years old, by the Archbishop of Paris, in presence of the Père La Chaise and two more witnesses. The marriage was always kept secret, and Madame de Maintenon herself never avowed it. Louis however lived openly with her, visited her several times a day, received his ministers in her apartments, and sometimes in their presence asked her advice upon state affairs. Without appearing to seek any political power, but rather professing to shun it, she undoubtedly exercised great influence over the king in his latter years; the choice of ministers and generals was ascribed to her by common report, and she was accused of many faults committed by the cabinet. But it would be very difficult to discriminate between those acts in which she really had a share, and those in which her influence was only supposed.

Madame de Maintenon has been hardly dealt with by many writers, and by St. Simon among the rest. She was ambitious, but not interested, arrogant, or vain; she was fond of religious discussions, and she exerted considerable power over the conscience of Louis, but she complained that "she could never make him understand that humility was a Christian virtue." Madame de Maintenon is still favourably remembered as the founder of the institution or school of Saint Cyr, for the education of poor girls of good families. In the latter years of Louis's life she was made unhappy by his fretful and querulous temper, and the fits of passion to which he was subject. In one of her letters she complains that "she was obliged to please and amuse a man who would not be pleased or amused." After the death of the king she retired to Saint Cyr, where she died April 15, 1719.

(*Lettres de Madame de Maintenon*, 6 vols. 12mo, Paris, 1812; *Lettres Inédites de Madame de Maintenon*, Paris, 1826; Lemontey, *Essai sur l'Établissement Monarchique de Louis XIV.*, *Pièces Justificatives*, No. V., *Observations sur le Mariage de Louis XIV. et de Madame de Maintenon*.)

MAIR, JOHN. [MAJOR, JOHN.]

MAIRE, JAMES LE, was the son of a merchant established at Egmont, near Alkmaar, and was born about 1590. As the Dutch East India Company, which had been formed about that time, had obtained a declaration from the states-general by which every Dutch vessel not belonging to the company was prohibited from doubling the Cape of Good Hope, some private merchants in the towns of Alkmaar and Hoorn formed a joint-stock company for the purpose of trying to effect a passage to the East Indies without doubling the Cape. Among these was Isaac Le Maire, the father of James. Two vessels were equipped for sea; the command of them was given to Cornelius Schooten, an experienced navigator, and James Le Maire was sent with him as the commissioner of the company. They set sail in June 1615, and having passed the entrance of the Strait of Magalhaens in the following January, they continued their course southward, in the hope of finding a less difficult route to the Pacific than that through the Strait of Magalhaens. They discovered the strait between Staaten Land and Terra del Fuego on the 24th of January, and gave it the name of Le Maire. In a few days they doubled Cape Horn, being the first navigators who accomplished this undertaking. In traversing the Pacific from the east to the west, they sailed through a part of it, where only a few scattered islands occur. At last they arrived on the northern shores of New Guinea, or Papua, where an island near a cape called Good Hope was named after Schooten. After visiting Gilolo, one of the Moluccas, they proceeded to Batavia, then called Jaccatra. From Batavia they sailed for Europe in a vessel belonging to the East India Company, during which voyage James Le Maire died, the 31st of December, 1616.

MAITLAND, SIR RICHARD, of Lethington, son of William Maitland, of Lethington and Thirstane, by his wife Martha, daughter of George, second Lord Seaton, was born in the year 1496. Having completed his grammar education, he proceeded to France, at that time the common resort of his youthful countrymen, particularly for the study of the law. On his return to Scotland he was successively employed by King James V., the regent Arran, and Mary of Lorraine. Of the early part of his life however few particulars are known. In the end of the year 1550 his book of 'Reports of the Decisions of the Court of Session' commences, and about the same time he appears in the sederunts of the court as an extraordinary lord of session. Not many years afterwards his eldest son William, having returned from the Continent, whither he had been sent, like his father, in early life, was appointed by the queen-dowager secretary of state; but afraid, as it seems, of his safety at that troublesome period, he left her and joined the Protestants in October 1559; and in August 1560 acted as speaker of the Convention, in which the Roman Catholic supremacy in Scotland was destroyed. In the meantime his father, Sir Richard, had become blind. At what time this calamity overtook him is uncertain; it was probably about the year 1559, in the end of which he concludes his 'History and Chronicle of the House and Surname of Seaton.' He continued however to report the decisions of the court of session; and what is remarkable, from about the period of his becoming blind he began to write and collect Scottish poetry. In 1562 he was made lord privy-seal; but this office he in a few years afterwards resigned in favour of his second son John, who was also the next year appointed an ordinary lord of session. His eldest son William had been some time before in the like situation, being in 1561 appointed an extraordinary lord of session, and in 1566 advanced to the place of an ordinary lord of the same court. Old Sir Richard's blindness and peaceful disposition concurred to save him from mixing in the political broils of that period; but nevertheless, in 1570, when his sons were denounced as rebels by the king's party, his lands were ravaged by the English. He lived however to know that his second son was reinstated on the bench as a lord of session, and he died only a month or so before he was advanced to the high office of Chancellor of Scotland. He died on the 20th of March 1586, with the character of "a maist unspotted and blameless judge, a valiant, grave, and worthy knight;" but it is in his character of a writer and collector of Scottish poetry that he is now chiefly remembered.

His collections consist of two volumes: a folio, comprehending 176 articles; and a quarto, of 96 pieces, in the handwriting of Mary Maitland, his daughter. They are now preserved in the Pepysian Library, Magdalen College, Cambridge. His poetical writings were for the first time printed in an entire and distinct form in 1830, in one quarto volume, by the Maitland Club, a society of literary antiquaries, so designated from this distinguished collector of Scottish poetry.

MAITLAND, REV. SAMUEL ROFFY, D.D., F.R.S., F.S.A., was born in King's-road, Bedford-row, London, in the year 1792. Without having first passed through any public school, Mr. Maitland proceeded to Trinity College, Cambridge, but was incapable of graduating as not being a member of the Church of England; his family being Presbyterian, and he having himself been baptised in the Kirk of Scotland. After keeping two terms at Cambridge, and the required number at the Inner Temple, he was called to the bar in Easter Term, 1816. But his views having been turned to the Church, he was ordained deacon at Norwich by the bishop of that diocese on Trinity Sunday, 1821, and priest at Wells by the Bishop of Gloucester on the 19th of August in the same year. From 1823 to 1829 he held the perpetual curacy of Christchurch, Gloucester. In 1837 Dr. Maitland was appointed librarian to the Archbishop of Canterbury (Dr. Howley),

and keeper of the manuscripts at Lambeth—an office for which he was eminently qualified by his very unusual acquaintance with early and mediæval literature, and with general bibliography. This office he held till the Archbishop's death in 1848, and besides his service in rendering the collection of books more complete and available, he rendered a special service to literary men and students of early English literature by preparing and publishing a valuable 'Index of such English Books printed before the year 1600 as are now in the Archbishop's Library at Lambeth;' and a 'List of some of the Early Printed Books in the Archbishop's Library at Lambeth—which was printed (8vo, 1848) but not published.

But it is as an essay writer and controversialist that Dr. Maitland has chiefly distinguished himself. His writings all turn more or less directly on theology and theological history and literature; and upon every subject he has treated he has brought to bear extensive erudition—much of it of a kind little cultivated—a shrewd appreciation of the exact point for investigation, great power of reasoning, and precision and perspicuity of statement, and a style which, though thoroughly original, in its directness of purpose, masculine strength and simplicity, wit and polish, and occasionally trenchant treatment of an opponent, not seldom reminds the reader of Robert South. Dr. Maitland's works may be perhaps arranged conveniently for the purpose of this notice under three or four classes. First, there are those of which the type is his best known work—'The Dark Ages: being a series of Essays intended to illustrate the state of Religion and Literature in the 9th, 10th, 11th, and 12th centuries,' 1 vol. 8vo, 1844, of which a third edition has recently appeared. Of this work the purpose is "to furnish some materials towards forming a right judgment of the real state of learning, knowledge, and literature during the dark ages"—in other words, to show that the darkness has been very much exaggerated; and in the course of the argument Robertson, Henry, Warton, and some other popular historians are subjected to a somewhat severe trial. 'Facts and Documents illustrative of the History, Doctrines, and Rites of the Ancient Albigenses and Waldenses,' 1 vol. 8vo, and 'Essays on Subjects connected with the Reformation in England,' 1 vol. 8vo, do for those particular people and periods of ecclesiastical history pretty much what the 'Dark Ages' were intended to accomplish for the more general theme: to point out, that is, the way in which the ordinary historians have, without fresh inquiry, followed each other in the recital of circumstances and assumptions which will not bear the test of comparison with the original contemporary evidence, and the conclusions of legitimate reasoning. These last two works gave rise to much angry controversy, but Dr. Maitland supported his own views, and assailed those of his adversaries in several pungent 'Letters,' 'Notes,' and 'Reviews,' some of which eventually grew into volumes. Of these it will be enough to name his 'Twelve Essays on Fox's Acts and Monuments,' 'Review of Fox's History of the Waldenses,' 'Some Strictures on Mr. Faber's recent work, entitled "The Ancient Vallenses and Albigenses,"' 'Notes on the Contributions of the Rev. George Townsend, M.A., to the New Edition of Fox's Martyrology,' 'Strictures on Milner's "Church History,"' &c. These various publications contain a vast amount of mediæval lore, and exhibit a singularly intimate acquaintance with the period of the Reformation, and that immediately preceding and following it, and they are everywhere full of matter and animated with humour and sarcasm. In many instances Dr. Maitland will probably fail in convincing his readers that he is right, and the ordinary historian wrong in opinion; but many new readings of events which are now quietly accepted and repeated by popular writers—often without a hint of whence they were obtained—were first started in the Essays or Letters of Dr. Maitland.

Another class of Dr. Maitland's works refers to the explanations published of the Apocalyptic and prophetic millenium: such are—'An Enquiry into the Grounds on which the Prophetic Period of Daniel and St. John has been supposed to consist of 1260 Years;' 'A Second Enquiry,' &c. While another larger and more miscellaneous class is devoted to the investigation of various current opinions in theology and morals; and some of these volumes and essays are among the most learned and elaborate which have fallen from his pen—the learning being quite out of the common course, and handled by a writer who is free from any appearance of pedantry:—'Eruvin, or Miscellaneous Essays on Subjects connected with the Nature, History, and Destiny of Man,' sm. 8vo, 1850 (some of the subjects being 'The Nature and Objects of Revelation,' 'Man before the Fall,' 'Satan,' 'Modern Miracles,' &c.); 'Eight Essays on Various Subjects,' 8vo, 1852 (including the 'Mystical Interpretation of Scripture,' 'Sacred Art,' 'Realism in Modern Art,' &c.); 'Illustrations and Enquiries relating to Mesmerism;' 'Superstition and Science: an Essay,' sm. 8vo; 'The Voluntary System,' sm. 8vo, a work which has gone through several editions; 'False Worship: an Essay,' sm. 8vo; and several pamphlets on 'The Translation of Bishops,' 'Convocation,' 'Tract No. 89.' [SUPP.]

MAITTAIRE, MICHAEL, was born in France, 1668, of Protestant parents, who settled in England at the revocation of the Edict of Nantes. Maittaire was educated at Westminster School under Dr. Busby, and obtained at Oxford, whither he afterwards went, a warm friend and patron in Dr. South. He took his degree of M.A. in 1698, and from 1695 to 1699 discharged the duties of second master in Westminster School. In 1699 he resigned that appointment, and

devoted the remainder of his life to literary pursuits. He died on the 4th of August 1747.

Maittaire was a learned and laborious scholar. He edited many of the classical authors, with useful indexes, and also wrote several works, of which the most important are—'De Græcæ Linguae Dialecticis,' London, 1708, 1742 (the best edition is by Sturz, Leip., 1807); 'Stephanorum Historia vitæ ipsorum ac librorum complectens,' Lond., 1709; 'Historia Typographorum aliquot Parisiensium vitæ et librorum complectens,' Lond., 1717; 'Annales Typographici ab artis inventæ origine ad annum 1657 (cum Appendice ad annum 1664),' Amst. and Lond., 1719-1741; 'Marmora Oxoniensia,' Lond., 1732.

MAJOR, or MAIR, JOHN, was born at the village of Cleghorn, near North Berwick, in East Lothian, about the year 1470. He appears to have studied for a short time both at Oxford and Cambridge, but he always regarded the University of Paris as his true *alma mater*, whither he proceeded in 1493, and where he attached himself successively to the colleges of St. Barbe, of Montaigu, and of Navarre. Having been made a doctor of the Sorbonne in 1505, he betook himself to the teaching of the scholastic philosophy, or divinity, in the college of Montaigu, and in this department soon came to be reputed one of the most distinguished ornaments of the university. Major's scholastic writings indeed have been rated by Dupin and others in later times as the ablest that have come down to us from that age. In 1519 he returned to his native country, and officiated for some time as one of the regents or masters in St. Salvator's College, St. Andrews; but a dispute with some of his colleagues soon induced him to go back to Paris, and there he remained till 1580, when he was induced once more to transfer himself to St. Andrews, which he never afterwards left. He became eventually provost or principal of St. Salvator's College, and appears to have died in that office about 1550.

Major's works are all in Latin, and the principal are Commentaries on the Four Books of Sentences, some theological expositions and commentaries on parts of the Scripture, and his History of Scotland, entitled 'De Historia Gentis Scotorum, seu Historia Majoris Britannia,' first printed in 4to, at Paris, in 1521. The style of all his writings is careless and inelegant to barbarism; but his 'History' appears to have the merit of being a faithful chronicle of events, so far as he knew them. It is however as little marked by any spirit of critical or profound research as by classical purity of diction. Both this and some of his philosophical writings are remarkable for a freedom of sentiment upon points both of civil and ecclesiastical government, which he is believed to have derived from his teachers Jean Gerson and Pierre d'Ailly, and to have communicated to his famous pupils Buchanan and Knox. Dr. McCrie, in his 'Life of Knox,' Edinb., 1818 (vol. i., p. 345), has given some extracts from Major's works, which evince the liberal complexion of his opinions. The well-known epigram of Buchanan however, in which he designates him "Solo cognomine Major," testifies that the great scholar and wit had no very high opinion of the intellectual endowments of his old master.

MAKRIZI (or, with his full name, TAKKI-EDDIN ABU-MOHAMMED ABUL-ABBAS AHMED ALMAKRIZI), a celebrated Arabic writer, was born at Cairo between 1358 and 1368. His family originally lived in one of the suburbs of Baalbec, called Makriz, whence he derived the surname by which he is usually known. We have very few particulars of his life; but it appears that he resided at Cairo during the greater part if not the whole of his life, that he discharged at different times the duties of several public offices, and that he died at an advanced age in 1442.

Makrizi wrote several historical works, of which copious extracts are given in De Sacy's Arabic Chrestomathy. The most important of these works is his 'Description of Egypt,' which gives an account of the history of the country from its conquest by the Mohammedans, as well as a description of its natural history and antiquities, and of the manners and customs of the inhabitants. De Sacy, in his notes added to his translation of Abd-Allatif, published under the title of 'Relation de l'Égypte,' Paris, 1810, has made many interesting quotations from the work of Makrizi.

The only works of Makrizi which have been printed are, as far as we are aware—'Historia Monetæ Arabicæ,' in Arabic and Latin, by Tychsen, Rostock, 1797, of which a French translation, much superior to the Latin one by Tychsen, was published by De Sacy, under the title of 'Traité des Monnoies Musulmanes,' Paris, 1797; 'An Account of the Mohammedan Princes in Abyssinia,' by Rink, Leyd., 1797; 'Narratio de Expeditionibus à Græcis Franciscis adversus Dimyatham ab a.c. 708 ad 1221 susceptis,' in Arabic and Latin, by Hamaker, Amst., 1824; 'Historia Coptorum Christianorum in Ægypto,' Arabic and Latin, by Wetzer, 1828, and with notes by F. Wüstenfeld, Gött., 1845; 'Histoire des Sultans Mamlouks de l'Égypte: Traduite en Français par M. Quatremère,' tom. i. and ii., 4to, 1837; 'Ueber die in Ägypten eingewanderten arabischen Stämme,' Arabic and German, by F. Wüstenfeld, 8vo, Gött. 1848.

MA'LACHI, the last of the twelve minor Hebrew prophets. So completely are we ignorant of the personal history of this prophet, that it has been doubted whether Malachi is the name of a person, or only a title ('my messenger') descriptive of the prophetic office. In the absence of any positive proof of the latter supposition, the former must be adopted as the more natural. Many of those who

believe that Malachi is an official title identify the prophet with Ezra. This was the opinion of Jerome.

Malachi evidently prophesied after the Babylonian captivity. He was later than Haggai and Zechariah; for he does not, like them, exhort the people to zeal in rebuilding the Temple, but he refers to it as already built (i. 7, 10; iii. 1, 10). In chap. i., ver. 8, he speaks of a political ruler of the people; now, no one appears to have held such an office later than Nehemiah, after whose time political power was in the hands of the priests. Moreover the state of things described and reprobated in this prophecy agrees with the account which Nehemiah gives of the manners of the people after his second return from Persia into Judæa. (Compare Mal. ii. 8-11, with Nehem. xiii. 23-29; Mal. iii. 8, 10, and Nehem. xiii. 5, 12, x. 38, 39, with Nehem. xiii. 6-13; Mal. i. 8, 11, 13, ii. 8, with Nehem. xiii. 15, &c.) Hence Vitringa and others have concluded that Malachi prophesied during the latter part of Nehemiah's administration (about B.C. 432 or 420).

The object of this prophecy is to reprove the people and the priests for their irreligion. To the complaint of the people, that God dealt unkindly with them, the prophet replies by comparing their prosperity with the calamities that had befallen the Edomites (i. 2-5). He reproves the priests for their dislike to the service of God, their unholy sacrifices, and their perversions of the law, and the people for their intermarriages with the neighbouring heathen nations (i. 6, to ii. 16). Before the Captivity idolatry had been the great sin of the Jews; but now they seem to have been prone to infidelity, complaining that the wicked were favoured by God, and that the Messiah did not appear. The prophet therefore announces the approach first of the Messiah's precursor, and then of the Messiah himself, whom he styles "the messenger of the covenant," to purify the people of God, and to punish the ungodly (ii. 17, to iii. 6). He points to the withholding of tithes and offerings as the cause of the barrenness of the land, and promises a return of plenty upon the payment of these dues (iii. 7-12). He again answers the infidel complaints of the people by referring to a future recompense, and predicts the coming of Elijah to bring the people to repentance, denouncing a curse upon the land if they despised his ministry (iii. 13, to the end). This part of the prophecy is applied in the New Testament to John the Baptist. (Compare Mal. iii. 1, with Matt. xi. 10, Mark i. 2, Luke i. 76, vii. 27; and Mal. iv. 5, 6, with Matt. xi. 14, xvii. 10-13, Mark ix. 11-13, Luke i. 17.)

The prophecy of Malachi is almost entirely in prose. His style has the vigour which belongs to an indignant censor of abuses, but he is deficient in the poetical beauties of the earlier prophets. Bishop Lowth remarks that "the book is written in a kind of middle style, which seems to indicate that the Hebrew poetry from the time of the Babylonian captivity was in a declining state, and, being past its prime and vigour, was then fast verging towards the debility of age." ('Prælec. xxi.) The canonical authority of this book is not disputed.

MALALA, JOHN (called also MALELA, or MALALAS, or MALELAS), was the author of a chronicle in the Greek language, in eighteen books, which extends from the creation of the world to the reign of Justinian. The time in which he lived is uncertain. He must have been alive after the reign of Justinian, since he mentions the number of years which that emperor reigned. Hody, in his 'Prolegomena' to the Oxford edition of this writer, endeavours to show that he lived in the 9th century; but this opinion has been controverted by Jortin, Gibbon, Reiske, and L. Dindorf, who maintain that he lived shortly after the reign of Justinian.

Malala is a Syriac word, signifying 'orator,' or 'rhetorician.' He is also called John of Antioch; but he must not be confounded with the John of Antioch who also wrote a chronicle, extracts from which have been preserved in a work of Constantine Porphyrogenetus, 'On Virtues and Vices.'

The chronicle of Malala was printed for the first time at Oxford, 1691, under the superintendence of Chilmead, who died however before the work was published. Hody prefixed a dissertation to that edition on the life and writings of Malala; and Bentley an appendix, in the form of a letter to Mill, in which he corrected numerous passages. Bentley's letter to Mill was reprinted at the end of Bentley's 'Emendationes in Menandri et Philemonis Reliquias,' Camb., 1718. The chronicle was also published at Venice in 1733; but the best edition is by L. Dindorf (Bonn, 1831), which contains the notes of Chilmead and Hody, as well as Bentley's letter to Mill.

MALATESTA, MALATESTI, Lords of Rimini, an historical family of Italy during the middle ages. Like many other great feudatories of Italy, the Malatesti are said to have originally come from Germany. One of the name is mentioned in some chronicles as 'Vicarius,' or Imperial Lieutenant of Rimini, under Otho III., A.D. 1002. It is not however, until the second half of the 13th century, that we find authentic records of this family as being at the head of the Guelph party in Rimini. Giovanni Malatesti, called 'il Zoppo,' or 'the lame,' married Francesca, daughter of Guido di Polenta, lord of Ravenna. Paolo, brother of Giovanni, seduced his wife, and being caught in adultery with her, they were both killed by the outraged husband. This tragical event forms the subject of one of the most beautiful episodes of Dante's 'Inferno.' After many vicissitudes, owing to the factions of those times, we find Galeotto Malatesta, in the early part of the 14th century, acknowledged by the pope as Lord of Rimini, Pesaro, Fano, and other places in fief of the Papal Sea. His descend-

ants continued in possession of Rimini, with various interruptions till the time of Clement VIII., in 1528, when Sigismondo Malatesta, was deprived of his dominion by the pope, and retired to Venice, after which several of the same family figured in the service of that republic. One Carlo Malatesta had already distinguished himself in the wars of the 15th century, between the Duke of Milan and the Venetians. (Sansovino, *Famiglie Illustri d'Italia*.)

MALCOLM I., King of Scots, was the son of Donald IV., who died in the year 904. He succeeded to the throne when Constantine III. abdicated, for the retirement of a monastery, in the year 944; and he appears to have reigned about ten years. The principal event of his reign was the cession of Cumbria by the English king to the King of Scots. In this it is said the English king resigned to Scotland what he found he could not easily retain, the border districts being from the mixed character of the population, in a state of very frequent disturbance; and by the cession of these districts the English king hoped to secure the fealty and friendship of the King of Scots. Malcolm was slain by the men of Moray, in the north of Scotland, where he had marched to repress an insurrection in that quarter; but the precise time, place, or circumstance in which this event occurred, is not certain.

MALCOLM II., King of Scots, was the son of King Kenneth III., and grandson of Malcolm I. Inheriting the ambitious spirit of his father, he set up a claim to the throne, in opposition to his cousin Kenneth IV., and on the fall of Kenneth in a pitched battle between the partisans of the two princes, Malcolm succeeded in the year 1003. He reigned about thirty years, the greater part of which period was spent in warlike encounters with the Danes, who sought a settlement in the kingdom. It was in gratitude for a victory obtained over these pirates, that Malcolm founded and endowed a religious house at Mortlach, which afterwards became a bishopric, and at a still later period went to form, with other churches, the bishopric of Aberdeen; and on the same occasion he made many and various grants and oblations to the church and clergy. His piety was accordingly acknowledged and approved by the papal see. Malcolm is also said to have been a legislator, and there is a collection of laws which go by his name, but the authenticity of the 'Leges Malcolmi' is disputed. Malcolm died in the year 1033; and there is still shown in the church-yard of Glamis, "King Malcolm's grave-stone," which is a rude mass, without any inscription, 16 feet high and 5 feet broad. He appears to have had no son, but only two daughters, both of whom were married. One of these was mother of King Duncan, who was killed near Elgin in 1039, by a stroke of 'treasonous malice.'

MALCOLM III., King of Scots, was the son of 'the gracious Duncan,' whose story has been immortalised in the pages of Shakspeare. On his father's death Malcolm fled into England; but after the fall of Macbeth, and that of his successor, he recovered his father's sceptre, and was declared king in the year 1057; and, as Chalmers reckons in the thirty-third year of his own age. He is commonly known in history as 'Malcolm Canmore,' or 'Malcolm Great-head,' probably from the wisdom and prudence of his character. A contemporary bard gives him two epithets, the one implying that he had a handsome person, the other that he had a cheerful mind; and it appears that for a series of years his reign was undisturbed either by foreign or domestic enemies. The accession of William Rufus however proved the signal for hostilities between the two countries; and in an encounter with the English forces Malcolm was surprised by Earl Mowbray, and slain on the 30th of November 1093, in about the seventieth year of his age.

MALCOLM IV., King of Scots, was the grandson of King David I., and on the death of that king, on the 24th of May 1153, he succeeded to the throne, being then in the twelfth year of his age. The same year he was called on to repress the insurrection of Somerled, lord of the Isles, a Hebridean chief of such great influence, that when a peace with him was secured, the event was deemed of sufficient importance to form an epoch in the dating of Scottish charters. The standard of rebellion was afterwards raised in Galloway, and Malcolm was obliged to lead a great force against Fergus, the lord of that country, whom he at length subdued. Malcolm had also a struggle with the men of Moray, and in 1161 he compelled them to submit to his authority. The powerful Somerled also again rose, but was defeated by the Scottish king. The period of his reign however was not of long duration; as he died of a lingering disease at Jedburgh, on the 9th of December 1165, at the early age of twenty-four.

MALCOLM, SIR JOHN, G.C.B. and K.L.S., was born in Eakdale, Dumfriesshire, Scotland, in 1769. He was sent to India, when he was only thirteen, under the care of his maternal uncle Dr. Paisley, and was appointed a cadet on the Madras establishment. He returned to England in 1794, for the benefit of his health, but sailed again to India in the following year, and took an active part, as an inferior officer, in the war with the celebrated Tipoo. After the fall of Seringapatam he was appointed, jointly with Captain (afterwards Sir T.) Monro, secretary to the commissioners who were intrusted with the division of Mysore; and his prudence and abilities were already so highly estimated by the British government in India, that he was sent in the same year (1799) to Persia on affairs of the most important nature.

On his return from Persia, in 1801, he was appointed private secre-

tary to the governor-general; but he was again sent to Persia in the following year, in consequence of the death of Hajed Kullek Khan, the Persian ambassador, who was accidentally shot at Bombay. In February 1803, he was nominated to the presidency of Mysore, and joined the army of General Wellesley in his campaign against the Maharrattas; but in 1805 he was recalled to Bengal, where he was occupied in the performance of active and responsible political duties, and particularly in concluding treaties of alliance with several of the Indian princes.

In consequence of the extensive projects of Bonaparte, who was said to be meditating an invasion of India, and who had entered into an alliance with Persia, Malcolm was again sent to Persia in 1807, but was unable to obtain any advantages in favour of the British government. On his return to India, in 1808, he proceeded to his government in Mysore; but owing to a change in the policy of the Persian court, he was again appointed minister plenipotentiary to Persia, where he arrived in 1809, and was received in the most flattering manner. On his departure in 1810, in consequence of the nomination of Sir Gore Ouseley as his majesty's ambassador at the Persian court, the shah conferred upon him the order of the Sun and Lion, and appointed him a khan and sepahdar of the empire. Malcolm returned to England in 1812, and was knighted shortly after his arrival. In 1815 he published his 'History of Persia,' in 2 vols. 4to, which contained an account of the country from the earliest period to the time when the work was published. This work is extracted from native sources, and is the only account which we possess of many portions of Persian history. D'Herbelot's narrative terminated with the reign of Shahrokh, in A.D. 1446. Malcolm's History is also valuable for the information it affords us respecting the religion, government, manners, and customs of the inhabitants of Persia in all periods of their history; and more particularly for his accurate account of the state of Persia in his own time, which he had obtained by personal observation and diligent inquiries in the country.

Malcolm returned to India in 1817, and was, immediately on his arrival, attached, as the governor-general's political agent, with the rank of brigadier-general, to the army under Sir T. Hialop, in the Deccan. He served under this general, as second in command, in his campaigns against the Maharrattas and Pindarries, and greatly distinguished himself in the decisive battle of Mohidpoor, in which Holkar was completely routed. Mr. Canning, then president of the Board of Control, after moving the thanks of parliament to Sir T. Hialop, added, "and to Sir J. Malcolm, who was second in command on that occasion, but who is second to no one in valour and renown. The name of that gallant officer will be remembered in India as long as the British flag is hoisted in that country."

After the conclusion of this war Sir J. Malcolm received the military and political command of Malwa and the adjoining provinces, where he remained four years. The central provinces of India were at that time almost in a state of anarchy; the plundering expeditions of the Maharrattas and Pindarries had reduced many fertile districts to complete deserts, and had thereby forced multitudes to adopt the same marauding mode of life; and the war, which had just been brought to a close, had thrown upon society thousands of soldiers who had been trained to every species of bloodshed and rapine. Too much praise cannot be attributed to the prudent and firm manner in which Sir J. Malcolm administered the government of these provinces: he was particularly successful in conciliating the affections of the natives, and reclaiming by mild and conciliatory means the remains of the Maharrattas and Pindarry armies from their savage mode of life. When Bishop Heber visited this part of India, a few years afterwards, the inhabitants spoke of Sir J. Malcolm in the highest terms of admiration, and eagerly asked when they might expect his return. An interesting account of this part of India was published by Sir J. Malcolm in 1823, under the title of 'A Memoir of Central India, including Malwa and the adjoining Provinces; with the History and copious Illustrations of the past and present Condition of that Country.' Sir J. Malcolm returned to England in 1821; and on his quitting Madras a general order was issued by the government, in which his services were acknowledged in terms of the highest praise. Sir J. Malcolm continued to remain in England till 1827, when he was appointed governor of Bombay; but he resigned that office at the end of three years, and again returned to England. He was elected, shortly afterwards, member of parliament for Launceston, and took an active part in the opposition to the Reform Bill. He died on the 31st of May 1833, of an attack of paralysis. A monument has been erected to his memory in Westminster Abbey, and also an obelisk, 100 feet high, near his native town of Langholm, in the district of Eskdale.

In addition to the works of Sir J. Malcolm, which have been mentioned above, he also wrote an account of the 'Political History of India,' from 1784 to 1823, in 2 vols. 8vo, 1826, and a 'Life of Lord Clive,' which was published after his death, in 1836.

MALCZEWSKI or MALCZESKI, ANTONI, a Polish poet of the first degree of eminence, was born about 1792, in Volhynia, and received his education first under a French tutor at Dubno, where his family resided, and afterwards at the school of Krzemieniec, founded by Czacki [CZACKI], with whom he was a favourite, and where he showed a strong capacity for mathematics. His father, who was a general first in the Polish and afterwards in the Russian service, had so impaired

the family property that Malczewski, who fell violently in love with his cousin Anna, could not aspire to her hand till he had bettered his position, and he entered the Polish army in 1811 with that view. The campaign of 1812 ruined his hopes; his cousin married a richer suitor, from whom she afterwards separated, and his character received a tinge of melancholy from which it never recovered. When Poland was transferred to the Emperor Alexander I., Malczewski, who had acquired some reputation as an engineer officer, and published a work on the fortification of Modlin, was appointed one of his suite. A sudden quarrel with an intimate friend led in 1816 to an immediate duel, in which Malczewski was severely wounded in the foot, and he quitted or was made to quit the army. For the next five years he travelled in Switzerland, Italy, and France. He was the first Pole who achieved the ascent of Mont Blanc, an account of which, written by him at the request of Professor Pictet, was inserted in the 'Bibliothèque Universelle' of Geneva for August 1818. It does not bear his name, and the only notice of it taken in Albert Smith's 'Story of Mont Blanc' is in a brief mention, after an allusion to failures, that "in 1818 a Russian, Count Mateyski, succeeded." Malczewski also ascended the 'Aiguille du Midi,' and prepared to attempt the passage from the summit of the 'Aiguille' to that of Mont Blanc, but none of the guides could be prevailed on to accompany him, and he was consequently obliged to relinquish the project. His account of the ascent of Mont Blanc has none of the fire and animation that might have been expected from a future poet. His poetical faculty was not developed till he returned homeward with his resources utterly exhausted by his travels and a residence in Paris, to make an attempt to retrieve his fortunes as a farmer on a solitary farm in the Ukraine. In his early education the study of Polish had been almost utterly neglected, and French was the language with which he was by far the most familiar. He now returned with ardour to his native language, which had become endeared to him by absence; but there was always a certain stiffness in his Polish style which gave his productions a foreign air, something we may suppose like that which hangs about the English of the last productions of Byron, written during his long residence in Italy. Malczewski's poem of 'Maria' was composed during this period, which lasted some years, and was brought at last to a melancholy conclusion. On a visit to the farm of a neighbouring proprietor, who was his friend, the friend's wife, who was in a magnetic sleep at the time he entered, exclaimed "My angel, my angel comes." Owing to the remarks of the neighbours Malczewski soon afterwards left the Ukraine for Warsaw, where this unhappy woman followed him, it is said against his will. His poverty became so extreme that falling into illness, he at last depended for support on the bounty of the landlord of his lodgings, and on the 2nd of May 1826 he died after long disease at Warsaw, not without suspicion of having accelerated his death by poison.

A few months before his decease, 'Maria, Powieść Ukrainka' ('Maria, a tale of the Ukraine'), a poem in two cantos, appeared at Warsaw. It is founded on the too true history of Gertruda Komorowska, a young and amiable Polish lady, who had the misfortune to be loved and married by one of the Counts Potocki, without the consent of his savage father, who, bursting into fury when he heard of the misalliance, sent some of his myrmidons in disguise to surround the house of the unfortunate bride, who, torn from under the eyes of her parents, was accidentally or intentionally smothered in the flight of the ruffians with their prey. This event, which took place in Galicia in the year 1778, and is still in fresh remembrance in Poland, was transferred by Malczewski to the Ukraine, and to the more appropriate period of the middle ages. His whole manner of narration is strongly Byronic, and often reminds the reader of 'The Corsair,' from which he takes the motto for his second canto. A vein of misanthropy runs through the whole. The poem at its appearance dropped still-born from the press; it then began to be assailed for faults of language and versification; then one critic after another pronounced in its favour, and now, with the exception of some of the poems of Mickiewicz, it is and has been for a quarter of a century the most popular poem in the Polish language. So early as 1830 a subscription was raised at Warsaw to erect a monument "to the poet of Maria," but it was found impossible to discover the exact place of his interment, only four years after his death. 'Maria' is, as far as we are aware, the only Polish poem that has been reprinted in its native language in England. A very neat edition, dedicated singularly enough to a Countess Potocka, appeared in London in 1836, but it was rendered almost useless by the strange whim of adopting in its several alterations in the system of Polish orthography. The best of the numerous Polish editions is that in 'Antoni Malczewski, jego Żywoty Pisma' ('Antony Malczewski, his Life and Writings'), edited by Bielowski at Lemberg in 1843, to which a portrait is prefixed, which Goszczyński declares cannot be that of Malczewski, because he knows it to be that of another person. A life by Goszczyński is prefixed to a good German translation of 'Maria,' by C. R. Vogel, published at Leipzig in 1845. The other writings of 'the poet of Maria' are insignificant in point both of extent and merit.

MALEBRANCHE, NICOLAS, one of the most illustrious disciples of Des Cartes, who both gave to his master's views a wider development and imparted to them clearness and vivacity, was born at Paris, 1638. Of a sickly and deformed habit of body, Malebranche passed

his early youth in retirement and the close study of languages and biblical literature. His attention was first directed to the pursuit of philosophy by accidentally meeting with the work of Des Cartes 'De Homine.' The perusal of this work is said to have excited his susceptible disposition to such a degree that he was several times forced to lay it aside on account of the violent palpitation of his heart. Abandoning his previous literary pursuits, he devoted ten years to the examination of the Cartesian philosophy, and he acquired the reputation of surpassing all his contemporaries in a knowledge of its true spirit and tendency. As the result of his philosophical meditations, Malebranche published, in 1673, the first book of the 'Recherche de la Vérité,' which was quickly followed by the other five. This work thus complete was greatly altered in the several subsequent editions: the most correct and complete edition is that which appeared three years before the author's death, which took place at Paris, in 1715.

The philosophical writings of Malebranche are a model of a style at once elegant and perspicuous, in which neither the clearness of the thought is sacrificed to the graces of composition, nor the ornaments of language to simplicity. If the profound originality of his ideas gained Malebranche any admirers, the novelty and boldness of his assumptions exposed him to much opposition. Among the most famous of his opponents were Foucher, the Jesuit Du Fertre, and Arnaud, who, like Malebranche, was also a member of the Oratory, and at one time his friend and associate.

The object of the 'Recherche de la Vérité' is partly logical and partly metaphysical. On the one hand it investigates the sources of human error, which are reduced to three general heads—sensation, imagination, and the pure intellect (esprit pur). On the other, it attempts to establish some universal method for the investigation and discovery of truth. The source of error however lies not in any imperfection of the cognitive faculties, nor in any incomplete or wrong employment of them, but in the will, which forms its own opinion of the objects presented to it. When, for instance, we see a light or feel warmth, that which is in either case seen or felt is certainly light and warmth, and they are actually perceived, and so far error is impossible; but when, as the will is free to do, it is maintained that the light and warmth of which the subject is percipient exist in the subject without, then error arises. Now as all sensuous perceptions are accompanied by pleasure or pain, which chiefly move the will, sensation is the principal source of error, and especially of those false systems of morality which make the highest good to consist in pleasure: for the senses present to the mind nothing but a delusive good, whereas the only true and real good—the Deity—is cognisable by the pure intellect alone.

But the most distinctive point in the system of Malebranche is the assumption by which he explained the possibility of knowledge. For as he followed Des Cartes in making extension to be the essence of matter and thought of mind, it was necessary for him to account for the possibility of the interaction of two such distinct natures as thought and extension. The existence of ideas in the mind is, according to Malebranche, a fact not requiring to be proved; from this fact however he denies that it follows of necessity that objects corresponding to those ideas do actually exist; for, he observes, the imagination often presents ideas and combinations of ideas which do not exist. Indeed there is no greater hindrance to truth and knowledge than the erroneous belief that ideas refer to actually existing objects. Now all ideas may be classed under two heads: they are either internal; that is, thoughts properly so called, which are therefore mere modifications of the thinking soul; or they are relative to certain external objects of which the soul cannot be cognisant without the mediation of ideas. Now the latter refer to material or spiritual things. External spiritual things may however be perceived both immediately and also mediately by ideas, but the material only mediately, both because they are extended and there is no community between them and the simple spiritual nature of the mind, and because the mind cannot pass out to distant objects. Here Malebranche refutes the hypothesis of material effluxes which pass from bodies and enter through the sensuous organs. Because, he says, these effluvial images must partake of the nature of body, and therefore being extended, they would impede each other in the passage to the senses, since from the same point and at the same time an incalculable number of objects may be perceived. Moreover this hypothesis does not account for the perception of the different distances of objects. Malebranche proceeds, in the next place, to refute the supposition that the mind arbitrarily produces the ideas which it has of outward objects. This is as absurd as to suppose that a painter can delineate an animal which he has never seen or heard described. Equally untenable is the explanation of cognition by innate ideas. For the number of ideas which the mind may entertain is potentially infinite, and it is absurd to suppose that an infinity of ideas have been originally implanted in the mind, of which however most individual minds are actively conscious of a very few at the utmost. Besides, with such a supposition, the choice and selection of ideas would be inexplicable. Again, the supposition that at each operation of thought the ideas are created and presented by God, is contradicted by the fact that the mind can at all times think of whatever object it pleases, and that consequently an infinite number of ideas must, however obscurely, be always present to the mind. Lastly, Malebranche examines the opinion that the soul,

in order to the perception of outward objects, requires nothing but itself, by the contemplation and perfect development of its own powers. But this would be to make man equal to Deity, who alone is capable of being cognisant of all things in this manner and by the spontaneous exercise of his own energies. After repeating these theories as the only ones worthy of examination of all that have been advanced to account for the matter, Malebranche concludes, that we see all things in and by God (nous voyons tout en Dieu). God, as the creator of all, necessarily possesses within himself ideas of all things, since otherwise the creation of them would have been impossible: by his omnipresence and as the source of spirituality he is intimately connected with all spirits, for God may be called the place of all spirits, as space is that of whatever is corporeal. The soul therefore sees in God the works of God, as far as it pleases him to reveal them to humanity.

The mind consequently, as well as matter, possesses no more than a passive activity, and the Deity is the original cause of all their operations. As then truth consists only in certain combinations of these ideas, which are furnished to the mind from without and by a foreign cause, the only method of truth is demonstration and the analytical investigation of the implicit consequences of explicit ideas.

The other works of Malebranche were partly controversial and partly religious. Of the latter we may mention the 'Entretiens d'un Philosophe Chrétien et d'un Philosophe Chinois sur la Nature de Dieu,' Paris, 1708; 'De la Nature et de la Grâce,' Amsterdam, 1680. The following are of a mystical character, blending religion with metaphysics:—'Traité de la Morale,' Rott., 1684; and 'Entretiens sur la Métaphysique et sur la Religion,' Rott., 1688. A complete edition of his works was published at Paris, 1712, in 11 vols. 12mo.

MALESHERBES, CHRETIEN GUILLAUME DE LAMOIGNON, was born at Paris on the 16th December 1721. His father was chancellor of Paris, and Malesherbes, after finishing the course of legal study, was first appointed deputy to the procureur-général. Shortly afterwards he was elected a counsellor of the parliament of Paris, and in 1750 president of the Cour des Aides. In this office, he on the one hand courageously resisted the extravagant expenditure of the court, and on the other put a stop to the frauds and speculations of the farmers-general of the revenue. When, in consequence of their opposition to the court, the parliaments were abolished by Louis XV., the Cour des Aides was also abrogated, and Malesherbes retired to his country-seat, and employed himself in benevolent plans for the education and improvement of his vassals. Upon the restoration of the constitutional courts of the parliaments by Louis XVI., Malesherbes resumed his duties as president of the Cour des Aides; and in the following year (1775) he was appointed minister of the king's household. Upon the retirement of Turgot, Malesherbes also tendered his resignation to the king, which was accepted. The interval between this date and the troubles which preceded the outbreak of the Revolution, Malesherbes devoted to a tour of inspection through his native country, Switzerland, and Holland, acquainting himself with the state of industry and the arts, and carefully investigating the nature and efficiency of their public institutions. He was again invited by the king to aid him with his counsel in 1787; but finding that he had no power, and that his advice was not listened to, he again retired just before the meeting of the states-general. When Louis XVI. was brought to trial, Malesherbes claimed the honourable but dangerous post of his defender, and was associated with Tronchet and Desèze. The fearless intrepidity of Malesherbes entailed upon him the hatred and suspicions of the party in power, and, with several members of his family, he was cast into prison, condemned to death, and guillotined on the 22nd of April 1794, meeting his fate with cheerfulness and resignation.

The works of Malesherbes, who was a member of the French Academy and of the Academy of Belles Lettres and Inscriptions, are mostly on subjects of natural history and rural economy. His 'Discours et Remonstrances,' printed in 1779, are still quoted as authorities on financial questions. His 'Mémoire sur la Liberté de la Presse' particularly deserves mention for the enlightened view which it takes upon this difficult question, the more especially as the tolerance and liberality which it advocates had been practised by himself when the surveillance of the press was entrusted to him. On this ground he incurred the censures of the ultra party, and La Harpe expressly ascribes the excesses of the Revolution to the facility of publication under Malesherbes' ministry of the press. After the Restoration a monument to the memory of Malesherbes was erected by Louis XVIII. in the hall of the Chamber of Justice, with the inscription, "Strenuus semper fidelis regi suo, in solio veritatem, praesidium in carcere attulit."

MALHERBE, FRANÇOIS DE, born in 1655, at Caen in Normandy, of a noble family, studied first in his native town, and afterwards at Heidelberg and Basel. On his return to France, he accompanied Henri de Angoulême, son of Henri II., who went to Provence as governor in 1679, and remained attached to his household till that prince's death in 1685. During that period he married at Aix in Provence and settled there. He afterwards served in the army during the wars of the League. In the year 1600 he wrote an ode on the arrival in France of Marie de' Medici, the wife of Henri IV. With this ode his poetical reputation began. In 1605, having come to Paris on private business, Henri IV. sent for him, praised his poetry, and provided him with the means of remaining at court. After the death

of the king, his widow Marie de' Medicis gave Malherbe a pension in consequence of an ode which he addressed to her. In 1627 he had the misfortune to lose his only surviving son in a duel, a loss which he felt severely. He took steps to bring the offenders to justice, and even wrote a letter to Louis XIII., in which he demanded satisfaction: this letter is published among his works. Malherbe having repaired to the camp before La Rochelle, where the court was then pressing the siege of that place, he fell ill and died in a few days, in 1628, being seventy-three years of age.

Malherbe has been styled by competent judges the restorer of the French language and poetry. He had a delicate ear and a refined taste, and he was very careful in the choice of his expressions. Malherbe's poetry is more remarkable for gracefulness of expression than for power of thought. He was an elegant versifier rather than a real poet.

(*Poésies de Malherbe, rangées par Ordre Chronologique, avec la Vie de l'Auteur*, Paris, 1776.)

MALLET, DAVID, was born about 1700, at Crieff, in Perthshire, where his father, whose name was James Malloch, and who is said to have been one of the proscribed clan Macgregor, kept a small public-house. He is supposed to have been sent first to college at Aberdeen, but he afterwards studied at the university of Edinburgh; and he was attending the classes there and supporting himself by private teaching, after the custom of the Scotch students, when, on the recommendation of the professors, he was appointed tutor to the sons of the Duke of Montrose, with whom he made the tour of Europe. He first became known as a writer by the publication of his ballad of 'Margaret's Ghost,' or, as it was originally entitled, 'William and Margaret,' which appeared anonymously in the 36th No. of Aaron Hill's 'Plain Dealer,' 14th of July 1734. There has been some controversy however as to Mallet's claim to more than the recasting of this famous ballad. (See Percy's 'Reliquis of antient English Poetry,' 1794, vol. iv. 382-36, where the ballad is given in the shape in which it was finally published by Mallet, in his collected works, 1759; 'The Hive,' a collection of songs, vol. i., 1724, where at p. 169 it is given as it had appeared the same year in the 'Plain Dealer;' 'The Hive,' vol. iii., published in 1725, where, at p. 157, is given the other poem which has occasioned the controversy as to the originality of Mallet's; and 'The Friends,' 1773, vol. i., where the attempt was first made to convict Mallet of plagiarism.) He now laid aside his paternal name, and took that of Mallet, which he probably imagined had more of an English sound, and was better suited to his ambition to be taken for a native of South Britain: the earliest known mention of him under his new name in print is said to occur in 1726. In 1728 he published his poem of the 'Excursion,' in two cantos; and in 1731 his tragedy of 'Eurydice' was performed at Drury Lane, but very indifferently received. A poem entitled 'Verbal Criticism,' which he soon after produced, was of some importance to his fortunes by introducing him to the acquaintance of Pope, and through him to that of his friend Bolingbroke. Through these connections he obtained the situation of private secretary to Frederic, prince of Wales, with a salary of 200*l*. In 1739 his tragedy of 'Mustapha' was acted at Drury Lane, with much applause, for the greater part of which however it was probably indebted to some satirical hits at the king and the minister Walpole. The next year, by command of the prince, he wrote, in conjunction with Thomson, the masque of 'Alfred,' which was performed in the gardens of Cliefden, in honour of the birthday of his royal highness's eldest daughter. It was afterwards entirely re-written by Mallet, and acted at Drury Lane, in 1751, with no great success. Of Mallet's remaining writings, the principal are, a 'Life of Bacon,' of extremely little merit, prefixed to an edition of Bacon's Works, in 1740; his poem of the 'Hermit, or Amyntor and Theodora,' 1747; and his tragedy of 'Elvira,' acted at Drury Lane in 1763. To this last a political meaning was at least ascribed by the public, and one that was not to the advantage of the play, for Mallet had now become a supporter of the unpopular administration of Lord Bute, who, soon after this, and as was understood, by way of especial reward for this particular service, gave him a place in the Custom-house. Mallet was besides already in the receipt of a pension, which he had earned some years before from the Duke of Newcastle's administration, by the assistance which he gave in directing the tide of the public rage against the unfortunate Admiral Byng. Two other transactions complete the history of his venal literary career: the first, his acceptance of a legacy of 1000*l*. left to him by Sarah, duchess of Marlborough, as the price of a Life of the great Duke, of which he never wrote a line; the second, his basely ungrateful attack upon his newly deceased patron Pope, at the instigation of his living patron Bolingbroke, in the affair of the latter's 'Idea of a Patriot King.' [BOLINGBROKE, VISCOUNT.] It is believed however that he was in the end rather a loser than a gainer by Bolingbroke's bequest to him of the property of his works, which was his pay for this exposure of himself; he refused the bookseller's offer of 3000*l*. for the works, and then published them on his own account.

Mallet was an avowed freethinker or infidel, and indeed he does not seem to have had much principle of any kind. He was vain not only of his literary talents, but of his person, which, although short, is described as having been rather handsome before he became somewhat corpulent, and which he was accustomed to set off with all the advantages of dress. He appears to have made a rather considerable figure in society. He was twice married; first, to a lady by whom he

had, besides other children, a daughter, who married an Italian gentleman named Cilezia, and wrote a play called 'Almida,' acted at Drury Lane in 1771; secondly, to a Miss Elstob, by whom he got a fortune of 10,000*l*. He died possessed of considerable property, 21st of April, 1765. A collected edition of his poetical works was published by himself, in 3 vols. 8vo, in 1759.

MALLET, PIERRE-HENRI, born at Geneva in 1730, became professor of belles-lettres at Copenhagen, where he wrote several works on the history and antiquities of Scandinavia. He was made member of the academy of Upsala, and became also correspondent of the Académie des Inscriptions et Belles-Lettres de Paris. He afterwards returned to Geneva, and was appointed professor of history in the academy of that city. He died February 8th, 1807. His principal works are:—1, 'Introduction à l'Histoire du Danemarck,' Copenhagen, 1755; 2, 'Edda, ou Monumens de la Mythologie et de la Poésie des Celtes,' translated into English by Bishop Percy under the title of 'Northern Antiquities and the Edda,' 2 vols. 8vo, London, 1770; 3, 'De la Forme du Gouvernement de la Suède,' 1756; 4, 'Histoire du Danemarck,' 3 vols. 4to, 1777; 5, 'Histoire de la Maison de Hesse;' 6, 'Histoire de la Maison de Brunswick.'

Mallet must not be confounded with MALLET DU PAN, also a Genevese writer (born in 1750), who was well known for the various journals which he edited in Paris and London, and especially for his 'Mercure Britannique,' 1793-99, which, owing to the ability of the conductor and the energy of its language, was one of the most powerful organs of the Anti-Gallican press of that time.

MALMESBURY, WILLIAM OF, one of the most valuable of our old historians, is said to have been born in Somersetshire, about 1095 or 1096: his father was a Norman, his mother an Englishwoman. When a boy he was placed in the monastery whence he derived his name, where, in due time; he became librarian, and, according to Leland, precentor, and ultimately refused the dignity of abbot. He is generally supposed to have died about 1143, though Sharpe, in his translation of Malmesbury's 'History of the Kings of England,' says it is probable that he survived this period some time, for his 'Medera History' terminates at the end of the year 1142: and it appears that he lived long enough after its publication to make many corrections, alterations, and insertions in that work, as well as in the other portions of his history, or those alterations and additions must have been made by some other person without intimating the fact of their being by another hand. Some notion of Malmesbury's diligence may be afforded by the following list of his works:—1, 'De Gestis Regum' (the history of the kings of England). The first three books were probably written after 1120. After some delay he wrote the fourth and fifth books, which he dedicated to Robert, earl of Gloucester, at whose request he afterwards composed, 2, 'Historia Novella' (the modern history). This appears to have been begun after the death of Henry I. 3, 'De Gestis Pontificum' (the history of the popes of England), containing, in four books, an account of the bishops and of the principal monasteries, from the conversion of the English by St. Austin to 1123, to which he added a fifth, that is, 4, 'De Vita Aldhelmi,' completed in 1125; 5, 'De Vita Dunstani,' in two books, extant in the Bodleian Library, MS. Rawlinson, 263, written at the request of the monks of Glastonbury; 6, 'Vita S. Patricii,' in two books, quoted by Leland in his 'Collectanea,' tom. iii., p. 273, but of which no manuscript is at present known, any more than of, 7, 'Vita S. Benigni;' 8, 'Passio S. Indracti,' MS., Bodley, Digby, 112; 9, 'De Antiquitate Glastoniensis Ecclesie,' addressed to Henry, bishop of Winchester, and of course written after 1129; 10, 'Vita S. Wulstani, Episcopi Wigorniensis,' a translation from the Anglo-Saxon, the greater part of which is published by Wharton in his 'Anglia Sacra;' 11, 'Chronica,' in three books, supposed to be lost; 12, 'Miracula S. Eligie,' in metre; 13, 'Itinerarium Joannis Abbatis Meldunensis versus Romam,' drawn up after 1140, a manuscript of which was formerly in the possession of Bale; 14, 'Expositio Threnorum Hieremie,' MS., Bodley, 868; 15, 'De Miraculis Divæ Mariæ libri quatuor,' noticed by Leland in his 'Collectanea,' tom. iv., p. 155; 16, 'De Serie Evangelistarum,' in verse. This also is mentioned by Leland (*ibid.*, p. 157), but neither this nor the preceding work is at present in our manuscript libraries. 17, 'De Miraculis B. Andrea,' MS., Cotton, Nero E. i.; 18, 'Abbrevisatio Amalarii de Ecclesiasticis Officiis,' MS., Lambeth, 380; 19, 'Epitome Historie Aimonis Floriacensis,' MS., Bodley, Selden, Arch., B. 32. This work contains an extract from the 'Breviarium Alaricianum,' or Visigoth Code, made by the author with the object of giving a view of the Roman law. (Selden, 'Ad Fictam,' c. 7, § 2.) 20, 'De Diotis et Factis memorabilibus Philocephorum,' Harl. MS. 3969. Tanner ascribes one or two other pieces to him.

William of Malmesbury's greater historical works, 'De Gestis Regum,' 'Novella,' and 'De Gestis Pontificum,' were published by Sir Henry Savile among the 'Scriptores post Bedam,' fol. 1596, reprinted, fol., Francof., 1601; but a far superior edition of the 'De Gestis Regum,' and the 'Historia Novella,' is that printed by the English Historical Society under the editorial care of Mr. T. Duffus Hardy, 2 vols. 8vo, 1840. A translation of the 'De Gestis Regum,' into English, by the Rev. John Sharpe, was published in 4to, London, 1815; and reprinted, with some alterations, as a volume of 'Bohn's Antiquarian Library,' under the care of Dr. Giles, 1847. Gale printed Malmesbury's

'Antiquities of Glastonbury,' and Wharton, as already noticed, published his 'Life of St. Wulstan.'

An excellent feature of Malmesbury's literary character is his love of truth. He repeatedly declares that for the remoter periods of his historical works he had observed the greatest caution in throwing all responsibility for the facts on the authors from whom he derived them; and as to his own times, he declares that he has recorded nothing that he had not either personally witnessed or learned from the most credible authority.

(Leland, *De Script. Brit.*; Tanner, *Bibl. Brit. Hib.*, pp. 359-360; Nicolson, *English Histor. Lib.*, edit. 1776, pp. 47 84-88; J. A. Fabricii, *Bibl. Lat. med. et inf. etatis*, 4to, Patav., 1754, tom. iii., p. 152; Sharpe, *Pref.* to his translation of William of Malmesbury, *De Gestis Regum*; Hardy, *Pref.* to *De Gestis Regum*; Wright, *Biog. Brit. Lit., Ang. Norman Period.*; Hardy, *Desc. Cat. of Materials of Hist. of Great Britain.*

MALMESBURY, JAMES HARRIS, FIRST EARL OF, was the only son of James Harris, the author of 'Hermes' [HARRIS, JAMES], and he was born at Salisbury on the 21st of April 1748, the day of the battle of Culloden. After having been put in the first instance to the grammar-school of his native town, the subject of this notice was sent to Winchester, where he remained till September 1762. His father, who was by this time in office, now kept him with him in London for above six months, and then sent him to Merton College, Oxford. In a letter written in his advanced years he expresses himself as unable to decide whether his father did right or wrong in introducing him to society before he was sent to the university; and he professes to look back upon the years he passed at Merton as the most unprofitably spent of his life, yet he appears to have by no means altogether neglected study amid the then prevailing idleness and dissipation of the place.

On leaving Oxford in 1765 he was sent for a year to study at Leyden, and there at least he seems to have made excellent use of his time, spending many hours daily among his books, while he also mixed much in society. He then, after being eight months at home, set out in 1767 on a short continental tour, in the course of which he visited Holland, Prussia, Poland, and Paris; and in the autumn of the same year he was, through the patronage of Lord Shelburne, his father's colleague and friend, appointed secretary of embassy at Madrid, and thus entered public life at the age of one-and-twenty.

Three years after, the affair of the Falkland Islands occurred, when he chanced to have been left at Madrid as chargé d'affaires, and, acting upon his own responsibility, he had the good fortune very quickly to bring the Spanish government to concede the object in dispute. The Falkland Islands, the acknowledgment of our right to which was thus obtained from Spain, were given up by England four years after; but the temper and firmness, as well as talent, with which Harris had managed his successful negotiation, gave so much satisfaction to his government that he was the following year appointed to the post of minister at the court of Berlin. He retained this mission for four years, and then returning to England in 1776, married Harriet Mary, second daughter of Sir George Amyand Cornewall. In 1777 he was sent as ambassador to St. Petersburg, and, having in the meantime received the Order of the Bath in 1780, he remained in Russia till his health compelled him to return home in 1784. He had ever since 1770, notwithstanding his being abroad, held a seat in the House of Commons as member for Christchurch, and had, like most of Lord Shelburne's friends and connections, attached himself to the party of Mr. Fox. When Fox however was now superseded in the direction of affairs by Pitt, the latter at once offered Sir James Harris the post of minister at the Hague, to which it had been intended that he should have been appointed if the Fox and North administration had remained in power; and he accepted it with the full approbation of Mr. Fox. While at the Hague he succeeded in negotiating, in April 1788, the treaties of alliance with Holland and with Prussia, by which the power of the stadtholder was at that time preserved from being overthrown by the democratic party, and Holland in all probability rescued from the grasp of France. For this great service, as it was considered, Sir James was, in September of the same year, raised to the peerage as Baron Malmesbury.

He now, after a short visit to Switzerland, returned to England. He continued to act with the Whig party in parliament till 1793, when he formed one of the large body of the friends of Mr. Fox who went over to ministers with Burke and the Duke of Portland. Lord Malmesbury was now sent over by Mr. Pitt on a mission to Berlin, where he prevailed upon the new King of Prussia to enter into a second alliance with England and Holland, which however did not last for quite two years. In 1794 he was employed to negotiate the marriage between the Prince of Wales and Caroline, the daughter of the Duke of Brunswick; and, after having gone through the ceremony of marrying her Royal Highness by proxy, he accompanied her to England. His published 'Diary' relates many curious particulars respecting this affair, the issue of which was hardly more unhappy than he had anticipated that in all probability it would be; but his directions left him no discretionary power whatever. It is stated however that he was never forgiven for the part he acted by the prince, "with whom until then he had been on terms of great intimacy and confidence."

His last missions were those on which he was sent in 1796 and

1797 to Paris and Lisle, to negotiate a peace with the French republic, and which were attended with no result. He was then attacked by a deafness which, in his own opinion, unfitted him for being again employed on any foreign service of importance. In 1800 he was created Earl of Malmesbury and Viscount Fitzharris. He died at his house in Hill-street, London, on the 20th of November 1820, leaving a son, who succeeded him in the title, and three daughters.

Lord Malmesbury was without doubt one of the very ablest diplomatists of his time, and a man of great general talent. Talleyrand said of him, in a phrase the point of which cannot be preserved in a translation, "Si on lui laissait le dernier mot, il avait toujours raison." And he was equally noted for readiness and spirit in his ordinary conversation as when acting in his diplomatic capacity.

A very favourable impression also of his good sense and general right-mindedness is made by his 'Diaries and Correspondence,' which have been edited by his grandson, the present earl, in 4 vols. 8vo, Lond., 1844, and which besides throw much valuable illustration upon many of the events and transactions of the important period in which it was his fortune to live and act. The materials of the present article have been mostly abstracted from the Memoir prefixed to that publication.

* MALMESBURY, JAMES HOWARD HARRIS, THIRD EARL OF, grandson of the preceding, was born in 1807, and received his education at Eton, and at Oriel College, Oxford. He entered public life in 1841 as member for Wilton, but the death of his father almost immediately translated him to the House of Lords. He had not been either a frequent speaker or active politician when the Earl of Derby, on his accession to office in February 1852, appointed him Secretary of State for Foreign Affairs. In this capacity he showed considerable ability, and his conciliatory conduct tended much to confirm the alliance with the Emperor of the French, which has had such important results on European policy, and more especially in uniting the Western powers against Russian aggression. At the close of the late war with Russia, Lord Malmesbury in his place as a Peer of Parliament severely criticised the peace which was concluded at Paris in March 1856 under the auspices of the Earl of Clarendon. Lord Malmesbury is favourably known in the literary world as the editor of the 'Diaries and Official Correspondence' of his grandfather, the first Earl.

MALONE, EDMOND, was born at Dublin in 1741. His father was one of the judges of the Court of Common Pleas in Ireland; and the subject of this notice, having taken a degree in the University of Dublin, was called to the Irish bar in 1767. Mr. Malone was however devoted to literary pursuits; and an independent fortune having devolved upon him, he took up his residence in London, and became an intimate of the more eminent literary men of that day, including Burke and Johnson. He subsequently became distinguished, principally as an editor of Shakspeare. His first publication, connected with this his favourite subject, was that of a 'Supplement' to Steevens's edition of 1778, in 2 vols. This contains Shakspeare's sonnets and other poems, with notes, and the various plays which by general consent have been rejected from his works—we mean 'Sir John Oldcastle,' 'Loocrine,' &c. It also includes 'Pericles,' which has subsequently found a place in the variorum editions. Malone displayed in this work many qualities which in some degree fitted him to be an editor of Shakspeare's undoubted works, and in 1790 he brought out an edition of his own. He had previously contributed some notes to Steevens's edition of 1785. There were essential differences of opinion between Steevens and Malone, which would have rendered their co-operation perhaps impossible. Steevens carried his disregard of the authority of the texts of the old editions to an extravagant length; Malone, on the contrary, had a proper deference for that authority. Steevens, especially, despised the text of the first folio; Malone, in a much greater degree, respected it: Steevens was coarse and even purring in his editorial remarks; Malone was cautious and inoffensive: Steevens had the more acuteness; Malone the greater common sense. As it was, Malone published a rival edition, and Steevens quarrelled with him for ever. In Malone's edition, his 'History of the Stage' was, for the time at which it was written, a remarkable performance; and his 'Essay on the Genuineness of the Three Plays of Henry VI.' displays great critical sagacity and discrimination. The same qualifications which he exercised as an editor of Shakspeare were equally exhibited in the part which he took in the controversies as to the genuineness of the Rowley poems, and the Shaksperian papers published by the Irelanders. He was amongst the first to proclaim his belief that the poems attributed to Rowley were the production of Chatterton; and the imposition of William Henry Ireland was very clearly pointed out by him in a letter addressed to Lord Charlemont. This tract contains many interesting researches into our earlier literature, and is worth referring to, amidst the mass of nonsense which this controversy called forth. Malone also published in 1797 the posthumous edition of the works of Sir Joshua Reynolds, with a memoir, he being one of that eminent man's executors. The remainder of his life was spent in adding to his notes on Shakspeare, and preparing for a new edition, which he did not live to complete. He died May the 25th, 1812, when he was in his seventy-first year. His posthumous edition of Shakspeare, very carefully edited, was published by his friend Mr. James Boswell, in 1821, in 21 vols.

Of Malone it is not perhaps very high praise to say, that he was

without doubt the best of the commentators on Shakspeare. He is, compared with his predecessors, more trustworthy in his assertions, more cautious in his opinions, and more careful to interpret what he found in the text than to substitute his own conjectures. But he belonged to an age when the merits of Shakspeare were not properly appreciated; and he is, like the rest of his brethren, cold and captious. He was of a critical school which, to a great extent, is fortunately extinct.

MALPIGHI, MARCELLUS, was born near Bologna in 1628. He studied medicine in that university, and in 1653 received his doctor's degree. His chief instructor in anatomy was Massari, at whose house he tells us that he and a few other select students were accustomed to meet in private to dissect and discuss the important discoveries of the day. In 1656 he was appointed professor of medicine at Bologna, but soon after resigned on being invited to a similar office in the University of Pisa. Here he formed an intimate acquaintance with Borelli, the professor of mathematics in the same institution, to whom he often expresses his gratitude for the kindness and instruction which he received from him, though he doubtless repaid no small part of his obligations in the assistance which he gave to the valuable treatise 'De Motu Animalium.' Declining health obliged Malpighi to return to Bologna, but in 1668 he went to Messina, where he held the professorship of medicine for four years. He then again resided near Bologna till 1691, when he was summoned to Rome, and appointed chief physician and chamberlain to Innocent XII. In 1694 he died of apoplexy.

Malpighi is now chiefly remembered in connection with his discoveries in the anatomy of the skin and of the secreting glands. He first described clearly the structure of the tongue, showing that it is at once a muscular and a sensitive organ; and he pointed out the fine papillæ on its surface as the seat of sensation. Imagining that he could perceive a structure in the skin analogous to that of the surface of the tongue, he examined the former tissue in several animals, and at length succeeded in demonstrating that it is everywhere beset with delicate conical papillæ, the chief organs of the touch. In the coloured portion of the tongue of the ox he had first discovered the rete mucosum, or, as it is often called in his honour, rete Malpighii; and he afterwards showed a similar membrane on the skin of the negro. He proved, as Riolan had before done, that the colour of the skin depends on this substance, the cutis of white and of coloured races being always of the same rosy hue. [SKIN, in NATURAL HISTORY DIVISION, vol. iii. col. 832.]

On the subject of the structure of secreting glands, Malpighi was long engaged in a discussion with Ruysch, maintaining that all glands consisted of ducts terminating in minute sacculi, on which blood-vessels ramified without having any open communication with them; while Ruysch held that the blood-vessels were continued directly and with open orifices into the ducts of the glands. The point was still debated when Müller's work, 'De Glandularum Structura,' proved that Malpighi, though incorrect in some details, was perfectly correct in the general view which he had taken of this structure.

Malpighi was the first who examined the circulation with the microscope. He published also some excellent observations on the chemical and other characters of the blood; and his works on the process of incubation, and on the structure and physiology of plants, though now almost forgotten, must have been very important additions to the knowledge of his day.

Several editions were published both of his separate treatises and of his complete works. The titles of the most important are:—'Anatomies Plantarum Idea,' 'De Bombyce,' 'De Formatione Pulli in Ovo,' 'De Cerebro,' 'De Lingua,' 'De externo Tacitæ Organo,' 'De Omento,' 'De Structurâ Viscerum,' 'De Pulmonibus,' 'De Structurâ Glandularum Conglobatarum.' The 'Opera Posthuma' were edited by Petrus Regis of Montpellier; they consist chiefly of a history of his discoveries and controversies, with which he has interwoven his own biography. Several of Malpighi's best works were addressed to the Royal Society of London, of which he was elected an honorary member in 1688, and was afterwards a constant correspondent.

MALTHUS, REV. THOMAS ROBERT, was born in 1766, at the Rookery, a small but beautiful estate in the county of Surrey, in the neighbourhood of Guildford and Dorking. His father, Daniel Malthus, was a gentleman of good family and independent fortune, attached to a country life, of retired habits, and devoted to literary and philosophic pursuits. He was the author of several works, published anonymously, which met with considerable success. Thomas Robert Malthus, who was his second son, was never sent to any public school except to the academy at Warrington, and that for a very short time. Besides the instruction which he received from his father, he was for some time under the private tuition of Robert Graves, author of the 'Spiritual Quixote,' whose house however he left when young, and was afterwards instructed by Gilbert Wakefield, with whom he remained till 1784, when he was admitted of Jesus College, Cambridge. He took the degree of B.A. in 1788, and that of M.A. in 1797, when he was made a Fellow of his college. Having taken orders about the same time, he undertook the care of a small parish in Surrey, near his father's house, but he occasionally resided at Cambridge, in order to pursue his favourite course of study with more advantage.

Mr. Malthus, about the year 1797, wrote a pamphlet called 'The Crisis,' which however at the request of his father he did not publish. It was directed against the government of Mr. Pitt in general as well as against certain specific measures connected with the poor laws. In 1798 he published 'An Essay on the Principle of Population, as it affects the future Improvement of Society, with Remarks on the Speculations of Mr. Godwin, M. Condorcet, and other Writers.' The book excited considerable attention; but finding that his facts and illustrations were imperfect, in 1799 he went abroad in search of materials to establish his theory more completely. He sailed for Hamburg in company with three other members of his college, Dr. Edward Clarke, Mr. Cripps, and Mr. Otter. In Sweden the party separated, when Dr. Clarke and Mr. Cripps proceeded to the north, and Mr. Malthus and Mr. Otter journeyed leisurely through Sweden, Norway, Finland, and part of Russia, and then returned to England. During the short peace of 1802 Mr. Malthus travelled through France and Switzerland with some of his relations, observing whatever was curious in nature or art, but especially examining into the state of the people, and collecting materials for the improvement of his work. In 1803 he published a new edition of his 'Essay on the Principle of Population,' with the omission of the controversial parts, but much enlarged in what related to the general subject. A third and fourth edition appeared a few years afterwards. The fifth edition, containing several additional chapters, was published in 1817. The sixth, which contained few alterations, was published in 1826.

The title of the work as it at present stands is as follows:—'An Essay on the Principle of Population, or a View of its past and present Effects on Human Happiness, with an Inquiry into our prospects respecting the future removal or mitigation of the evils which it occasions.' The following is a brief summary of its leading principles:—Mr. Malthus's propositions are—that population, when unchecked, goes on doubling itself every twenty-five years, or increases in a geometrical ratio; while the means of subsistence, under the most favourable circumstances, could not be made to increase faster than in an arithmetical ratio. That is, the human species may increase as the numbers 1, 2, 4, 8, 16, 32; while the increase of food would only proceed in the following ratio, 1, 2, 3, 4, 5, 6. Thus if all the fertile land of a country is occupied, the yearly increase of produce must depend upon improved means of cultivation; and neither science nor capital applied to land could create an increased amount of produce beyond a certain limit. But the increase of population would ever go on with unabated vigour, if food could be obtained, and a population of twenty millions would possess as much the inherent power of doubling itself as a population of twenty thousand. Population however cannot increase beyond the lowest nourishment capable of supporting life; and therefore the difficulty of obtaining food forms the primary check on the increase of population, although it does not usually present itself as the immediate check, but operates upon mankind in the various forms of misery or the fear of misery. The immediate check may be either *preventive* or *positive*; the former being such as reason and reflection impose, and the latter consisting of every form by which vice and misery shorten human life. Thus a man may restrain the dictates of nature which direct him to an early attachment for one woman, from the fear of being unable to preserve his children from poverty, or of not having it in his power to bestow upon them the same advantages of education which he had himself enjoyed. Such a restraint may be practised for a temporary period or through life, and though it is a deduction from the sum of human happiness, the evil is not to be compared in extent with that which results from the positive checks to population, namely, unwholesome occupations, severe labour, and exposure to the seasons, extreme poverty, bad nursing of children, excesses of all kinds, the whole train of common diseases and epidemics, wars, plagues, and famines.

The preventive and the positive checks which form the obstacles to the increase of population are resolved into, 1, moral restraint; 2, vice; and 3, misery. *Moral restraint* (considered as one of the checks to population for the first time in the second edition, 1803) is the prudential restraint from marriage, with a conduct strictly moral during the period of this restraint. Promiscuous intercourse, unnatural passions, violation of the marriage bed, and improper arts to conceal the consequences of irregular connections, are included under the head of *Vice*. Those positive checks which appear to arise unavoidably from the laws of nature may be called exclusively *Misery*. Such are the checks which repress the superior power of population, and keep it on a level with the means of subsistence.

Perhaps no author has been more exposed to vulgar abuse and misconception than was Mr. Malthus on account of this work. He was accused of hardness of heart, and represented as the enemy of the poorer classes, whereas no man was more benevolent in his views; and the earnestness with which he engaged in his work 'On Population' arose from his desire to diminish the evils of poverty to their lowest possible amount. His mind was philosophic, practical, and sagacious; his habits, manners, and tastes, simple and unassuming; his whole character gentle and placid.

—In 1805 Mr. Malthus married Harriet, eldest daughter of Mr. Ekersall, and was soon afterwards appointed Professor of Modern History and Political Economy at the East India College at Haileybury, in Hertfordshire, which situation he held till his death. He attended to his

professional duties, preached regularly in his turn in the college chapel, and enjoyed the society of his family and friends. He was taken ill suddenly, when apparently in strong health, while on a visit to his father-in-law Mr. Eckersall, at Bath, where he died December 29, 1834. He left a widow and a son and daughter.

When a boy, and while at Cambridge, Malthus displayed a great love of fighting for fighting's sake, a keen perception of the ludicrous, much relish for wit and humour, and considerable comic power of imitation; but his character gradually changed: he retained indeed his cheerfulness and playfulness, but he became placid, temperate, patient, and forbearing under the obloquy which was heaped upon him. His manners were kind and gentle, his conversation mild but earnest and impressive, his deportment gentlemanly. In politics he was a Whig and a decided advocate of all salutary reforms, but strongly attached to the institutions of his country, and fearful of all imperfectly considered changes and innovations.

The following is a list of his works in the order in which they were published:—

1, 'An Essay on the Principle of Population, as it affects the future Improvement of Society; with Remarks on the Speculations of Mr. Godwin, M. Condorcet, and other Writers.' Anonymous, London, 8vo, 1798. 2, 'An Investigation on the cause of the present high Price of Provisions, containing an Illustration of the Nature and Limits of Fair Price in Time of Scarcity, and its Application to the particular State of this Country,' 8vo, 1800. 3, 'An Essay on the Principle of Population; or a View of its past and present Effects on human Happiness; with an Inquiry into our Prospects respecting the future Removal or Mitigation of the Evils which it occasions.' New edition, 4to, 1803. 4, 'A Letter to Samuel Whitbread, on his proposed Bill for the Amendment of the Poor Laws,' 8vo, 1807. 5, 'A Letter to Lord Grenville, occasioned by some Observations of his Lordship on the East India Company's Establishment for the Education of their Civil Servants,' 8vo, 1813. 6, 'Observations on the Effects of the Corn Laws, and of a Rise or Fall in the Price of Corn on the Agriculture and general Wealth of the Country,' 8vo, 1814. 7, 'The Grounds of an Opinion on the Policy of restricting the Importation of Foreign Corn;' intended as an appendix to the 'Observations on the Corn Laws,' 8vo, 1815. 8, 'An Inquiry into the Nature and Progress of Rent, and the Principles by which it is regulated,' 8vo, 1815. This, next to the 'Essay on Population,' is Malthus's most important work, and that which has had most influence on opinion. 9, 'Statements respecting the East India College, with an Appeal to Facts in Refutation of the Charges lately brought against it by the Court of Proprietors,' 8vo, 1817. 10, 'Principles of Political Economy, considered with a View to their Practical Application,' 8vo, 1820. 11, 'The Measure of Value stated and illustrated; with an Application of it to the Alteration of the Value of the English Currency since 1790,' 8vo, 1823. 12, 'Definitions in Political Economy, preceded by an Inquiry into the Rules which ought to guide Political Economists in the Definition and Use of their Terms,' 8vo, 1827. 13, 'A Summary View of the Principle of Population,' 1830. (From the 'Supplement to the Encyclopædia Britannica'.)

(*Memoir of Malthus* by Dr. Otter, late Bishop of Chichester, prefixed to the 'Principles of Political Economy'.)

MALUS, ÉTIENNE LOUIS, a distinguished philosopher and military engineer, was born at Paris, June 23rd 1775. He received his first lessons under the eyes of his father, Anne Louis Malus of Mitry; and, in early youth, his time appears to have been nearly equally divided between classical and mathematical studies. This judicious combination of the two great branches of education had the happiest effect in expanding the mind of the pupil. His memory was very retentive, and it is said that, even near the close of his life, he could repeat several passages of the 'Iliad' of considerable length. His early taste for classical literature is shown by the fact that, when seventeen years of age, he had written a tragedy entitled 'The Death of Cato;' but subsequently his studies were almost exclusively of a scientific character.

At the time that the tragedy is said to have been written, young Malus was, after a strict examination, in which he acquitted himself to the satisfaction of the persons in authority, admitted as a pupil in the École du Génie Militaire, it being the intention of his father that he should enter into that branch of the public service; and he is said to have immediately distinguished himself by his diligence and his scientific talents. From some cause however which is not explained, but probably because his father, who held the post of Treasurer of France, had become suspected by the government (the great revolution having commenced), he was dismissed from the Institution; and either from choice or compulsion, he entered the army as a private soldier. He was for a short time employed in that capacity, with the battalion to which he was attached, in repairing the fortifications of Dunkirk. But on the termination of the reign of terror, the government having decided upon the formation of the École Polytechnique, inquiry was made for a certain number of young men, who, having completed the usual course of education, might be the first to receive instruction in the higher branches of science; and it is recorded to the honour of M. Le Père, the commandant of the engineers at Dunkirk, that, knowing the great talents of the young soldier, he withdrew him immediately from the ranks and sent him to Paris with a

recommendation to the celebrated Monge. Malus was immediately admitted, and was joined in a class, with about twenty other persons to attend a course of instruction in mathematics, physics, and engineering. During three years he prosecuted his studies with extraordinary ardour, and distinguished himself by his applications of analysis to the solutions of some intricate propositions; he is said also to have occasionally delivered lectures on mathematical subjects. It is added that he then commenced those researches concerning the properties of light, which prepared the way for his subsequent discoveries in optics; and his first step in this brilliant career consisted in investigating the path of a ray of light after being reflected from or refracted into a medium having a surface of any form.

On quitting the École Polytechnique, Malus was for a time employed as a professor of mathematics in the military school at Metz; but the smallness of his fortune, his family having suffered great losses during the revolution, and perhaps an inclination in favour of a more active life, induced him to abandon the project which he at one time entertained of devoting himself entirely to the sciences. He therefore entered the corps of engineers with the rank of captain; and, in 1797, he was sent to join the Army of the Sambre and Meuse. He accompanied that army across the Rhine, and was present at the actions of Ukratz and Altenkirk.

At the termination of the campaign Malus went to Paris, and, in the following year, he embarked with the expedition to Egypt under Bonaparte. He was engaged in the battle of the Pyramids and in the affair of Chebrees: he was also employed as an engineer at the sieges of El Arish and Jaffa; and, after the taking of the latter place, he was appointed to superintend the repair of its fortifications. While performing this duty he fell ill of the plague, and lay for some time in the military hospital which he had assisted to form: he recovered however with little aid from medicine, and he was almost immediately sent to fortify Damietta. He was afterwards engaged in the action with the Turkish forces which landed at Aboukir; he was also at the battle of Heliopolis, at the affair of Coraim, and at the surrender of Cairo.

When the Institute was founded in that city, he was appointed one of its members; and in the first volume of the 'Décade Egyptienne' there is an account of an excursion which he made far into the country, with his discovery of a branch of the Nile which had not before been noticed. Malus continued in Egypt till the remains of the French army capitulated, when, in 1801, he returned to his native country in an English vessel. Exhausted by the arduous services in which he had been engaged, and with his health nearly ruined, he yet performed the duties of an officer of engineers, having, in 1804, been appointed by the government to superintend the construction of the works which were being added to the fortifications of Antwerp. He had then the title of sub-director of fortifications, and he was made a member of the Legion of Honour. Five years afterwards he was appointed superintendent of barracks in the department of the Seine; and in the following year, 1810, he was made a member of the Committee of Fortifications and Lieutenant-Colonel of Engineers.

Almost immediately on his return to France, Malus married a daughter of Koch, the Chancellor of the University of Giessen, to whom he became attached before his departure for Egypt; and, during the rest of his life, all the time he could spare from his professional avocations was spent in the cultivation of the sciences, particularly in the continuation of those optical investigations which he had commenced at the École Polytechnique. His first published work was entitled 'Traité d'Optique,' in which he treated the phenomena of the reflection and refraction of light as they were then known; and he particularly distinguished himself by his experiments and researches concerning the reflection of light in transparent media. It was known that when a pencil of light has entered into glass at a considerable angle of incidence, the internal reflection takes place either before it arrives at the posterior surface, or at a certain distance from that surface on the exterior; but it had been found impossible to determine, though an inequality in the angles of reflection in the two cases was manifest, to which of the cases either of the observed reflections should be referred. Malus overcame this difficulty by applying successively to the surface an opaque medium, which, by preventing the reflection of the emergent rays, proved that the observed reflection had taken place within the glass, and a transparent medium, which, by permitting the rays to pass quite through the glass, afforded a reflection from the exterior of the latter.

The subject of double refraction in crystals was very imperfectly known, when, in 1808, the Institute of France offered a premium for the best Mémoire on the subject; and Malus immediately entered with ardour into this field of research. It was while prosecuting his experiments that there occurred to him one of those fortunate accidents which only men of genius have the power of rendering available as steps to great discoveries. He then resided at Paris, and, happening one day to direct a prism of crystal which he held in his hand to one of the windows of the Luxembourg palace, on which there was a brilliant light produced by the reflected rays of the setting sun, he was surprised to find that, while turning the crystal round, one of the images produced by the double refraction in it varied in intensity, and alternately appeared and disappeared. As such phenomena had not been observed when the prism was directed to any other bright object,

as the flame of a candle, Malus was for a time at a loss to divine the cause; but after making several observations on the light from the same windows, he ascertained that the effect was produced only when it fell on them at a particular angle of incidence, which he determined from the known position of the sun with respect to the surface of the building.

In the prosecution of the researches to which this interesting discovery gave rise, Malus found that when a pencil of light is reflected from unquicksilvered glass at an angle of incidence equal to $54^{\circ} 35'$, or from the surface of water at an angle equal to $52^{\circ} 44'$, the reflected light possessed the same properties as were exhibited by one of the pencils produced by double refraction in a crystal. He observed also that when the pencil reflected from a transparent medium, at a certain angle of incidence, is made to fall on another such medium at a certain angle of incidence; if the plane of the second reflection is coincident with the plane of the first, the light is reflected as usual; but if the planes are at right angles to one another, no reflection takes place at the second surface, the pencils of light being wholly refracted.

To the effect produced on light so reflected, Malus gave the name of polarisation; conceiving that the particles of light have poles or axes, and that, on entering the doubly refracting crystal, those which form one of the pencils may arrange themselves so as to be capable of being transmitted through it, while those which should have formed the other ray may have such dispositions as prevent the passage, in certain directions, from being effected.

These phenomena may be said to have laid the foundation of a new branch of physical optics; and an account of them is given in the 'Mémoires de la Société d'Arcueil,' as well as in the 'Mémoires' of the French Institute. Of this learned body Malus was immediately elected a member; and, in 1811, though, on account of the war, there was scarcely any intercourse between Great Britain and France, the Royal Society of London awarded him the Rumford medal; thus performing a noble act of homage to scientific merit in the person of a foreigner, and one who carried arms among the enemies of the country.

In 1810 Malus published at Paris his 'Théorie de la Double Refraction de la Lumière dans les Substances cristallisées;' and in the following year he presented two papers to the Institute on some remarkable phenomena of polarised light. In the first of these it is shown that when a pencil, after being polarised by reflection, falls on glass, part of it is reflected and part transmitted; the reflected part is wholly polarised in one direction, while the transmitted part consists of two portions, in one of which the particles preserve the character of direct light, and in the other the light is polarised in a direction contrary to that of the reflected pencil: it is added that the portion which has the character of direct light diminishes gradually by transmission through several plates of glass successively; and at length the whole of the transmitted ray becomes polarised in a direction contrary to that of the reflected pencil. In the second paper it is shown that all polished bodies, opaque and transparent, polarise light by reflection; and that, in different bodies, the polarisation takes place with different angles of incidence. Polished metals however resisted for a time the efforts of Malus to produce the phenomena of polarised light; but, at length, by a particular disposition of the reflecting surface, he succeeded in exhibiting them: he discovered that the pencils reflected from polished metals are polarised in opposite directions, while those which are reflected from transparent bodies are polarised in one direction only. He observed the modifications which parts of organised bodies, whether animal or vegetable, produce on light when they are thin enough to transmit the polarised pencil through them; and he noticed the coloured and multiplied images which are sometimes seen in Iceland spar. He ascribed these images to the effects of fissures parallel to the longer diagonal of the crystal rhomboid; but Sir David Brewster has since ascertained that they arise from veins which act upon the transmitted light at both of their surfaces.

During the short remainder of his life, Malus continued his scientific researches amidst all the duties which his post as a member of the Committee of Fortifications required. He was chosen Examiner in Physics and Descriptive Geometry at the École Polytechnique; and though his health was fast declining, he neglected no occasion of performing the functions of that office. He was on the point of being made Director of the Studies in that Institution when he was removed by death from the scene of his useful labours.

He died in Paris, February 23rd, 1812, in the thirty-seventh year of his age; and his wife who, ever since their union, had alleviated his labours by her attentions, and watched him in his last days with affectionate solicitude, survived him but two years.

Malus enjoyed the esteem of the public for the qualities of his mind, and was beloved by all who knew him for the benevolence of his character.

(*Eloge de Malus*, by Delambre; *Biographie Universelle*.)

MALVOISINE, WILLIAM DE. [MALVOISINE.]

MAMUN, ABUL ABBAS ABDALLAH, the seventh Abbaaside caliph, was born at Baghdad in 786. He was entrusted, during the life of his father, the celebrated Harun al Raschid, with the government of Khorassan; but on the death of Al Raschid in 808, and the succession of his brother Amin, Mamun was deprived of this government,

and commanded to repair to Baghdad. But as such a step would doubtless have been followed by his death, Mamun disobeyed the orders of the caliph, and proclaimed war against him. The contest was carried on till 818, when Baghdad was taken by Thaher and Harthemah, the generals of Mamun, and Amin put to death.

The early part of Mamun's reign was greatly disturbed by the pretensions of the descendants of Ali, the cousin of Mohammed. [ALI.] Mamun, in order to restore peace to his empire, named one of the princes of the house of Ali as his successor, and commanded that the black colour, which distinguished the Abbasides, should be discontinued at the court, and replaced by the green, which was worn by the descendants of the prophet. This step however occasioned a revolution in the government; the Abbasides rose against their caliph and proclaimed in his stead Ibrahim, the son of Mahadi. After the end of two years, Mamun obtained the caliphate again, and, taught by experience, restored the black colour of the Abbasides, and named his brother as his successor. The partisans of the Alides again rebelled against Mamun, but were unable to obtain any advantages over him. In addition to these wars Mamun was also engaged, during part of his reign, by the revolt of the son of Harthemah in Armenia, and by that of Thaher in Persia.

In 830 Mamun engaged in a war with Theophilus, the emperor of Constantinople, which is said to have arisen from the refusal of the emperor to allow Leon, a celebrated teacher at Constantinople, to repair to Baghdad, whither he had been invited by the caliph. The war was carried on, principally in Cilicia, during three successive campaigns; at the close of which Mamun died in the vicinity of Tarsus in 833, and was succeeded by his brother Motasem.

Although the reign of Mamun was disturbed by so many wars and intestine commotions, yet science and literature were more extensively cultivated than under any preceding caliph. Mamun was a munificent patron of literature; he founded colleges and libraries in the principal towns of his dominions, and invited to his court not only Greek and Syrian, but also Hindu philosophers and mathematicians. Many of the most celebrated Greek and Hindu works were translated into Arabic by his command; and among other works written during this time, we may mention an 'Elementary Treatise on Algebra,' by Mohammed ben Musa, which was published with a translation by the late Dr. Rosen. [ABBASIDES.]

MANASSEH, King of Judah, was the son of Hezekiah, whom he succeeded in B.C. 696, when only twelve years of age. He abandoned the faith of his father, and became a zealous idolater, setting up an idol in the Temple, and causing his children to pass through fire as a mark of their consecration to Baal. He is said to have practised witchcraft, and gathered wizards around him. Prophets in vain endeavoured to recall king and people from their vile practices, and "innocent blood filled Jerusalem from one end to the other." After a long continuance in this course, Esar-haddon, the king of Assyria, invaded Judah, captured Jerusalem, and carried Manasseh in chains to Babylon, where he endured a long captivity. In his seclusion he repented of his sins, humbled himself, and prayed to God for deliverance. His prayer is said, in 2 Chronicles xxxiii. 19, to be "written among the sayings of the seers;" and a prayer exists, translated from the Greek, which is given at the end of Chronicles, in the edition of the Bible by Christopher Barker in 1589, and is now printed in the Apocrypha. Esar-haddon at length released his captive, and restored him to his kingdom, but rendered him tributary. Manasseh had become wiser from affliction; as Father Southwell, the Jesuit, has expressed it in his poems—

"King Manasses, sunk in depth of sin,
With plaints and tears recover'd grace and crown."

On his return to his kingdom he restored the worship of the true God, repaired the altars, rebuilt the walls of Jerusalem, and garrisoned all his 'fenced cities.' He was unable however to reclaim his people, many of whom had been carried away with himself by Esar-haddon, and their places filled by Assyrians. He died in A.C. 641, and was succeeded by his son Amon. It may be noticed that Manasseh is the only one of the kings of Judah or Israel that bore the name of the founder of a tribe, and none bore that of any of the old patriarchs.

MANBY, CAPTAIN GEORGE WILLIAM, the author of several inventions applied to the saving of life in shipwreck, was born at Hilgay in Norfolk, on November 28th, 1765, and died at his residence Pedestal House, Southtown, near Great Yarmouth, on November 18, 1854, thus having nearly completed his eighty-ninth year. He adopted the military profession, but appears to have retired from any active duty after he had attained the rank of captain in 1803, when however he was appointed barrack-master at Great Yarmouth. Here in February 1807 occurred the loss of the Snipe gun-brig, when he saw sixty-seven persons drowned within a few yards of the beach; and, in the same gale, so many other disasters occurred that one hundred and forty-seven dead bodies were cast upon a line of coast of about thirty miles in extent. Such calamities induced him to devise means of assistance by throwing a line over the vessel. This was at first proposed to be done by a ballista; but a successful experiment with a small mortar, when he threw a line over a church led him to prefer the use of gunpowder. The great difficulty to be overcome was as to the connection of the shot with the rope. Chains

broke on the discharge. At length, after repeated trials, stout strips of raw hide closely plaited, were found to answer, and on the 12th of February 1808, when the crew of the brig Elizabeth were in imminent danger, about one hundred and fifty yards from the beach, having lashed themselves to the rigging with the sea breaking over them, and in what would have been a hopeless position, Captain Manby threw a line over the vessel, a boat was hauled off by it, and the crew of seven men were brought to land. In the same severe winter Captain Manby rescued the crews of several vessels by similar means. In 1810 his services were brought before the House of Commons. A committee was then appointed on the subject of saving of life in shipwreck. The merits of previous inventions for the same object were brought before that committee, especially by the friends of Lieutenant Bell of the Royal Artillery, who in 1792 had communicated to the Society of Arts a plan for throwing a rope from a mortar from the vessel itself, and to whom 50 guineas had been awarded after some experiments at Woolwich. That plan however would have been obviously very difficult of application in the case of a vessel in a raging sea. Captain Manby having been reported of with high approval by the Committee, received a pecuniary recompense from the Exchequer, and was employed to report upon the dangerous parts of the coast from Yarmouth to the Frith of Forth. He advised that mortars, constructed on his principle, should be stationed at various points; in 1814 the House of Commons addressed the Prince Regent on the subject; and within two years afterwards fifty-nine stations were provided with the requisite apparatus. The attention which was thus given to the subject of the preservation of life in cases of shipwreck, was further expressed through associations which were formed throughout the country chiefly by Captain Manby's exertions. He also contrived means of obtaining a sight of a vessel on a dark night, by the use of a description of firework throwing stars to burn at a certain height; and he suggested the use of shells, filled with a burning composition, to allow the crew to discover the flight of the rope. He also devised an improvement in the manufacture of ropes to prevent mildew and rot, disusing vegetable mucilage, and using a solution with sugar of lead and alum in equal parts; and he suggested various improvements in life-boats. Late in life he visited the Northern seas, chiefly in order to test the efficacy of a new form of harpoon which he had invented. For his various inventions, which were the means of saving upwards of a thousand lives, he received at various times 7000*l.* from the British nation, and the thanks of the chief sovereigns of Europe.

MANDEVILLE, BERNARD DE, was born at Dort, in Holland, somewhere about the year 1670. He was brought up to the profession of medicine, and completed his studies and took the degree of Doctor of Medicine in Holland. He afterwards came over to England to practise his profession in London. He does not appear to have had much success as a physician; but his writings assisted him in procuring the means of subsistence, while they also gained for him considerable notoriety. His first work was 'The Virgin Unmasked, or Female Dialogues betwixt an elderly maiden Lady and her Niece on several diverting Discourses on Love, Marriage, Memoirs, and Morals,' &c., and was published in 1709. This is a work on a coarse subject, written in a coarse style. In 1714 Mandeville published a short poem, called 'The Grumbling Hive, or Knaves turned Honest,' to which he afterwards added long explanatory notes, and then published the whole under the new title of 'The Fable of the Bees.' This work, which is of an altogether superior character to the 'Virgin Unmasked,' and which, however erroneous may be its views of morals and of society, is written in a proper style, and bears all the marks of an honest and sincere inquiry on an important subject, exposed its author to much obloquy, and, besides meeting with many answers and attacks, was denounced as injurious to morality in a presentment of the Middlesex grand-jury, in July 1723. It would appear that some of the hostility against this work, and against Mandeville generally, is to be traced to another publication, recommending the public licensing of stews, the matter and manner of which are certainly exceptionable, though it must at the same time be stated that Mandeville earnestly and with seeming sincerity recommends his plan as a means of diminishing immorality, and that he endeavoured, so far as lay in his power, by affixing a high price and in other ways, to prevent the work from having a general circulation. Mandeville wrote also at this time in a paper called the 'London Journal,' which shared with the 'Fable of the Bees' the censure of the Middlesex grand-jury. He subsequently published a second part of the 'Fable of the Bees,' and several other works, among which are two, entitled 'Free Thoughts on Religion, the Church, and National Happiness,' and 'An Enquiry into the Origin of Honour and the Usefulness of Christianity in War.' We are told by Sir John Hawkins, in his 'Life of Dr. Johnson,' that Mandeville was partly supported by a pension from some Dutch merchants, and that he was much patronised by the first Earl of Macclesfield, at whose table he was a frequent guest. He died on the 21st of January 1738, in his sixty-third year.

The 'Fable of the Bees, or Private Vices Public Benefits,' may be viewed in two ways, as a satire on men and as a theory of society and national prosperity. So far as it is a satire, it is sufficiently just and pleasant; but viewed in its more ambitious character of a theory of society, it is altogether worthless. It is Mandeville's object to show that national greatness depends on the prevalence of fraud and luxury;

and for this purpose he supposes a "vast hive of bees," possessing in all respects institutions similar to those of men; he details the various frauds, similar to those among men, practised by bees one upon another in various professions; he shows how the wealth accumulated by means of these frauds is turned, through luxurious habits, to the good of others, who again practise their frauds upon the wealthy; and, having already assumed that wealth cannot be gotten without fraud and cannot exist without luxury, he assumes further that wealth is the only cause and criterion of national greatness. His hive of bees having thus become wealthy and great, he afterwards supposes a mutual jealousy of frauds to arise, and fraud to be by common consent dismissed; and he again assumes that wealth and luxury immediately disappear, and that the greatness of the society is gone. It is needless to point out inconsistencies and errors, such for instance as the absence of all distinction between luxury and vice, when the whole theory rests upon obviously false assumption; and the long dissertations appended to the fable, however amusing and full of valuable remarks, contain no attempts to establish by proof the fundamental points of the theory.

In an 'Enquiry into the Origin of Moral Distinctions,' contained in the 'Fable of the Bees,' Mandeville contends that virtue and vice, and the feelings of moral approbation and disapprobation, have been created in men by their several governments, for the purpose of maintaining society and preserving their own power. Incredible as it seems that such a proposition as this should be seriously put forth, it is yet more so that it should come from one whose professed object was, however strange the way in which he set about it, to promote good morals; for there is nothing in Mandeville's writings to warrant the belief that he sought to encourage vice.

MANDEVILLE, SIR JOHN DE, was born at St. Albans, about the year 1800. He was descended from a family of distinction, and appears to have received a better education than was usual in those times. He studied mathematics, theology, and medicine, and for some years pursued the last as a profession. In 1827 he left England, passed through France, and proceeded to Palestine, where he joined the army of the infidels. He afterwards served in Egypt under the Sultan, and in Southern China under the khan of Cathay. He resided for three years at the city of Peking, then called Cambalu, and appears to have travelled over a large part of Asia. After an absence of about thirty-three years, he returned to England, and wrote a narrative of his travels, which he dedicated to Edward III. He died on the 17th of November 1872, at Liège, where he was buried.

His work contained details more ample and minute than any which had previously appeared concerning Palestine, Egypt, and parts of India and China, and must for some centuries have been an extremely interesting work. To render it more amusing, he seems to have borrowed unscrupulously from previous writers; he inserted parts of such chronicles as were then in existence, and introduced romantic tales of knight-errantry, miraculous legends, monsters, giants, and devils. Probably some of the most absurd parts of the work have been added or improved upon by the contemporary copyists.

His reputation as a traveller was very high in his own age. Besides a Latin version of his work, translations of it appeared in all the principal languages of Europe—in Italian, French, Spanish, and German. A manuscript of Sir John Mandeville's travels, which belongs to the age of the author, is in the Cottonian Collection in the British Museum (Titus, C. xvi.). The first English edition was printed by Winkyn de Worde, at Westminster, 8vo., 1499: 'A lytell Treatise or Booke, named John Maudevill, knyght, born in Englande, in the towne of Saynt Abone, and speaketh of the wayes of the Holy Lande towards Jherusalem, and of Marvyles of Ynde and other dyverse Countreies.' The best English edition is perhaps that of London, 1725, 8vo., but there are two or three more recent editions: 'The Voiage and Trauaile of Sir John Mandeville,' &c. Perhaps the first printed edition was that of Pietro de Cornero, 4to, Milan, 1480: 'Tractato delle piu maravigliose Cosse e piu notabili che si trovano in le parte del monde vedute . . . del Cavaler Johanne da Mandavilla.'

MANETHO, a celebrated Egyptian writer, a native of Diospolis, who is said to have lived in the time of Ptolemy Philadelphus at Mendis, or Heliopolis, and to have been a man of great learning and wisdom. (Ælian, 'De Animal,' x. 16.) He belonged to the priest caste, and was himself a priest, and interpreter or recorder of religious usages, and of the religious and probably also historical writings. It appears probable however that there were more than one individual of this name, and it is therefore doubtful whether all the works which were attributed by ancient writers to Manetho were in reality written by the Manetho who lived in the reign of Ptolemy Philadelphus.

The only work of Manetho which has come down to us complete is a poem in six books, in hexameter verse, on the influence of the stars (*ἄστρολογικὰ*), which was first published by Gronovius, Leyden, 1698, and has also been edited by Axtius and Rigler, Cologne, 1832. It is probable however, for many reasons, as Heyne has shown in his 'Opuscula Academica' (vol. i., p. 95), that parts at least of this poem could not have been written till a much later date. We also possess considerable fragments of a work of Manetho on the history of the ancient kings of Egypt, which there is every reason for supposing was written by the Manetho who lived under Ptolemy Philadelphus. It was in three books, or parts, and comprised the period from the earliest times to the death of the last Persian Darius. Considerable fragments

are preserved in the treatise of Josephus against Apion; and still greater portions in the 'Chronicles' of George Syncellus, a monk of the 9th century. The 'Chronicles' of Syncellus were principally compiled from the 'Chronicles' of Julius Africanus and Eusebius, bishop of Cæsarea, both of whom made great use of Manetho's 'History.' The work of Africanus is lost, and we only possess a Latin version of that of Eusebius, which was translated out of the Armenian version of the Greek text preserved at Constantinople. Manetho derived his history of the kings of Egypt, whom he divides into thirty classes, called dynasties, from the sacred records in the temple at Heliopolis.

In addition to these works, Manetho is also said to have written—1, *Ἱστορία Βιβλίου*, on the Egyptian religion; 2, *Περὶ ἀρχαῖσιν καὶ εἰσεβείας*, on the ancient rites and ceremonies of the Egyptians; 3, *φυσικῶν ἐπιτομὴ* (Laert., *Proöm.*, a. 10), probably the same work as that called by Suidas *φυσικολογικά*; 4, *Βιβλίου τῆς Σόφειας*, both the subject and genuineness of which are very doubtful.

It is no easy matter to ascertain the real value of Manetho's 'History' in the form in which it has come down to us. The reader may judge of the use that has been made of it for Egyptian chronology by referring to Rask's 'Alte Aegyptische Zeitrechnung' (Altona, 1830), to the works of Champollion, Wilkinson, and the other authorities which will be indicated by a reference to these works.

(Fabricii, *Bibliotheca Græca*, ed. Harles, vol. iv., pp. 128-139; the *Preface* of Axtius and Rigler; Bunsen, *Aegyptens Stelle in der Weltgeschichte*, v. i.; and *Egyptian Antiquities*, in the 'Library of Entertaining Knowledge,' vol. i., pp. 26, 27.)

MANFRE'DI, natural son of the Emperor Frederic II. and of a Lombard lady, was appointed by his father, at his death in 1250, regent of the kingdom of the Two Sicilies, until the arrival of his brother Conrad, the legitimate son and heir of Frederic. Pope Innocent IV. excommunicated Manfred, and declared that the dynasty of Suabia had forfeited the crown of Sicily in consequence of Frederic having revolted against the see of Rome, whose feudatory he was. Upon this, most of the towns of Apulia revolted against the authority of Manfred. Conrad however came with an army from Germany, and soon reduced the rebels; but he died in the midst of his successes, in 1254, leaving an only son in Germany, Conradino, then a child two years old. Manfred became again regent of the kingdom in the name of his nephew, and as such had to carry on the war against the pope and his own revolted subjects, among whom the powerful baronial house of San Severino stood foremost. The city of Naples opened its gates to the pope and swore allegiance to him, but Manfred found refuge among his father's faithful Saracens at Lucera. Upon the death of Innocent, which took place soon after, Manfred recovered possession of Naples, and cleared the kingdom of the invaders.

A report being spread that Conradino had died in Germany, the barons, prelates, and towns of the kingdom invited Manfred to ascend the throne, and he was crowned at Palermo in 1258. On his return to Apulia he found messengers from Margaret, Conradino's mother, who informed him that his nephew was still alive, and they claimed his inheritance in his name. Manfred refused to resign the crown, but declared in the presence of the envoys that, as he had no male issue, the crown should at his death devolve on his nephew or his nephew's heirs. No one presumed to gainsay Manfred's words: he was brave, high spirited, and handsome, and the idol of the people. He had just delivered the country from the invaders, and his illegitimate birth was no longer remembered. Margaret herself tacitly assented to his retaining the crown upon such conditions: her son was but a boy, and had a fair prospect of succeeding his uncle in due time. To crown Manfred's good fortune, Pope Alexander IV. made peace with him. Manfred was now looked upon as the hereditary protector of the Ghibelines of North Italy, and he sent troops to the assistance of those of Tuscany, who defeated the Guelphs at Montepertoso, and occupied Florence. In 1261 Alexander IV. died, and was succeeded by Urban IV., an inveterate enemy of the Ghibelines and of the House of Suabia. The new pope began by excommunicating Manfred, treating him as a usurper, and offering the crown of Sicily for sale among the princes of Europe. He offered it to Richard, earl of Cornwall, brother to Henry III. of England, who laughed at the proposal, and said "it was like making him a present of the moon." Urban then offered the crown of Sicily to Henry himself for his second son Edmund, but the English king had neither troops nor money to enforce such a claim. At last the pope addressed himself to Charles, count of Anjou, brother of Louis IX. of France, who accepted the offer in 1264: the conditions were, that he should receive the crown of Sicily as a fief of the see of Rome, pay a yearly fee of a thousand ounces of gold and a white horse, surrender to the pope the right of nominating to all the sees of the kingdom, and grant an appeal to Rome on all ecclesiastical affairs. After concluding this bargain Urban died, but his successor Clement IV. followed up his policy. Charles, having collected an army of his Provençal vassals and of French adventurers, came to Rome, where he was solemnly crowned by Clement in 1265. In January 1266 he marched from Rome, and entered the dominions of Manfred, who met him under the walls of Benevento. A desperate battle took place in the month of February. Manfred's faithful Saracens fought bravely, but being unsupported by the Apulian troops, who refused to advance, they were thrown into disorder; and Manfred, seeing himself betrayed, spurred his horse into the thickest of the enemy's ranks, and fell under

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a heap of the slain. His body was buried by Charles's soldiers, without any honours, under a heap of stones on the banks of the river Calore; but the papal legate ordered it to be disinterred, because, being excommunicated, it could not remain within ground belonging to the holy see. The body was dragged as far as the frontiers of Abruzzo, where it was allowed to rest on the banks of the river Verde, an affluent of the Tronto, near Ascoli. Dante, in pathetic and at the same time indignant strains, alludes to this disgraceful act of fanaticism ('Purgatorio,' canto iii.).

Manfred was fond of letters, was himself a poet, and is praised by the Neapolitan chroniclers for his great and noble qualities. The Guelph writers, on the contrary, have accused him of horrid crimes; among others, of poisoning and incest. This tradition has preserved the remembrance of him as a dark and mysterious character. Manfred was the founder of the town of Manfredonia.

* MANGLES, CAPTAIN JAMES, R.N., entered the navy as a first class volunteer in March 1800, on board the Maidstone frigate, in which he served off the coasts of France and Portugal, and made a voyage to Quebec. In November 1801 he passed to the Narcissus, 32 guns, as midshipman, and after cruising in the North Sea and also the Mediterranean, accompanied the expedition to the Cape of Good Hope. After the reduction of the Cape in 1806 and the capture of the French frigate Volontaire, 46 guns, he was invested with the rank of acting lieutenant. In September 1806 he passed to the Penelope, 36 guns, and in 1811-13 to the Boyd, 98 guns, and the Ville de Paris, 110 guns, flag-ships in the Channel Fleet of Sir Harry Burrard Neale, under whom he latterly discharged the duties of signal-lieutenant. In September 1814 he was appointed to the Duncan, 74 guns, as first-lieutenant, and in January 1815 to the acting command of the Racoon sloop-of-war. He was confirmed in his present rank of commander in January 1815. He has not since been in active service, and retired on half-pay in 1832.

In August 1816 Captain Mangles, in company with Captain the Hon. C. L. Irby, left England with the intention of making a tour on the Continent. They were led to extend their travels through several parts of the Levant, which had then been little visited by modern travellers. In May 1817 they joined company at Phisæ with Mr. Beechey and Mr. Belzoni, and proceeded with them up the Nile. They joined with Belzoni in clearing away the sand from the entrance to the great temple of Abousambul, a laborious task, which occupied twenty days. Having returned to Cairo, they started in October 1817 for Syria, and in May 1818 commenced their journey to Petra and the Dead Sea. They returned to England at the end of 1820. Soon afterwards they were induced, as a convenient mode of satisfying the inquiries of numerous friends, to make a selection from the letters which they had addressed during their absence to their relatives in England. They printed a limited edition for private circulation only. The book became well-known as the 'Travels of Irby and Mangles,' and copies of it being much in request, they made a gift of the copyright to Mr. Murray, the publisher, who printed it in the popular series of the 'Colonial and Home Library,' with the title of 'Travels in Egypt and Nubia, Syria, and the Holy Land, including a Journey round the Dead Sea and through the Country east of the Jordan, by the Hon. Charles Leonard Irby and James Mangles, Commanders in the Royal Navy,' 16mo, London, 1844. The book is written in the form of a journal, simply and unostentatiously, but is very interesting and trustworthy, though it has been in some degree superseded by the investigations of more recent travellers.

MANI, as he is called by the Persians and Arabians, or MANES, or MANICHEUS, according to the Greek and Roman writers, from whom the heretical Christian sect of the MANICHEANS derived their name. The particulars of the life and death of this individual are variously reported by the Greek and oriental writers, but it appears from all accounts that he was a native of Persia, or at least brought up in that country; that he was well acquainted with the doctrines of the Magi; that he attempted to amalgamate the Persian religion with Christianity; and that, after meeting with considerable success, he was eventually put to death by Varanes I., king of Persia (A.D. 271-274). It is difficult to determine the exact time at which the doctrines of Mani were first promulgated in the Roman empire, but they do not appear to have been known before the end of the 3rd century or the beginning of the 4th.

The Manichæans believed, like the Magi, in two eternal principles, from which all things proceed, namely, light and darkness, which are respectively subject to the dominion of two beings, one the god of good and the other the god of evil. They also believed that the first parents of the human race were created by the god of darkness with corrupt and mortal bodies, but that their souls formed part of that eternal light which was subject to the god of light. They maintained that it was the great object of the government of the god of light to deliver the captive souls of men from their corporeal prisons; and that with this view he created two sublime beings, Christ and the Holy Ghost; and sent Christ into the world, clothed with the shadowy form of a human body, and not with the real substance, to teach mortals how to deliver the rational soul from the corrupt body, and to overcome the power of malignant matter. Referring to the promise of Christ shortly before his crucifixion, which is recorded by John (xvi. 7-18), that he would send to his disciples the Comforter,

"who would lead them into all truth," the Manichæans maintained that this promise was fulfilled in the person of Mani, who was sent by the god of light to declare to all men the doctrine of salvation, without concealing any of its truths under the veil of metaphor, or under any other covering. Mani also taught that those souls which obeyed the laws delivered by Christ, as explained by himself the Comforter, and struggled against the lusts and appetites of a corrupt nature, would, on their death, be delivered from their sinful bodies, and, after being purified by the sun and moon, would ascend to the regions of light; but that those souls which neglected to struggle against their corrupt natures would pass after death into the bodies of animals or other beings, until they had expiated their guilt. Their belief in the evil of matter led them to deny the doctrine of the resurrection. Mani rejected the authority of the Old Testament, which he said was the word of the god of darkness, whom the Jews had worshipped in the place of the god of light. He asserted that the books of the New Testament had been grossly interpolated, and that they were not all written by the persons whose names they bear. The doctrines of the sect were contained in four works, said to have been written by Mani himself, which were entitled respectively 'Mysteries,' 'Chapters,' 'Gospel,' and 'Treasury;' but we know little or nothing of their contents.

Bower, in the second volume of his 'History of the Popes,' has attempted to prove that the Manichæans were addicted to inamoral practices; but this opinion has been ably controverted by Beauobre and Lardner, who have shown that they were, on the contrary, exceedingly rigorous and austere in their mode of life.

The disciples of Mani were divided into two classes, one of which was called the 'Elect' and the other 'Hearers.' The former were bound to abstain from animal food, wine, and all sensual enjoyments; the latter were considered as imperfect and feeble Christians, and were not obliged to submit to such a severe mode of life. The ecclesiastical constitution of the Manichæans consisted of twelve apostles and a president, who represented Christ; of seventy-two bishops, who also represented the seventy-two disciples of Christ; and of presbyters and deacons, as in the Catholic Church.

The Manichæans never appear to have been very numerous, but they were spread over almost all parts of the Christian world. Numerous treatises were written against them, the most important of which were by Eusebius of Cæsarea, Eusebius of Emesa, Serapion of Thumia, Athanasius of Alexandria, George and Apollinarius of Laodicea, and Titus of Bostra. Much valuable information concerning this sect may be found in the writings of Augustine, who was for nine years a zealous supporter of the Manichæan doctrines.

The *Paulicians* are generally considered to be a branch of the Manichæan sect, and are supposed to have appeared first in the 7th century in Armenia, and to have derived their name from Paul, a zealous preacher of the doctrines of Mani.

In the 6th century the Manichæan doctrines are said to have spread very widely in Persia. They continued to have supporters, under their new name of Paulicianism, till a very late period in ecclesiastical history. About the middle of the 8th century the Emperor Constantine, surnamed Copronymus, transplanted from Armenia a great number of Paulicians to Thrace, where they continued to exist even after the capture of Constantinople by the Turks. In the 11th and 12th centuries the doctrines of the Paulicians were introduced into Italy and France, and met with considerable success.

MANILIUS, MARCUS or CAIUS (whose name is sometimes written Mallius or Manlius), a Latin poet, who wrote a work on astronomy, called 'Astronomicon,' in five books. We possess no particulars respecting his life, but the opinion of Bentley seems the most probable, that he was born in Asia, and lived in the time of Augustus Cæsar. Some writers suppose Manilius to be the same person as the Manilius or Manlius of Antioch, the astrologer, mentioned by Pliny (H. N., xxxv. 17), and others the same as Manlius the mathematician, also mentioned by Pliny (xxxvi. 15, a. 6); but the only reason for these opinions consists in the similarity of the names. The 'Astronomicon' does not appear to be complete. The five books which are extant treat principally of the fixed stars; but the poet promises in many parts of his work to give an account of the planets. The 'Astronomicon' contains several passages which are not unworthy to be compared with some of the best writings of the Augustan age; but the subject gave the author little opportunity for the exercise of his poetical powers. It appears from many parts of the work that Manilius was a staunch adherent of the Stoic philosophy. A manuscript of the 'Astronomicon' was first discovered by Poggio in 1416, and it was first printed at Nürnberg, 1472 or 1473. The best edition is that by Bentley, Lond., 1739. It has been translated into English verse by Creech, Lond., 1700.

MANIN, DANIELE, a distinguished Italian politician and patriot, was born at Venice in 1804, the son of Pietro Manin, a respectable advocate. His grandfather, Lodovico Manin, bore the same name as the last doge of Venice, whose weak behaviour at the time of the extinction of the ancient republic by Bonaparte (1797) had attached a certain discredit to the name. Young Manin, who from the first showed great abilities, was bred up to his father's profession of the law, and graduated as Doctor of Laws at the University of Padua at a very early age. He married in 1825, and shortly afterwards com-

menced practice as a lawyer at Mestre, a small town near Venice. Here he led a quiet domestic life, employing his leisure in historical and legal studies, and occasionally in writings of a kindred character. From the first however he shared fervently in the general discontent of his countrymen with Austrian rule, and the general aspiration after restored liberty and independence for Venice. Though not affiliated to any of the revolutionary societies then existing in Italy, he often discussed with several intimate friends—especially Alexandre Zanetti, Leopold Cicognara, Giovanni Minotto, and Francesco degli Antoni—the wrongs of his native country, and the possibility of remedying them by insurrection or other means. Once or twice—as during the time of the excitement caused by the affair of the brothers Bandiera in 1844—these secret communings were on the point of bursting out into open action; but, on the whole, it was felt by the friends that no movement was practicable, and Manin continued in the ordinary exercise of his profession, varying it by occasional contributions on economical topics to journals. As a speaker, he was distinguished for a logical, direct, positive and incisive manner, different from the ordinary eloquence of his countrymen. As on several important public trials he acted a vigorous part on the liberal side, he came into collision with the Austrian government; and in the early part of 1848 he was imprisoned. But this year was to witness a change in his fortunes, and in those of Italy. On the 18th of March the spirit of insurrection with which the whole peninsula was charged broke forth in Milan; the news of the expulsion of the Austrians from Milan acted immediately on Venice, and on the 28th of March the Austrian commander of the city, Count Zichy, was obliged to surrender, and the republic was declared. It was at this time that Manin stepped forth as a man born to lead. The progress of events was for a time complex—the fate of the Venetians being involved in that of the other Italians. "What we preferred," Manin has since said, "was to be an independent republic, in confederation with the other Italian states; but what we would have accepted was, to become a portion of one great kingdom comprising all Italy."

The war of Charles-Albert, the king of Piedmont, against the Austrians in the name of Italy, as a whole seemed for awhile to give likelihood to the latter expectation. The Venetians, willing to show their trust in Charles-Albert, agreed to the fusion of their little republic with Lombardy and Piedmont, so as to form a united independent kingdom of Northern Italy. But the battle of Custozza having ended that dream and restored Lombardy to the Austrian dominion, the Venetians again fell back upon their own resources and prepared for a separate defence. The republican standard of St. Mark was again hoisted; a triumvirate was appointed to carry on the executive government, Manin being the chief of the three; and the military command was intrusted to the Neapolitan general Papé, who had thrown himself into Venice two months before, rather than obey the order that he should return to Naples. Though the Austrians kept up a blockade against Venice, it was not till March 1849, when the second attempt of Charles-Albert was brought to an end by the defeat of Novara, and when the Austrians were thus free to reconquer all that still remained to be reconquered of their lost territories in Italy, that the Venetians endured the full agony of the struggle. By that time the patriotic movement had been completely crushed in every part of Italy besides, with the exception of Rome. The two republics of Rome and Venice were the sole remains of the insurrectionary work of the previous year; and against the one of these the French were mustering their power in conjunction with the Austrians and Neapolitans, while the other was assailed by the Austrians alone. Both republics behaved bravely. What Mazzini was to Rome, Manin was to Venice. From March 1849 he was invested with all the powers of the dictatorship. The defence of Venice conducted by him is one of the most gallant and obstinate in recent history. It was on the 3rd of July that the French entered Rome; but Venice did not surrender till the 24th of August, after it had suffered a dreadful bombardment. With the fall of Venice the re-subjugation of Italy was complete. The terms of the surrender were such that Manin was able to go safely into exile. He has since resided chiefly in Paris, supporting himself honourably, respected by all Europe, and waiting for a new opportunity for the revival of liberty in his native land. With Mazzini, he still adheres to the idea of the unification of Italy (accompanied by the expulsion of the Austrians and the secularisation of the Papacy), as essential to the cause of freedom and Italian development; but he differs considerably from Mazzini in his ideas as to the practical means of such a unification. [See SUPPLEMENT.]

MANLIUS, the name of one of the most illustrious patrician *gentes* of ancient Rome. Those most worthy of notice are—

1. MARCUS MANLIUS CAPITOLINUS, who was consul B.C. 390 (Liv., v. 31), and was the means of preserving the capitol when it was nearly taken by the Gauls (Liv., v. 47), from which he obtained the surname of Capitolinus. He afterwards became a warm supporter of the popular party against his own order, and particularly distinguished himself by the liberality with which he assisted those who were in debt. He publicly sold one of his most valuable estates, and declared that as long as he had a single pound he would not allow any Roman to be carried into bondage for debt. In consequence of his opposition to the patrician order he was accused of aiming at the kingly power.

The circumstances attending his trial and death are involved in much obscurity. It would appear that he was accused before the centuries and was acquitted; and that afterwards, seeing that the patrician party were determined on his destruction, he seized upon the capitol, and prepared to defend it by arms. In consequence of this Camillus, his personal enemy, was appointed dictator, and the curies (that is, the patrician assembly) condemned him to death. According to Livy, who implies that Manlius did not take up arms, he was thrown down from the Tarpeian rock by the tribunes; but Niebuhr supposes, from a fragment of Dion (xxxi.) compared with the narrative of Zonaras (vii. 24), that he was treacherously pushed down from the rock by a slave, who had been hired for that purpose by the patrician party. ('Roman History,' vol. ii., pp. 610, 611, Engl. transl.; Livy, vi. 11, 14, 20.) The house which had belonged to Manlius was raised; and the Manlian gens resolved that none of its patrician members should again bear the name of Marcus. Manlius was put to death B.C. 381.

2. **TITUS MANLIUS CAPITOLINUS TORQUATUS**, son of L. Manlius, surnamed Imperiosus, who was dictator B.C. 361. When his father Lucius was accused by the tribune Pomponius on account of his cruelty towards the soldiers under his command, and also for keeping his son Titus among his slaves in the country, Titus is said to have obtained admittance to the house of Pomponius shortly before the trial, and to have compelled him, under fear of death, to swear that he would drop the prosecution against his father. This instance of filial affection is said to have operated so strongly in his favour, that he was appointed in the same year (B.C. 359) one of the military tribunes. (Liv., vii. 4, 5; Cicero, 'De Off.' iii. 31.) In the following year Manlius distinguished himself by slaying in single combat a Gaul of gigantic size on the banks of the Anio. In consequence of his taking a chain (torques) from the dead body of his enemy, he received his surname of Torquatus. (Liv., vii. 10.) Manlius filled the office of dictator twice, and in both instances before he had been appointed consul: once, in order to conduct the war against the Carites, B.C. 351; and the second time in order to preside at the Comitia for the election of consuls, B.C. 346. (Liv., vii. 19-26.) Manlius was consul at least three times. (Cic., 'De Off.' iii. 31.) In his third consulship he defeated the Latins, who had formed a powerful confederacy against the Romans. In the same campaign he put his own son to death for having engaged in single combat with one of the enemy, contrary to his orders. (Liv., viii. 5-12.)

3. **TITUS MANLIUS TORQUATUS** was consul B.C. 235, and obtained a triumph on account of his conquests in Sardinia. (Vell., ii. 38; Eutrop., iii. 3.) In his second consulship, B.C. 224, he conquered the Gauls. (Polyb., ii. 31.) He opposed the ransom of the prisoners, who had been taken at the battle of Cannæ. (Liv., xxii. 60.) In B.C. 215 he defeated the Carthaginians in Sardinia (Liv., xxiii. 84, 40, 41); and in 212 was an unsuccessful candidate for the office of Pontifex Maximus. (Liv., xxv. 5.) In 211 he was again elected consul, but declined the honour on account of the weakness of his eyes. (Liv., xxvi. 22.) In 208 he was appointed dictator in order to hold the Comitia. (Liv., xxvii. 33.) The temple of Janus was closed during the first consulship of Manlius. (Liv., l. 19; Vell., ii. 88.)

4. **CNEIUS MANLIUS VULSO** was consul B.C. 189, and appointed to the command of the war against the Gauls in Galatia, whom he entirely subdued. An account of this war is given by Livy (xxviii. 12-17) and Polybius (xxii. 16-22). After remaining in Asia the following year as pro-consul, he led his army home through Thrace, where he was attacked by the inhabitants in a narrow defile and plundered of part of his booty. He obtained a triumph, B.C. 186, though not without some difficulty. (Liv., xxxix. 6.)

MANNYNG, ROBERT, is more usually called Robert de Brunne. He owes this name to his having been a Gilbertine canon in the monastery of Brunne or Bourne in Lincolnshire. He lived in the reigns of Edward I. and his successor, and was the writer of one of the earliest of the Metrical Chronicles whose language can be called English. His work however is merely a translation from the French. It is in two parts: the first, translated from the 'Brut d'Angleterre' and 'Roman le Rou' of Wace and Gaimar, begins with Æneas and ends with Cadwallader; the second, from Cadwallader to Edward I., is translated from the Chronicle of Peter Langtoft. [LANGTOFT, PETER.] Robert's version was published by Hearne in 1725. The measure of it is octosyllabic in the first part, and Alexandrine in the second. Its poetical merit is very small; but it is interesting as an early monument of the language, and valuable for its information, both historical and literary. Robert made in English rhymes a translation, which has never been printed, of Saint Bonaventura's treatise 'De Coena et Passione Domini.' He translated also, freely, into octosyllabic verse, the 'Manuel Peche,' or 'Manual of Sins,' which used to be attributed to Bishop Grossthead on insufficient grounds. Of this unprinted translation specimens are given in Warton's work and elsewhere. Hearne has supposed, with little reason, that Robert de Brunne was the author of the old English metrical romance called 'Rycharde Cœur-de-Lyon.'

MANSARD, the name of two French architects of great celebrity in the 17th century.

FRANÇOIS MANSARD the elder, whose father, Absalon, is said to have been architect or builder to the king, was born at Paris in 1598. At the age of twenty-two he began to distinguish himself by his restora-

tion of the Hôtel Toulouse; and a short time afterwards he was commissioned to execute the portal of the church of the Feuillans, in the Rue St. Honoré. The reputation he acquired by these works soon procured him abundant employment, and obtained for him ample opportunities for displaying his talents. Among the numerous châteaux erected after his designs may be mentioned Berni near Paris, Balera, Bierancourt, Choisy, and that of Maisons, which last was built for the president De Longueil, and is generally considered his best work of that class. Among his churches the most noted is that of the Val de Grace at Paris, the dome of which was once generally extolled as a fine piece of architecture, although now considered a grotesque composition, remarkable for nothing so much as its impure and meagre taste. The façade of the church of the Minimes in the Place Royale is also by him, and has been admired as exhibiting the solution of a knotty problem, the metopes being perfect squares throughout! Such was the puerile and pedantic trifling that formerly engaged the attention of architects and connoisseurs, and for the sake of which they overlooked matters of infinitely greater importance in architectural taste and design. François died in 1666. This architect is said to have been the inventor of the curb roof, called, after him, a Mansard, which consists of two planes on each side, a steeper one below and a flatter one above. It has however little beauty of form to recommend it, having very much the look of being broken or doubled.

JULES HARDOUIN MANSARD was the nephew of the preceding, being the son of a painter who had married the sister of François. Jules, who assumed his maternal family name on becoming heir to his uncle, was born in 1645. He was brought up by François to his own profession, in which he became much the more celebrated of the two. Most assuredly he had ample field allowed him for the display of his talents, since, had he been employed on no other work, he was called to execute one which for lavish prodigality has hardly its parallel in any age or country. It becomes therefore quite as much a satire as a eulogium on his 'genius' to say, that on that occasion, and with unlimited resources, he produced nothing better than Versailles—a huge pile of building, which Sir Christopher Wren happily described as composed of "heaps of littleness." It would not be difficult to select from his other works numerous instances of exceedingly bad taste, of puerile caprices, and downright solecisms; their magnitude and the costliness of their decorations however give to his works an imposing air, though the effect thus produced is hardly to be ascribed to the architect himself. After Versailles, the work which has chiefly contributed to his reputation is the dome of the Invalides at Paris, which, although as splendid as gilding can make it, is externally greatly inferior to that of our St. Paul's in harmony and majesty of design and proportions. The plan of the interior of the edifice presents far more that deserves commendation, the whole being skilfully arranged for perspective effect. Both the Place Louis XIV. and that called Des Victoires at Paris were built after his designs, but have little at all remarkable, except it be that the one is an octagon and the other an oval in plan. He was enabled to amass a vast fortune. He died suddenly at Marly in 1703, and was buried in the church of St. Paul, at Paris, where a monument by Coysevox was erected to him.

MANSFIELD, WILLIAM MURRAY, EARL OF, lord-chief-justice of the king's bench, was born at Perth on the 2nd of March 1704, O.S. He was the fourth son of Andrew Viscount Stormont. When three years old he was removed to London, and in 1719 he was admitted a king's scholar at Westminster school. On the 18th of June 1723 he was entered at Christ Church, Oxford, where, as before at Westminster, he distinguished himself by his classical attainments. After taking his degree of M.A. he left the university in 1730, and after travelling some time abroad he was called to the bar in Michaelmas term 1731. In early life he appears to have associated a good deal with the "men of wit about town."

It has been said of him, as of other eminent lawyers, that he had been heard to say that he never knew the difference between a total want of employment and an income of 3000*l.* a-year. But in 1732, the year after his being called to the bar, it appears that he was engaged in an important appeal case; and in the two following years he was frequently retained in similar cases before the House of Lords. (Holliday's 'Life,' p. 25.) The first cause in the common-law courts in which Mr. Murray distinguished himself was an action for criminal conversation brought by Theophilus Cibber against Mr. Sloper. A sudden attack of illness having prevented his leader from appearing in court, the duty of conducting the defence devolved upon him. The result brought him an influx of business which at once raised his income from a few hundreds to thousands. In 1743 he was appointed solicitor-general, and obtained a seat in the House of Commons, where his eloquence and legal knowledge soon rendered him very powerful. In the House, Murray and Pitt (Lord Chatham) were opposed to each other as the best speakers of their respective parties. Pitt's attacks on Murray seem to have occasionally exceeded the limits prescribed by modern parliamentary regulations, and Murray had not the nerve to return or to parry his fierce invectives. In 1754 Mr. Murray was made attorney-general, and in 1756 he received the appointment of chief-justice of the king's bench, and was immediately created a peer, by the title of Baron Mansfield, of Mansfield

in the county of Nottingham. On his elevation to the seat of chief-justice, Lord Mansfield, contrary to the general usage, became a member of the cabinet.

Few lawyers have been more tempted than Lord Mansfield to quit their profession for politics. On several occasions (such as his power as a speaker and such was the opinion entertained of his abilities by his party) high political office, with the prospect of higher, of indeed the highest, was pressed upon his acceptance. But he was firm in refusing all offers of the kind and in adhering to his profession. Thus when the duchy of Lancaster and a pension of 2000*l.*, with the reversion of a valuable post for his nephew, Lord Stormont, were offered to him, and subsequently the amount of the proposed pension was raised to 6000*l.*, he was firm in his refusal. "He knew," says Walpole, "that it was safer to expound laws than to be exposed to them; and he said peremptorily at last, that if he was not to be chief-justice, neither would he any longer be attorney-general." Shortly after Lord Mansfield's promotion to the bench, on the dismissal of Pitt, and the resignation of Legge, the chancellor of the exchequer, the seals of the latter office were *pro tempore* placed in the hands of Lord Mansfield, and he was intrusted by the king with full power to negotiate on the subject of a new administration with Mr. Pitt and the Duke of Newcastle. The same reasons which made him refuse political office seem to have induced him to decline the custody of the great seal when it was, upon more than one occasion, offered to him. He preferred the purely judicial office of chief-justice of the king's bench, where he was safe from political storms and the vicissitudes which they produce. Yet in that office, though safe from political, he was not safe from popular storms. His political leanings were not towards the popular side; and even his conduct as a judge, though now, when at a distance from him and his time we can survey it with calmness, it may appear deserving of a very small portion of the reprehension heaped on it by such writers as Junius, was at the time not free from the appearance of some bias against popular rights.

In the cases of the trials of the publishers of Junius's letter to the king, Lord Mansfield incurred much popular odium by laying down the doctrine that the fact, not the law, was what the jury had to consider. In the trial of Woodfall, Lord Mansfield, in his summing up, directed the jury, "that the printing and sense of the paper were alone what the jury had to consider of." (*State Trials*, vol. xx., p. 900). In the case of Wilkes, which occurred in the same year, Lord Mansfield remained firm to his former opinion, and in allusion to the odium which he had incurred in consequence, thus expressed himself: "I honour the king and respect the people; but many things, acquired by the favour of either, are, in my account, not worth ambition. I wish popularity, but it is that popularity which follows, not that which is run after. It is that popularity which, sooner or later, never fails to do justice to the pursuit of noble ends by noble means."

In the famous riots of 1780, Lord Mansfield's house in Bloomsbury-square was attacked and set fire to by the populace. The walls were all that were left of it. His library of books and manuscripts, his private papers, pictures, furniture, and other valuables were all consumed. Though the treasury, in pursuance of a vote of the House of Commons, applied for the particulars and amount of his loss, with a view to compensation, his lordship declined returning any account of his loss, lest, he said in his letter to the Treasury, "it might seem a claim or expectation of being indemnified." After having presided for upwards of thirty-two years in the court of king's bench, he retired from his office in 1788. He died on the 20th of March 1793, in his eighty-ninth year. He left no issue. The earldom of Mansfield, which was granted to him in 1776, descended to his nephew, Viscount Stormont.

Lord Mansfield's judicial character stands high. His acute and powerful intellect enabled him to take a clear and comprehensive view of every case. The depth of his legal learning has been questioned; probably not without reason. And this want of depth, assuming it to have existed, may account for his sometimes making law instead of expounding it—a thing sometimes unavoidable in a judge; and though extremely difficult to do well, easier to do ill or indifferently than to unravel and set forth in luminous order a large and confused mass of law already existing on a given subject: which suggests the reflection, that though that judge who is the profoundest lawyer will be the most competent to make law, at least to know when it is necessary to make it, yet those judges who are the least profound lawyers, and consequently the least able to say when law needs to be made, will be the most likely to evade the difficulty of elucidating the old law by making new. This is matter of every-day experience to lawyers. Lord Mansfield's judicial legislation has been most successful in some branches of commercial law. In the law of real property he was less successful. For example, his decision in the case of *Perrin v. Blake*, which involved an alteration in the old established rules of law, particularly as regarded what is called the rule in Shelley's case, was reversed in the Exchequer Chamber. (Fearn's *'Contingent Remainders,'* p. 158; and Dougl., *'Rep.,'* 329 or 343 of third edition, in note.)

In reviewing the character of Lord Mansfield, his principles of toleration in matters of religion, which he maintained both in parliament and on the bench, ought not to be forgotten.

(*Life of Lord Mansfield*, by Henry Roscoe, Esq., in Dr. Lardner's *Cabinet Cyclopædia*.)

MANTEGNA, ANDREA, was born at Padua, in 1431. His parents were persons in humble life. It does not appear under what circumstances or at what age he became a pupil of Francesco Squaricone, who was so struck with his talents that he adopted him as his son. On Andrea marrying a daughter of Jacopo Bellini, Squaricone's competitor, the latter was offended, and censured his pupil as much as he had before praised him; but these censures, being in many instances well founded, only tended to his improvement, which was further promoted by the friendly advice of the brothers Gentile and Giòvanni Bellini.

His chief residence and his school were at Mantua, where he settled under the patronage of the Marquis Lodovico Gonzaga, but worked occasionally at other places, especially Rome. There are several of his oil-paintings in Mantua. His master-piece was the picture 'Della Vittoria,' which was in the Oratorio de' Padri di San Filippo. Few of this painter's works now remain, and most of them have been much injured. One of his greatest and most celebrated works, 'The Triumph of Julius Cæsar,' was part of the rich gallery of paintings that belonged to the Gonzaga family, which was purchased by King Charles I. for 80,000*l.* This, the greatest and most esteemed work of Mantegna, consisting of nine pictures, each 9 feet high and 9 feet wide, is now at Hampton Court. Unhappily it was coarsely painted over by Laguerre, in the time of William III. 'The Triumph of Scipio,' painted in black and white, and in admirable preservation, is in the possession of Sir George Vivyan. The Earl of Pembroke has a picture by Mantegna, representing 'Judith with the head of Holofernes.' In the National Gallery is a painting by Mantegna of 'The Virgin and Child enthroned; St. John the Baptist and the Magdalen;' and in the British Museum there is an admirable drawing in bistre touched with white, representing the dominion of the vices over the virtues, a counterpart to Mantegna's picture in the gallery of the Louvre (No. 1107), representing the vices expelled by the virtues. It is not probable that he painted many cabinet pictures, his time being so much occupied by large works and engraving; though not the inventor of this art, he was the first engraver of his time; the series of plates executed by his own hand exceeds fifty. Mantegna died at Mantua, September 13, 1506, at the age of seventy-four. He left two sons, Francesco Mantegna, who completed several of the works left unfinished by Andrea, and who was considered his father's best scholar, another also a painter, but who attained no celebrity.

MANTELL, GIDEON ALGERNON, a palæontologist and geologist of extensive and varied acquirements, was born at Lewes, in Sussex, about 1790. For several years he practised as a medical man at Lewes, in a district which he rendered classical by his researches into its geological structure. He was a memorable instance of a man of genius, constantly and diligently occupied in discharging the duties of a laborious profession—in which he acquired great provincial reputation, especially for the delicacy of his manipulation in surgical cases, and for the tenderness of his demeanour to his patients—nevertheless reaching great eminence as a man of science, and finding time to pursue his favourite studies with distinguished success. During his residence at Lewes he collected a vast number of interesting fossils, and formed a private museum, such as has rarely if ever been equalled. Here also he published his principal separate works, 'The Fossils of the South Downs,' and 'The Illustrations of the Geology of Sussex.' The former appeared in 1822, simultaneously with that of Cuvier and Brongniat upon 'The Geology of the Environs of Paris;' and many of the organic remains of the chalk were described in both works simultaneously, though independently. Whilst at Lewes also he called attention to the interest and beauty of the remains of fishes found in the chalk, and it was there he commenced the series of observations which placed him in a prominent position among British geologists. His attention was early directed to the phenomena exhibited by the assemblage of clays, sands, and subordinate limestones which immediately underlie the cretaceous system in the Weald district, happily designated by his friend Mr. P. J. Martin as the 'Wealden formation.' His location being exceedingly favourable for researches in that group of rocks, he became the original demonstrator of the fresh-water origin of the mass of Wealden beds, thus making a great step in British geology; and it is remarkable and instructive that this resulted from the direct application of the knowledge of existing causes and phenomena to the investigation of the past. Dr. Mantell's observation of the conditions under which existing fresh-water shells were imbedded in the alluvium of the valley of the Sussex Ouse, and even alternated with marine exuvies, suggested the probability of the occurrence of similar, but immensely more ancient, phenomena in the clays and sands of the Weald; and careful research fully confirmed his conjecture. His chief and very memorable palæontological discoveries are connected with the Wealden. But the particular circumstances under which researches in fossil osteology have been pursued in England for many years past render it difficult, with a due regard to brevity, to define accurately the character, and to delineate the extent, of Dr. Mantell's labours in that department of science. The following view of the subject is from the impartial pen of Mr. William Hopkins, F.R.S., and forms a part of an obituary notice contained in his 'Anniversary Address' from the chair of the Geological

Society, on the 18th of February 1853, on which the present article is founded.

Out of the Wealden, Mr. Hopkins states, Dr. Mantell "procured the most interesting of the relics of prodigious extinct reptiles, which owe to him their scientific appellations, and whose remains will long constitute some of the chief attractions of the great collection originally amassed by him, and now displayed in the galleries of the British Museum. Whether we regard his discovery and demonstration of the *Iguanodon* and its colossal allies in a geological point of view, as characterising distinctly an epoch in time, or, with respect to their zoological value, as filling up great gaps in the series of *Vertebrata*, and elucidating the organisation of a lost order of reptiles, at once highest in its class and most wonderful, we must, as geologists and naturalists, feel that a large debt of gratitude is due to the indefatigable and enthusiastic man out of whose labours this knowledge arose. In the group of Dinosaurian reptiles were some of the largest of terrestrial animals. In their organisation, whilst truly Reptilian, they approached [by a direct relation of analogy] the Mammalian type. Their characters were so peculiar, that of the value and distinctness of their order there can be no question. Their osteology has been elaborated with skill and care, and has worthily occupied the attention of the most eminent anatomists. They give a feature to the herpetology of the middle portion of the secondary epoch. Now, of the five marked genera constituting this group, as at present known, we owe the discovery and demonstration of four—viz., *Iguanodon*, *Hylaeosaurus*, *Pelorosaurus*, and *Regnosaurus*—to Dr. Mantell. Worthily then were the Wollaston Medal and Fund adjudged to our lamented colleague in 1835, for his long-continued labours in the comparative anatomy of fossils, especially for the discovery of two genera of fossil reptiles, *Iguanodon* and *Hylaeosaurus*. That he did not rest from his labours, after having received this honourable reward, the discovery of two additional genera mentioned above can testify. Nor did he cease from continually seeking to perfect his knowledge of the wonderful animals brought to light during his earlier career. Thus, whilst the announcement of the *Iguanodon* dates as far back as 1825, his account of the jaw of this reptile was given to the world fifteen years afterwards. His paper on *Pelorosaurus*, in the 'Philosophical Transactions,' was published in 1850."

Dr. Mantell was equally interested in all other branches of paleontology. One of his earliest papers, communicated to the Linnean Society, and published in its 'Transactions,' vol. xi, related to the bodies called by him and now well-known as *Ventriculites*, found in the chalk, and referred by him to *Aleyonia*. On fossil *Mollusca* and *Radiata* he wrote many valuable papers, especially those that concern the *Belemnites* and their allies. Mr. Henry Deane of Clapham, afterwards president of the Pharmaceutical Society, having detected the soft bodies of *Foraminifera* (*Rotalia*) in an extraordinary state of preservation in the chalk of Folkstone, and prepared illustrative specimens of them for the microscope, called Dr. Mantell's attention to them, who devoted much time to their investigation, and, uniting the observations made by Mr. Deane and himself with the results of some of his own previous researches, communicated a paper to the Royal Society on the general subject of the 'Fossil Remains of the soft parts of Foraminifera, discovered in the chalk and flint of the South-east of England,' which was inserted in the 'Philosophical Transactions' for 1846. Among his most recent labours was the account of the remarkable reptile from the Old Red-sandstone, named by him *Telerpeton Elginense*, an animal of singular interest, regarded, until very recently, as the most ancient unquestionable relic of its class. At the time he died he was occupied with a description of a very singular fish from the chalk, to which he intended to give the name of *Rynchonichthys*.

Dr. Mantell was elected a Fellow of the Royal Society in 1825, shortly after his discovery of the *Iguanodon*, and in 1849 he received from the Council the royal medal, as an acknowledgment of his paleontological researches. He was also enrolled as a Fellow of the Royal Society of Physicians, London, in recognition of his scientific eminence, he not having been originally connected with the College. In 1835 he removed from Lewes to Brighton, and four years later, after the purchase of his collection of fossils by the trustees of the British Museum for 5000*l.* to Clapham, near London. Some years having elapsed, he disposed of his medical practice at that place, and removed to Chester-square, London, where he continued to reside and practise for the remainder of his life. For many years he endured severe illness and excruciating pain, owing to a spinal disease, the result of an accident. But no torture could destroy his love for science, or his energetic pursuit of geological research. He died at his residence in Chester-square on the 10th of November 1852, aged sixty-two.

Dr. Mantell's scientific character has two distinct features, those of an original discoverer, and of a public teacher. His influence in science depended less perhaps upon the former, brilliant as it was, than upon the latter. As a popular expounder of geological facts he was unequalled; as a lecturer, within his own particular field, he had no rival; fluent, clear, eloquent, and elegantly discursive, he riveted the attention of his audience, and invariably left them imbued with a love for the science he had taught them. His popular writings, of which the 'Wonders of Geology' and the 'Medals of Creation' are among the more useful, had a wide circulation, and are held in high esteem by general readers. They have a considerable reputation also on the

Continent, and have been translated into German. The 'Medals of Creation' is almost the only book in the English language, in which a comprehensive survey of the fossil world, and a perspicuous and satisfactory outline of British paleontology, both adapted to the educated and general reader, can be met with. He was likewise the author of several interesting views of the geological structure and physical geography of Sussex and Surrey, or of portions of those counties, as well as of the adjacent county of Kent (into which his favourite Wealden also extends), which were inserted in topographical works, as introductory to the general history of the districts described. One of these forms a portion of the prefatory matter in the 'County History of Surrey,' by the late Edward Wedlake Brayley, F.S.A. In the 'Bibliographia Zoologica et Geologica' of Agassiz and Strickland, no fewer than sixty-seven works and memoirs of various degrees of importance and length, are enumerated as having proceeded from Dr. Mantell's pen; to these must be added some antiquarian papers, and several professional disquisitions.

MANUTUA'NO, the common name of a family of artists of Mantua, of the 16th century. The proper name appears to have been Ghisi, but few particulars regarding the lives of its members are known.

GIOVANNI BATTISTA, called Giovanni Mantuano, and also Bertano, was painter, sculptor, engraver, and architect, and author of a commentary on Vitruvius—'Gli oscuri e difficili Passi dell' Opera di Vitruvio,' fol., Mantua, 1558. He was the pupil of Giulio Romano, executed many designs, some engravings, and a few paintings; but his chief business was architecture, and he built the church of Santa Barbara at Mantua. It is not known what relationship he bore to the following artists. He was born about 1500, and was alive in 1568.

GIORGIO GHISI, called Giorgio Mantuano, was born at Mantua about 1524. He was painter and engraver, and died at Rome, about 1590. Bartsch describes seventy-one of his engravings, many of which are after the most celebrated works of the 16th century; they are well drawn and executed with great mastery, much in the style of Marcantonio. Among the most valuable are the Last Judgment, and the Prophets and Sibyls, by Michel Angelo, in the Sistine Chapel; and the Dispute on the Sacrament and the School of Athens, after the frescoes by Raffaele in the Vatican.

Bartsch describes 129 prints by ADAMO GHISI, called also Mantuano; and 46 by DIANA GHISI, called Mantuana. Those of the former are dated from 1566 to 1576, and those of Diana from 1575 to 1588. Diana was the daughter of Giovanni Battista Mantuano, and was married to Francesco da Volterra, architect. She was born about 1536, and was living in 1588.

(Gandellini, *Notizie Storiche degli Intagliatori*; Bartsch, *Peintre-Graveur*; Brulliot, *Dictionnaire des Monogrammes*, &c.)

MANUEL, FRANCISCO, one of the most eminent of the modern poets of Portugal, was born at Lisbon in 1734. His first study was music, but he afterwards devoted himself entirely to literature, and more especially to poetry, his talent for which obtained him many admirers, and also some enemies and persecutors. His enemies accused him not only of entertaining exceedingly heretical opinions, but of openly professing his contempt for the church, alleging against him his arguments in favour of toleration, his free remarks on the monks, and, not least of all, his translation of Molière's 'Tartuffe.' Being summoned to appear before the Inquisition, instead of obeying the mandate of the Holy Office, he attacked and disarmed the agent sent to apprehend him, and saved himself by immediate flight to Paris in 1788; in which city he resided till February 25, 1819, when he died at the age of eighty-four.

Though a zealous cultivator of the purest models of Portuguese literature and poetry, Manuel was a no less ardent admirer of the classics, whom he regarded rather as models to be invariably followed, than as studies upon which a sound poetical taste is to be formed; and to this predilection for the poets of antiquity is to be ascribed his dislike to rhyme. Nevertheless his merits and excellences are undeniable; and it has been said of him that no Portuguese poet or writer since the time of Camoens did so much for the language, in which respect his services were more valuable than those of a whole academy. He excelled in lyric and satiric poetry, and among his productions of the former class his odes to D'Albuquerque and Washington are deservedly admired for their sublimity and grandeur. Many of his epistles, tales, and fables are also stamped by merit, though of a different kind. The services which he further performed for Portuguese literature were very considerable, for he produced admirable versions of Wieland's 'Oberon,' Silius Italicus, Châteaubriand's 'Martyrs,' and La Fontaine's 'Fables.' Like his original compositions, these translations are distinguished by purity of style, carried occasionally perhaps rather too far, as his horror of Gallicisms and new-coined expressions frequently led him to adopt obsolete words, thus producing an appearance of pedantry and affectation.

MANUEL, NICLAUS, or NICOLAS, sometimes called DEUTSCH, who claims notice not only as an artist, but as a poet and author, and one who took an active part in the Reformation in Switzerland, was born at Bern in 1484. His real name is conjectured by his biographer, Dr. Grütneisen, to have been Alleman, but as he was illegitimate, it was, for family reasons, changed anagrammatically into that of Manuel. It is further conjectured that he was brought up by his maternal grandfather, Thüring Frickart. Having made choice of painting as a

profession, he studied the art at Colmar, under the successors of the celebrated Martin Schön, until the fame of Titian attracted him to Venice, where about 1511 he became one of his pupils: he is the Emanuello Tedesco of Ridolfi and other Italian writers. He is said to have assisted Holbein, in 1515, in his 'Dance of Death;' but this is very improbable, as he was himself employed at that time in painting the same subject in the cloister of the Dominican convent at Bern. It was executed in fresco or distemper. The picture consisted of forty-six subjects, forty-one of which were the actual 'Todtentanz;' it has been long since destroyed, but the compositions are preserved in prints and copies: the wall on which it was painted was pulled down in 1660. Manuel was an active reformer, and many of these designs are reflections upon the abuses of the Roman church. He also ornamented his own house with a large fresco, representing Solomon worshipping idols. But of these and several other of his works nothing now remains, except some small water-colour copies preserved in the library at Basel. However, either from his pencil not bringing him sufficient for the maintenance of his family, or his political ardour, he was induced to engage himself in military and public affairs. He served, as quartermaster or commissary, among the Swiss allies who assisted Francis I. in his expedition against Milan, 1522, and was present both at the storming of Novara and the battle of Bicocca. In the following year he was chosen landvoigt of Erlach; and from the year 1526 distinguished himself by his zeal in the cause of the Reformation. From this period he was entirely devoted to that cause, and to his various public employments. He died in 1531, when only forty-six years of age.

As a writer he began to distinguish himself in 1509, by various popular poems and songs in the Swiss dialect, full of humour and sharp satire. His 'Fastnachtspiele,' or 'Dramatic Moralities and Mysteries,' which he began to compose about 1522, are marked by the same qualities, in which his polemical pieces in support of the Reformation appear not to have been at all deficient.

(Dr. Grüneisen, *Nicolas Manuel, Leben und Werke eines Malers, Dichters, Kriegers, Staatsmannes, und Reformators*, Stuttgart and Tübingen, 1837; Nagler, *Neues Allgemeines Künstler-Lexicon*.)

MANUZIO, ALDO, born in 1447, at Bassano in the Papal State, studied at Rome and at Ferrara. He became intimate with Pico, count of Mirandola, and with Alberto Pio, lord of Carpi, with whose assistance he established a printing-press at Venice. The art of printing was first introduced into Italy from Germany by two Benedictine monks, called Sweinheim and Pannartz, who printed the works of Lactantius in the monastery of Subiaco in 1465. This was the first book printed in Italy. In 1469 two other Germans from Speyer established printing-presses at Venice, and soon after the art spread rapidly through Italy. The first Greek book was printed at Milan, and the first Hebrew types were used at Soncino near Cremona. Nicholas Johnson, a Frenchman, established a printing-press at Venice in 1471, which was distinguished for the elegance of its types. But Aldo Manuzio surpassed all other printers of his time in the correctness of his books. Being a man of learning as well as a printer, and having an extraordinary zeal for his profession, he procured the most correct manuscripts from distant countries, and he established an academy in his house, with the view of obtaining assistance in the superintendence of his publications. Bembo and Navagero were among the members of that society. The first publications of Aldo appeared about 1490: the first with a date in 1494. In this year he published the poem of 'Hero and Leander' in Greek and Latin, and shortly after the Grammar of Lascaris, and that of Gaza, with Theophrastus, and the works of Aristotle. He invented a new sort of type, which was light and resembled writing, called by the Italians 'corvivi,' and known to other nations by the name of 'Italic.' In this type he printed the Latin classics. A list of the Aldine editions was published at Padua in 1790: 'Serie delle edizioni Aldine per ordine alfabetico e cronologico;' and a still more complete catalogue has been since published at Paris by Renouard: 'Annales de l'Imprimerie des Aldes, ou Histoire des trois Manuces et de leurs éditions,' 2 vols. 12mo, 1803; a second edition of which, in 3 vols., was published in 1825, and a third, much improved, in 1 vol. 8vo, Paris, 1834. It is said that the Greek books of Aldus are less correct than his Latin and Italian prints: but it must be recollected that his Greek books are often printed from a single manuscript, and that an imperfect one; a circumstance however that renders some of his Greek books very valuable at present, as being tolerably faithful transcripts of manuscripts either now lost or not always accessible. These editions, especially when upon large paper, have often sold in modern times for considerable sums.

Aldo complains in several of his prefaces of the difficulties which he experienced, and the intense labour which he had to undergo in his profession, to which he devoted his whole life. He died at Venice in 1515, with the well-merited reputation of being not only an accurate printer, but a good scholar. He was the author of a Latin and Greek Grammar, a Greek and Latin Dictionary (the first of its kind), and several other works. His son Paolo Manuzio succeeded him in the direction of his printing establishment. Paolo was a man of learning, an author, and a critic. His principal works are: 1, 'Antiquitatum Romanarum liber de Legibus,' fol., 1569; 2, 'De Comitibus Romanorum;' 3, 'De Senatu Romano;' 4, 'De Civitate

Romana;' besides notes and commentaries on Cicero's Epistles and Orations.

* MANZONI, ALESSANDRO, was born March the 8th, 1754, at Milan. His father, who was a count, and possessed a moderate property, died while Manzoni was young. His mother was a daughter of Beccaria, the author of the well-known treatise 'On Crimes and Punishments.' Manzoni received a college-education first at Milan and afterwards at Pavia. In 1803 he went to Paris with his mother, and during his residence there became acquainted with several of the leading literary men, and especially formed an intimate friendship with M. Fauriel, to whom he afterwards dedicated his tragedy of 'Il Conte di Carmagnola.' He first attracted attention by a poem in blank verse on the death of Carlo Imbonati ('In Morte di Carlo Imbonati,' Paris, 1806), a relative, who died in Paris, and left the whole of his property to Manzoni's mother. Manzoni returned to Italy in 1807, and in 1808 married Enrichetta Luigia Blondel, the daughter of a banker of Geneva. In 1809 he published 'Urania, Poemetta.' During his residence in Paris Manzoni had imbibed to some extent the delictical opinions which were then prevalent in the French metropolis. These notions however he renounced after his marriage, and became a devout Roman Catholic, as did also his wife, who had previously belonged to the Calvinistic protestant church. He made known the change which had taken place in his religious opinions by the publication in 1810 of his 'Inni Sacri,' a series of lyrical poems on the Nativity, the Passion, the Resurrection, the Pentecost, and the Virgin Mary. In 1820 he published his tragedy of 'Il Conte di Carmagnola.' In the construction of this tragedy he rejected the rule of French tragedy which limited the action to one day and one place; and defended the opposite system which he had adopted in a long 'Lettre de M. Manzoni à M. C—, sur l'Unité de Temps et de Lieu.' In this letter, written in French, the arguments are presented with great skill and force. In 1823 he published his tragedy of 'Adelchi.' The 'Carmagnola' has a chorus at the end of the second act; the 'Adelchi' has two of these lyrical compositions, one at the end of the third act, and another in the middle of the fourth. Both of the tragedies are accompanied by a series of interesting historical notices ('Notizie Storiche'), relating to the events and characters of the respective periods. After the death of Napoleon, May 5, 1821, Manzoni published an ode on the subject entitled 'Il Cinque Maggio.'

The work by which Manzoni has obtained a reputation throughout Europe is his historical novel, 'I Promessi Sposi,' 3 vols., Milan, 1827, which has been translated into English under the titles of 'The Betrothed' and 'The Betrothed Lover.' He has not since produced any other work of fiction. In 1834 he published 'Osservazioni sulla Morale Cattolica,' in reply to the remarks of Sismondi in the 127th chapter of his 'Histoire des Républiques Italiennes du Moyen Age.' This work has been translated into English under the title of 'A Vindication of Catholic Morality, or a Refutation of the Charges brought against it by Sismondi in his History of the Italian Republics of the Middle Ages,' 12mo, London, 1836. In 1842 Manzoni published the 'Storia della Colonna Infame,' which is an historical treatise having reference to that portion of the 'Promessi Sposi,' which described the plague that occurred in Milan in 1630. Among the circumstances of that event was a popular belief in the propagation of the disease by persons who were supposed to have anointed the walls of the houses with a poison fatal to those who touched it. Many persons accused of being 'untori' (anointers), were subjected to torture in order to procure confessions and accusations; and being tried, were found guilty, and executed with circumstances of appalling cruelty. The house of a barber of the name of Mora, the supposed preparer of the poison, was pulled down, and a column erected on the site, which remained standing near the Via Ticinese till 1778, and was called the Colonna Infame, or Column of Infamy, whence the name given by Manzoni to his treatise. Manzoni's first wife died in 1833; he afterwards married again, and has continued to live in retirement with his family at his villa of Brusano, near Milan.

Manzoni's poetical works, including his two tragedies, though they contain many passages of great beauty, are not of the very highest order; but 'I Promessi Sposi,' for skilful construction and interest of narrative, vividness of description, and discrimination and exhibition of character, is entitled to take rank beside the best of the historical novels of Sir Walter Scott.

MAPES, WALTER, or MAP, as he appears to have himself spelt his name, one of the most eminent writers of the reign of Henry II., was a native of the Welsh marches, where he was born, probably in Herefordshire, towards the middle of the 12th century. He studied at the University of Paris, where he appears to have been soon after 1160. On his return to England he was introduced to the court, and became a great favourite of the king, Henry II., who, according to Mapes's friend, Giraldus Cambrensis, esteemed him alike for his learning and his courtly manners. Henry sent him on a mission to the court of Louis VII. of France, and afterwards to attend a council called by Pope Alexander III., at which Mapes was directed to reply to the deputies sent by the Waldenses. Henry also made him a canon of the cathedral churches of St. Paul's and Salisbury, precentor of Lincoln, and eventually archdeacon of Oxford, besides giving him the living of Westbury in Gloucestershire and other ecclesiastical prefer-

ments. He appears to have accompanied the king in most of his progresses; and he acted in the western parts of England as a judge itinerant. He was made archdeacon of Oxford in 1196, after which there is no further mention of him. The date of his death is unknown, but it probably occurred very early in the 13th century.

Mapes is commonly known as the writer of certain satirical rhyming or Leonine Latin poems, and especially that which Warton calls "the celebrated drinking ode of this genial archdeacon," which begins, "Meum est propositum in taberna mori." Hence, says Warton, "he has been very happily styled the Anacreon of the 11th [12th] century." This drinking song however forms only part of a longer poem, where the stanzas are differently arranged; and Mr. Wright, who has collected for publication by the Camden Society all the poems attributed to Mapes, expresses very strong doubts whether he wrote that or any other of them. But this seems to be carrying sceptical criticism to an extreme, though it is remarkable that such of them as are known to have been in circulation during Mapes's life appear to have gone under the name of Goliath or Goliadus (a generic term for a loose and reckless liver); and so far was Mapes's name from being then associated with them, that, as Mr. Wright observes, "Giraldus speaks against them and their supposed author, Goliath, with great harshness in a chapter of the same book [*Speculum Ecclesie*], in which he dwells with so much warmth on his friend Mapes's praise." However, it is certain that these verses were at a very early period associated with the name of Mapes, and that only recently has any doubt been thrown upon his being the author of several of them. They have, as already stated, been collected and printed—both those which are usually regarded as his, and those which there really seem no grounds for ascribing to him—for the Camden Society, under the title of 'The Latin Poems commonly attributed to Walter Mapes, edited by Thomas Wright, F.S.A., &c., 4to, Lond., 1841.

Mapes was likewise a diligent writer of prose, both in the learned Latin and the courtly Anglo-Norman languages. His great prose work is entitled 'De Nugis Curialium,' and consists of a series of dissertations against the corruptions of courts and monasteries, and the general depravity of manners, conveyed in historic sketches and traditions of the English court from William II. to Henry II.—monastic stories, legends, &c.—accounts of heretics and heresies—and tirades against monks, especially of the Cistercian order; together with curious and interesting notices of Welsh manners, fairy legends, &c.: the whole of this strange combination being divided into five sections termed 'distinctiones,' a form of division adopted by Giraldus and some other writers of that period. Mapes's Latin style is impure, but his writings show much knowledge of the world, and contain much curious matter. The 'Nugis Curialium' has also been printed by the Camden Society—'G. Mapes de Nugis Curialium, Distinctiones Quinque. Edited from the unique manuscript in the Bodleian Library at Oxford, by T. Wright,' 4to, 1850.

To his Anglo-Norman writings we owe a large portion of the existing body of the romances of the Round Table. The 'Roman de Lancelot du Lac,' the 'Roman des Diverses Quêtes du St. Graal,' and 'La Mort d'Artus,' are expressly claimed as the work of Mapes in the last paragraph of the 'Mort d'Artus;' but the 'Quêtes du St. Graal,' Mapes asserts, he merely translated from a Latin original, which he says was drawn up by order of King Arthur himself, and deposited in the library of Salisbury Cathedral. (See further, Warton, 'Hist. of Eng. Poetry,' vol. i., ed. with notes, 1840; Craik, 'Sketches of the Hist. of Eng. Lit.,' vol. i.; Wright, 'Biog. Brit. Lit., Anglo-Norman Period,' and Introductions to the Camden Society's volumes noticed above.)

MARAT, JEAN PAUL, was born near Neuchâtel in 1744. He studied medicine at Paris; but, although not deficient in intelligence and quickness, he wanted the application and perseverance requisite for the regular study of his profession, and he became an empiric. At the first symptoms of the revolution in 1789, he showed himself a furious demagogue, addressing himself to the passions of the Paris populace, and preaching open insurrection and massacre. He was one of the members of the club of the Cordeliers, founded by Danton in 1790. He then became editor of a journal entitled 'L'Ami du Peuple,' which was hawked about the streets, and became a favourite with the lower orders. In this periodical he urged the poor to rise against the rich, the private soldiers against their officers, and the nation at large against the king. In 1792 he became a member of the first committee of public safety, and as such sent circulars all over France to recommend the massacre of the so-called aristocrats. He said in his paper that France would never be happy unless 270,000 heads were struck off by the guillotine; and he actually published long lists of individuals whom he denounced as proper objects of public vengeance: yet this man was returned by the department of Paris to the National Convention.

In the convention, Marat was the declared enemy of the Girondins: he attacked them in April 1793, but Robespierre, who was more cautious, checked him then: things were not yet ripe for their proscription. Marat was even impeached, and underwent a mock trial before his friends of the revolutionary tribunal, but was acquitted, and re-entered the Convention in triumph. He saw the downfall of the Girondins, but did not long survive them. On the 13th of July 1793, while taking a bath, a young woman from Normandy, named

Charlotte Corday, was introduced to him, under the pretext of having some pressing information to communicate. She showed him a list of pretended aristocrats in her own district, and while Marat was reading it she stabbed him to the heart, boasting that she had delivered France of a sanguinary monster. She was guillotined, and died with the greatest composure. [CORDAY D'ARMANS.]

Marat was proclaimed by the Jacobins, as a martyr of liberty, and his body was interred with great honour in the Pantheon, the former church of St. Génévieve, from which it was removed after the end of the reign of terror. Marat has been called a madman, but there was method in his madness; he was one of those depraved men whom revolutionary convulsions throw up to the surface of society.

MARATTI, CARLO, the last eminent painter of the Roman school, was born at Camurano, in the March of Ancona, May 15, 1625. From his childhood he manifested a great fondness for drawing and painting. In his eleventh year he went to Rome, and became the favourite pupil of Andrea Sacchi, with whom he remained till he was nineteen years of age. By studying the works of Raffaello, the Caracci, and Guido Reni, he formed a style peculiar to himself, and acquired during his lifetime the reputation of being one of the first painters in Europe, though his talents were certainly not of the highest order. He was particularly celebrated for the lovely, modest, and yet dignified air of his Madonnas, which procured him the name of Carlo del Madonne. He painted for Louis XIV. his celebrated picture of 'Daphne.' Pope Clement IX., whose portrait he painted, gave him a pension, and conferred on him an order of knighthood. He was patronised by six successive popes; and the churches and palaces of Rome, which are filled with his works, are proofs of the esteem in which he was held. He was employed also in restoring the frescoes of Raffaello in the Vatican, and of Annibale Caracci in the Farnese Palace. He also etched several beautiful plates. Of his pupils, the best known are F. Jorani and Chiari. He likewise promoted the art of engraving, and the famous engraver Jacob Frey was his scholar. In private life he was highly esteemed for his modesty and obliging disposition. He died at Rome, December 15, 1713.

MARBECK, JOHN, who, as composer of the solemn and now venerable notes set to the 'Proces' and Responses, which are still in use, with some alterations, in all our cathedrals, is entitled to our notice, was organist of Windsor during the reigns of Henry VIII. and his successor. A zeal for religious reformation led him to join a society in furtherance of that object, among the members whereof were a priest, a singing-man of St. George's Chapel, and a tradesman of the town. Their papers were seized, and in the handwriting of Marbeck were found notes on the Bible, together with a Concordance, in English. He and his three colleagues were found guilty of heresy, and condemned to the stake. The others were executed according to their sentence; but Marbeck, on account of his great musical talents, and being rather favoured by Gardiner, bishop of Winchester, was pardoned, and lived to witness the triumph of his principles, and to publish his work, which appeared under the title of 'The Boke of Common Praier, noted.' The colophon is "Imprinted by Richard Grafton, printer to the kinges majestie, 1550, cum privilegio ad imprimendum solum." In the same year appeared also his Concordance; and in 1574, 'The Lives of Holy Saints, Prophets, Patriarchs, and others;' and subsequently his other books connected with religious history and controversy. He died about 1585.

MARCELLINUS AMMIANUS. [AMMIANUS MARCELLINUS.]

MARCELLINUS was bishop of Rome in the reign of the emperor Diocletian. He has been represented by some as having, through fear during the persecution raised under that emperor, offered incense to the heathen deities, but this is contested by others. He died A.D. 304.

MARCELLO, BENEDETTO, a patrician of Venice, son of Agostino Marcello, a senator, was born in 1686. His elder brother, Alessandro, who was famed for his knowledge in natural philosophy and mathematics, as well as for his musical acquirements, had weekly music-parties at his house, to which probably the early predilection of Benedetto may be attributed. Among the masters to whom the care of his education was assigned are mentioned Gasparini and Lotti, under whom he studied composition, but we do not find that he produced anything particularly worthy of notice till 1716, in which year a serenata from his pen was performed at Vienna, when the birth of the first son of the emperor Charles VI. was there celebrated with much ceremony and splendour.

His great work, and that to which is to be ascribed the celebrity of his name throughout Europe, was published in 8 vols. folio, in the years 1724 and 1726, under the title of 'Estro Poetico-armonico, Parafraasi sopra i 50 primi Salmi, Poesia di G. A. Giustiniani, musica di B. Marcello, patrizi Veneti.' The learned M. Suard, whose reputation as a musical critic once stood high, seems to approve the rather strong term with which this title commences; for, says he, nothing equals the enthusiasm that reigns in all these compositions; it transfers to music the energy of Oriental thought, and converts the composer at once into a Pindar and a Michael Angelo. Whichever may have been the degree of enthusiasm possessed by Marcello—and doubtless it was great—there is certainly too much of it in this opinion. Graceful and appropriate melody, supported by harmony of the purest kind, is his true characteristic. He occasionally, though not often, is grand, but this grandeur springs out of simple sources

and does not count learned combinations and complicated parts among its elements. In his style is to be traced sound musical knowledge, guided by good sense and polished by good taste.

Mr. Avison, in his well known 'Essay on Musical Expression,' carries his admiration of Marcello's Psalms to great lengths, and leaves us to infer that he considers them at least on a level with the works of the Italian's great contemporary, Handel. Time has shown the extravagance of this opinion, and assigned to the Venetian composer his true rank, which undoubtedly is high, though far from being of the loftiest kind. Avison however evinced the sincerity of his admiration by issuing proposals for publishing an edition of the 'Salmi' set to English words; but the execution of this design devolved on Mr. Garth, organist of Durham, who very skilfully adapted to the music our own prose translation of the Psalms, and published the work (which is now to be found in most musical libraries) in eight handsome folio volumes. Marcello composed many other works besides his Psalms, but few, if any of them, have survived. He did not confine his attention to music, but was an active magistrate, and during many years one of the Council of Forty. He died July 24, 1739.

MARCELLUS, EMPIRICUS, was born at Bordeaux, and was *magister officiorum* in the reign of Theodosius the Great. The only work of his which has come down to us is entitled 'De Medicamentis empiricis, physicis et rationalibus,' published at Basel, 1537, Venice, 1547; and with the 'Medici Principes,' Paris, 1567. Though Marcellus does not appear to have belonged to the medical profession, he gives us much curious information respecting the manner in which medicine was studied at that time in Gaul.

MARCELLUS, MARCUS CLAUDIUS, born of a Roman consular family, after passing through the offices of *ædile* and *questor*, was made consul B.C. 224. The Transpadane Gauls having declared war against Rome, Marcellus marched against them, defeated them near Acerræ on the Addua, killed their king Viridomarus, and carried off his arms, the "spolia opima," which were exhibited in his triumph. At the beginning of the second Punic war, Marcellus was sent to Sicily as prætor to administer the Roman part of the island, and had also the task of keeping the Syracusans firm to their alliance with Rome. After the battle of Cannæ he was recalled to Italy, to oppose Hannibal. He took the command of the relics of the Roman forces in Apulia, kept Hannibal in check, and defended Nola. In the year 214 B.C., being again consul, he took Casilinum by surprise. He was next sent to Sicily, where Syracuse had declared against Rome. [HIRONYMUS.] After a siege of nearly three years, the town was taken in the year B.C. 212, and Marcellus returned to Rome with the rich spoils. Archimedes lost his life on the occasion of this taking of Syracuse. [ARCHIMEDES.] Marcellus did not obtain the triumph, but only the ovation, as the war in Sicily was not entirely terminated.

In the year B.C. 210 he was again chosen consul, and had the direction of the war against Hannibal in Apulia, when he took the town of Salapia, and fought several partial engagements with the Carthaginians without any definite result. In the following year he continued in command of the army, and fought a battle against Hannibal near Cannusium, in which the Romans were defeated and ran away. On the following day Marcellus renewed the fight and defeated the Carthaginians, upon which Hannibal withdrew to the mountains of the Bruttii. In the next year, B.C. 208, Marcellus was elected consul, for the fifth time, with T. Quintus Crispinus. He continued to carry on the war against Hannibal, when, being encamped near Venusia, he rashly ventured out, fell into an ambuscade of advanced posts, and was killed. Hannibal caused his body to be buried with honour. (Livy, xxvii. 2, 14, 29.) He was one of the most distinguished Roman commanders during the second Punic war, and had the honourable reputation of a disinterested man.

MARCELLUS, ULPNIUS, a Roman jurist, who lived under Antoninus Pius and his successors. He was employed by Pius as one of his legal advisers (Capitolinus, 'Anton. Pius,' 12), and also apparently by Aurelius, the successor of Pius ('Dig.' 28, tit. 4, s. 3), for Marcellus speaks of the proceedings in a case before Aurelius, A.D. 166, in which the emperor delivered judgment. Marcellus ('Dig.' 26, tit. 2, s. 19), as quoted by Ulpianus, cites an oratio of the Divi Fratres, which proves that he survived Aurelius, if the word Divi was used by him, and is not introduced by Ulpianus. It is conjectured that this is the Ulpian Marcellus who commanded in Britain during the reign of Commodus, the successor of Aurelius, and by his military success excited the jealousy of the emperor. (Dion Cassius, lxxii. 8.) But it is doubtful if this Ulpian Marcellus is the jurist. (See the note of Reimarus on Dion Cassius.)

The writings of Marcellus mentioned in the Florentine Index are thirty-one books of Digesta, six books on the Leges Julia et Papis, and two books of Responsa. There are 159 excerpts from Marcellus in the Digest; and other works of his are cited besides those just enumerated. Marcellus is quoted by Marcianus, Ulpianus, and Paulus frequently, and by Modestinus.

MARCELLUS I. succeeded Marcellinus as bishop of Rome, but we know little of him, except that he is said to have been strict in enforcing the discipline of the church. He died A.D. 310.

MARCELLUS II. was elected after the death of Pope Julius III. in 1555, but died in less than a month after his election. He was succeeded by Paul IV.

MARCIA'NUS, born in Thrace of obscure parents towards the end of the 4th century, entered the army, rose gradually by his merit to high rank, and was made a senator by Theodosius II. When Theodosius died (A.D. 450), his sister Pulcheria, then fifty-two years old, offered her hand to Marcianus, who was near sixty, because she thought him capable of bearing the crown with dignity and advantage to the state. Marcianus married her, and was proclaimed emperor. His reign, which lasted little more than six years, was peaceful, and his administration was equitable and firm. He refused to pay to Attila the tribute to which Theodosius had submitted. In the year 455 Marcianus acknowledged Avitus as Emperor of the West. Marcianus died in 457; his wife Pulcheria had died before him. He was succeeded by Leo I.

MARCIA'NUS ÆLIUS, a Roman jurist, who was writing after the time of Septimius Severus, for he calls him Divus ('Dig.' 50, tit. 4, s. 7). He also survived Caracalla, the successor of Severus, for he names him Divus ('Cod.' 9, tit. 8, s. 8). He probably wrote chiefly under the reigns of Septimius and his son Caracalla. The works of Marcianus which are mentioned in the Florentine Index are sixteen books of Institutiones, four books entitled Regularia, two books on Appellationes, two books on Publica Judicia, a single book on Delatores, a single book on the Hypothecaria (formula), and a single book Ad Senatusconsultum Turpilianum. Marcianus is cited by Ulpianus and Paulus ('Cod.' 7, tit. 7.) There are 275 excerpts from Marcianus in the Digest.

MARCUS GRÆCUS. Of this writer, and his 'Liber Ignium,' nothing is known but one old mention and a quotation. A certain Græcus is mentioned (about A.D. 800) by the Arabic physician whose name is Latinised into Mesua. John Mesua's medical works were printed at Venice, 1581, folio. There is a surmise by Fabricius and Dutens, that this same Græcus is mentioned by Galen. His name first appears, as far as we can find, in Dr. Jebb's edition of Roger Bacon. In speaking (preface, sheet C, leaf 1) of Bacon's distinct reference to some sort of detonating powder, Jebb thinks he may have drawn his account from the 'Liber Ignium' of a certain Marcus Græcus, of which work he (Jebb) had seen a manuscript in the possession of Dr. Richard Mead. Dutens, author of the 'Origine des Découvertes attribuées aux Modernes,' procured the account from Dr. Jebb, and ascertained that there was a manuscript in the Royal Library at Paris: but the work has never been printed. [BAOON, ROGERS.] As the passage in question is not easily met with entire, and certainly describes gunpowder and its consequences, in the form of a rocket, we shall transcribe it, seeing that the early existence of some such thing as gunpowder is clearly indicated, not merely by the passage itself, but by Bacon's reference to it or a similar account:—

"Secundus modus ignis volatilis hoc modo conficitur: lib. i sulphuris vivi; lib. ii carbonis salicis; salis petrosi vi libras, que tris subtilissimè terantur in lapide marmoreo. Postea pulvis ad libitum in tunica reponatur volatili, vel tonitrum faciente. Nota quod tunica ad volandum debet esse gracilis et longa, et prædicto pulvere optimè conculcato repleta. Tunica vel tonitrum faciens debet esse brevis, grossa, et prædicto pulvere semiplena, et ab utraque parte filo fortissimo bene ligata. Nota quod in qualibet tunica primum foramen faciendum est, ut tenta imposita accendatur, que tenta in extrimitatibus fit gracilis; in medio vero lata, et prædicto pulvere repleta. Nota quod ad volandum tunica plicaturas ad libitum habere potest, tonitrum vero faciens quam plurimas plicaturas. Nota quod duplex poterit facere tonitrum ac duplex volatile instrumentum, vel tunicam subtiliter in tunica includendo."

MARENZIO, LUCA, the most voluminous, and, in the opinion of many, the best of all the composers of madrigals, was born at Coucaglia in Breecia, about the middle of the 16th century. His parents were poor, but his fine voice recommended him to the protection of the principal ecclesiastic of the place, who had him instructed in music by Giovanni Contini, the author, we are told, of many sacred compositions. His first appointment was as 'maestro di Capella' to the cardinal Luigi d'Este, and at Rome, says Adami, he was beloved and caressed by many great personages, and among the number by the king of Poland, on whose invitation he paid a visit to the dominions of that monarch. Peacham, in his 'Complete Gentleman,' tells us that he was "in displeasure with the pope, for overmuch familiarity with a kinswoman of his holiness," which was the cause of his quitting Italy for a time. He states other particulars relative to this, which are extraordinary at least, but now not worth investigating. Marenzio returned however to the papal city, and was admitted into the pope's chapel, but in what capacity does not appear; Peacham says as organist; Dr. Burney denies this, assigning as the reason of his disbelief, that in the papal chapel there is no organ. The former, who certainly was acquainted with Marenzio, describes him as a "little black man," and mentions the first, second, and third parts of his 'Thyrsis,' as "songs the Muses themselves might not have been ashamed to compose." He died at Rome in 1599.

In relation to his style of composition the Italians described him as 'impro dolce cigno' (the sweetest swan), and the praise thus poetically expressed was perfectly just. Indeed as respects tenderness of air and gracefulness of harmony he has had few rivals. In vigour of imagination he has superiors, among whom our own best English madrigalists may be named without incurring the charge of national partiality. As

he was one of the earliest composers of eminence, his works have been open to all, and he has been more or less imitated by many writers of vocal music in parts. Handel and Purcell, as Dr. Burney remarks, did not disdain to become his debtor.

MARGARET, daughter of Waldemar III., king of Denmark, married in 1363 Haquin, king of Norway, on the death of Waldemar. In 1375 Margaret's son Olaus, then a minor, succeeded to the crown of Denmark under the guardianship of his mother. His father Haquin dying, Margaret was acknowledged queen of Norway. Olaus died in 1387, and the Danes also acknowledged Margaret as their queen. She turned her arms against Albert, king of Sweden, who was not popular with his subjects, defeated him, and made him prisoner, and was then acknowledged queen of Sweden. After seven years' confinement, she released Albert, on condition of his formally renouncing the crown of Sweden. In 1396 the estates of the three kingdoms assembled at Calmar, where it was agreed that in future they should all be ruled by one and the same sovereign. This act was called the 'Calmar Union.' On this occasion Margaret designated her nephew Erick as her successor. She died October 28, 1412, being fifty-nine years of age.

Margaret had many great qualities; but her political conduct, especially in her transactions with Sweden, was marked by duplicity and violence. To the Danes however she proved a good queen. She loved pomp and splendour, was brave and resolute, and had rather the qualities of the stronger sex than those of her own. [ERICK XIII. of Sweden.]

MARGARET OF ANJOU. [HENRY VI.]

MARGARET OF RICHMOND. [HENRY VII.]

MARGARITONE D'AREZZO, a celebrated old Italian painter, sculptor, and architect, was born at Arezzo, in 1236, and being an older painter than Cimabue he was little influenced by the innovations of that famous artist. Margaritone was a painter of the Greek or Byzantine school, and of great reputation in his day. He executed many works in Arezzo, both in tempera and in fresco; in the latter style he painted the whole interior of the old church of San Clemente, which, with other buildings, was destroyed by the Duke Cosmo de' Medici in 1547, to make room for improvement in the fortifications of Arezzo. Most of Margaritone's works have now perished; but one, which, according to Vasari, Margaritone considered one of his masterpieces, namely, 'San Francesco,' painted for a convent in Sargiano, still exists, and is engraved in Lastris' 'Etruria Pittrice,' l. 7. Vasari speaks highly of a picture on canvass, illustrating the lives of the Virgin and John the Baptist, in small figures, and in which, says Vasari, Margaritone much surpassed his larger works; but this picture has also perished. There is still an old painted wooden crucifix by Margaritone in the church of Santa Croce at Florence, where it is placed by the side of a similar work by Cimabue. Margaritone's fame was very great in his time, but it was almost wholly eclipsed by the reputation of Cimabue and Giotto. He had a peculiar way of stretching and priming his canvasses; they were primed with plaster mixed with size or glue made of strips of parchment, and were stretched and fastened with the same glue upon a pannel.

In sculpture, says Vasari, Margaritone was more successful than in painting. There is still by him, in the cathedral of Arezzo, a reclining marble statue of Gregory X. over the tomb of that pope, which was also constructed by Margaritone; in the upper part of the tomb was also Gregory's painted portrait, but this has been defaced by time: this monument, according to Vasari, is Margaritone's masterpiece. As an architect, Margaritone conducted the building of the cathedral of Arezzo, some time after the death of Jacopo Lapo, but according to the design of that architect, from about 1277 until 1289, when a war broke out between Arezzo and Florence. He died at Arezzo in 1313.

The National Gallery has one painting by him (No. 564), 'The Virgin and Child with Scenes from the Lives of the Saints.'

MARIA THERESA, archduchess of Austria, queen of Hungary and Bohemia, and empress of Germany, born in 1717, was the eldest daughter of Charles VI. of Austria, emperor of Germany. [CHARLES VI.] In 1724 Charles by his will, known by the name of the Pragmatic Sanction, regulated the order of succession in the family of Austria, declaring that, in default of male issue, his eldest daughter should be heiress of all the Austrian dominions, and her children after her. The Pragmatic Sanction was guaranteed by the diet of the empire, and by all the German princes individually, and also by several other powers of Europe, but not by the Bourbons.

In 1736 Maria Theresa married Francis of Lorraine, who, by the peace of Vienna of the preceding year, had been recognised as the future grand-duke of Tuscany, after the death of Gian Gastone, the last offspring of the house of Medici. Gian Gastone died in July 1737, and Tuscany became subject to Francis, who in January 1739 repaired to Florence with his consort. Upon the death of Charles VI., in 1740, the king of Prussia, the elector of Bavaria, the elector of Saxony, France, Spain, and the king of Sardinia, agreed to dismember the Austrian monarchy, to parts of which each of those powers laid claim. Maria Theresa however, with a spirit and decision remarkable for her age, lost no time in repairing to Vienna and taking possession of Austria, Bohemia, and her other German states; she then proceeded to Presburg, took the oaths to the constitution of Hungary, and was solemnly proclaimed queen of that kingdom in 1741. Frederic of Prussia offered the young queen his friendship on the condition of her

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surrendering Silesia to him, but she resolutely refused, and Frederic invaded that province. The elector of Bavaria on his part, assisted by French auxiliaries, invaded Austria and Bohemia, and pushed his troops to the gates of Vienna. Maria Theresa, being obliged to quit her capital, repaired to Presburg. Convoking the Hungarian diet, she appeared in the midst of that assembly with her infant son Joseph in her arms. She told the magnates, prelates, and deputies, that "being assailed by enemies on every side, forsaken by her friends, and finding even her own relatives hostile to her, she had no hopes except in their loyalty, and that she had come to place under their protection the daughter and the son of their kings." This heart-stirring appeal was answered by a burst of chivalric enthusiasm. The Hungarian nobles, drawing their swords, unanimously cried out, "Moriatur pro Rege nostro Maria Theresa," and the whole military force of Hungary was soon in arms to defend their queen. Her troops under General Kevenhuller and Prince Charles of Lorraine, her brother-in-law, fought gallantly, and drove the French and Bavarians out of the hereditary states. In the meantime Charles Albert, elector of Bavaria, was elected emperor of Germany, by the diet assembled at Frankfurt, by the name of Charles VII.

Frederic of Prussia soon made peace with Maria Theresa, who was obliged to surrender Silesia to him. She also made not only a peace but a treaty of alliance with the King of Sardinia against the French and Spaniards, who were kept in check on the side of Italy. In 1748 the French were entirely driven out of Bohemia. In 1744 Frederic again declared war against Maria Theresa, and invaded Bohemia; but the elector of Saxony, who had made his peace with her, sent the queen reinforcements, which obliged the Prussians to evacuate the country. In 1745 Charles VII. died, and Francis, Maria Theresa's husband, was elected emperor. In 1746 the Austrian and Piedmontese troops obtained great advantages in Italy; they gained the battle of Piaccenza against the French and Spaniards, and occupied Genoa, which however they afterwards lost through a popular insurrection. In 1747 the war continued to rage in Italy and Flanders, with various success. In 1748 the peace of Aix-la-Chapelle terminated the war called "the war of the Austrian succession," and Maria Theresa was left in peaceful possession of all her hereditary dominions, except Silesia, which the King of Prussia kept.

In 1756 began the Seven Years' War, between France, Austria, and Russia on one side, and Frederic of Prussia on the other. [FREDERIC II.] It ended in 1763, leaving both Austria and Prussia with the same boundaries as before. In 1765 Maria Theresa lost her husband, for whom she continued to wear mourning till her death, and her son Joseph was elected emperor. [JOSEPH II.] She however retained in her hands the administration of her dominions, and devoted all her cares to promote their prosperity and to the improvement of the people under her sway.

The only important act of Maria Theresa's political life with which she can be reproached is her participation in the first partition of Poland. The plan however did not originate with her, and she for some time refused to accede to the treaty of partition drawn up by Prussia and Russia in 1772, until she was plainly told that Russia and Prussia would effect the dismemberment of Poland without her consent, and that by refusing to accede to it she would only endanger her own dominions. Prince Kaunitz and her own son Joseph II. urged her to join the two other powers; she was told that Galicia and other parts of Poland were ancient dependencies of the crown of Hungary, and at last she gave her assent.

The improvements which Maria Theresa made in her dominions are many and important. In 1776 she abolished the torture in her hereditary states, and in the kingdoms of Hungary and Bohemia. In 1777 she abolished the rural and personal services which the peasants of Bohemia owed to their feudal superiors, and commuted them for a sum of money. Literary piracy was forbidden under severe penalties. Between the years 1774-78 she occupied herself with the establishment of a general system of popular education in her dominions. She divided the schools into three classes: 1, 'normal schools,' one in each province, to serve as a model for all the other schools in the province; 2, 'principal schools,' in the large towns; 3, 'communal schools,' in the small towns and villages. A central commission of studies was also appointed to superintend the whole, which received annual reports, and examined candidates for the masterships.

Maria Theresa was a sincere Roman Catholic, but not a blind devotee of the court of Rome, and she knew how to discriminate between the temporal and spiritual jurisdictions. In her instructions to the Junta, or Board of Public Economy, dated June 1768, she states the principle that "everything which is not of divine institution is subject to the supreme legislative authority of the state." Agreeably to this principle she made several important reforms in the temporalities of the clergy: she suppressed the pensions charged at Rome upon benefices; she forbade the alienation of landed property in favour of ecclesiastical bodies; she ordered all the property of the clergy to be registered; she placed the convents under the jurisdiction of the respective bishops, and in temporal matters under that of the civil magistrate. She put a check to the arbitrary power of the Inquisition, which still existed in her Italian dominions: she took out of its hands the censorship of books and gave it to a commission of

civil magistrates appointed for the purpose. In Tuscany, which was administered by a council of regency in the name of her second son Leopold, she ordered that lay assessors should be joined to the inquisitors in all suits for heresy. She also took away the *sbirri*, or armed force, which was before under the orders of the inquisitors. The Inquisition of Lombardy and Tuscany was finally abolished under the reign of her sons Joseph and Leopold.

Maria Theresa possessed the strong affection of her Belgian subjects, and it required all the subsequent rashness of Joseph II. to detach them from their loyalty to Austria. The Belgian capitalists eagerly supplied the loans which the court of Vienna was obliged to contract during the Seven Years' War.

In Lombardy the administration of Maria Theresa and of her minister Count Firmian was a period of returning happiness for that fine country, after the vicissitudes of the preceding wars and the previous long misrule of the Spanish governors. The empress ordered a new censimento, or valuation of estates, for the purpose of an equitable assessment of the land-tax; she caused the *bilancio camerale*, or a regular budget of the public revenue and expenditure, to be made; she abolished the custom of farming the various branches of the indirect duties to the highest bidder, made regulations to protect the peasants against the oppression of their feudal superiors, and established representative communal councils to superintend the local expenditure; she began, in short, and effected to a considerable extent, that great legislative and administrative reform which was completed under her successor Joseph II. Firmian encouraged men of learning, and protected them against the cabals of their enemies. Pietro Verri was made counsellor and president of the financial board; Beccaria was appointed professor of political philosophy; Carli was made president of the council of commerce; and the advice and suggestions of these men were listened to, appreciated, and followed. The naviglio, or navigable canal of Paderno, which joins the Adda to the Martesana, was executed under Maria Theresa. In 1749, soon after she obtained peaceful possession of Lombardy, the duchy of Milan contained 900,000 inhabitants; in 1770 the population had risen to 1,130,000. Maria Theresa will ever rank high among illustrious women, and among those sovereigns who have been the benefactors of mankind. She died at Vienna on the 29th of November 1780. With her ended the house of Austria Habsburg, and at the same time began the present dynasty of Austria Lorraine.

MARIANA, JUAN, was born at Talavera in 1586. He early showed great talents, which were developed under the eminent teachers of the University of Alcalá, such as Father Cyprian of Huerça and others. At the age of seventeen Mariana joined the Jesuits, who had already acquired a reputation which attracted to them the ablest students. He had to pass two probationary years at Simancas, under Saint Francis of Borja, the hereditary duke of Gandía, and favourite of Charles V., who had renounced the world to join the new order. After this probation Mariana returned to Alcalá to resume his studies. In 1588 he was appointed to a professorship by Laynez, the second general of his order, who framed the rules of the Jesuits, raised their aspirations, prepared them for the influence which they afterwards exercised, and opened their splendid college 'Il Gesù' at Rome.

In this college Mariana, at the age of twenty-four, taught scholastic philosophy and divinity. Among his pupils was the young Jesuit (afterwards cardinal) Bellarmín. Mariana was sent in 1585 to open a course of divinity in Sicily, and thence to Paris two years after on the same mission, in which he was still more successful. Seven years of unremitting application in an ungenial climate so greatly impaired Mariana's health, that he was permitted to retire to Toledo, near his birthplace. But his talents and moral worth were still put in requisition. He restored and edited the works of Saint Isidore, to which he added some valuable notes. When Leon de Castro questioned the orthodoxy of Arias Montano, for introducing Rabbinical readings and commentaries into the 'Plantina Regia,' or 'Philippina Polyglott,' a new edition of the 'Complutensis,' which Montano had undertaken at the command of Philip II., Mariana silenced the noisy polemic by his historical, ecclesiastical, and biblical lore, as well as by the fair and candid tone of his discussion.

In the meantime he proceeded during his leisure hours with the great work which he had long contemplated. He had observed that the sudden rise and ascendancy of Spain excited a general interest and curiosity abroad, while its origin and causes were either unknown or misunderstood. The Spanish historians, though numerous, were at that time little read, and some of them were hardly known. His 'History of Spain' first appeared in twenty books, under the title 'Historiæ de rebus Hispaniæ,' fol., Toletæ, 1592, libri xx. It was subsequently extended to thirty books, in which form it appeared in the complete edition of 1605, published at Mainz. This compact and lucid exhibition of an unbroken chronological narrative, from the origin of the Spanish nation to the death of Ferdinand the Catholic (a period of twenty-five centuries at least), embraces the history of all the Spanish kingdoms, which had hitherto been treated separately. A subject so extensive, expressed in classical Latin, met with universal favour and acceptance. A Spanish translation soon became necessary, and fortunately Mariana accomplished the task himself, and carried the work through four successive Spanish editions in his lifetime.

Mariana has been charged with credulity; but traditions held sacred

in times past, although rejected in the present age—prodigies which formed part of history, and which Mariana could not dismiss with the disdainful smile of modern criticism, are spots which will never obscure the brilliancy of his digressions on some of the most important events of the world, events which appear as great causes when so admirably interwoven with those peculiarly belonging to the history of Spain.

The manly feelings of the historian, his noble indignation against crimes, his bold exposure of the misdeeds of princes and their abettors, deserve still higher commendation. Yet he, as well as Ferreras and Masdeu more recently, has spared a gross instance of Queen Urraca's licentious conduct; but on the other hand, the defence of Queen Blanca's honour is highly creditable to Mariana. It is true also that Mariana did not always examine all the original authorities, as Ranko observes in the 'Kritik neuerer Geschichtschreiber;' but to institute an inquiry into every minor detail, to comprehend a wide field of inquiry, and yet to open new and to disdain all trodden paths, would have required the perusal of whole libraries, and a single life would not have been sufficient to complete the undertaking. And if others had been invited to join in the labour of the investigation, a motley compilation might have been the only result of so much research, which it is almost impossible ever to combine into one harmonious whole. Mariana's portraits of lords and favourites were found too original and faithful by the living; as in the case of the Condestable of Castile, Fernandez Velasco, and his worthy secretary Pedro Mantano. The secretary, after having been a panegyrist of the new historian, tried to serve his master by his attack on Mariana, entitled 'Advertencias á la Historia de Mariana.' He was discovered however, and roughly treated by Tamayo Vargas in 'La Defensa de Mariana.' Probably to this criticism may be traced many improvements in Mariana's second Spanish edition of his history, which appeared at Madrid, 1608. It is on this edition and the various readings selected from the editions of 1617 and 1623, that the edition of Valencia is based, which contains ample notes and illustrations, 9 vols. 8vo, 1783-96. This edition also closes, like the original, with the reign of Ferdinand the Catholic (1515-16). There has subsequently been published at Madrid—1, The continuation of Mariana, by Miñana, translated from the Latin, by Romero, fol., 1804; 2, A complete Mariana, continued down to the death of Charles III., 1788, by Sabau y Blanco, 20 vols. 4to, 1817-22; 3, Another by the same, brought down to the year 1808, 9 vols. 8vo, with portraits.

Mariana's little respect for potentates and great personages was denounced with greater asperity when his 'De Rege et Regis Institutione' appeared in 1599. By his attempt on the life of Henri IV., in 1594, Jean Chatelet, who had studied among the Jesuits, not only involved the whole body in the odium of his crime, but provoked a decree for their expulsion from France. Finally the assassination of Henri, in 1610, which was supposed to have been instigated by the Jesuits, excited such horror, that the parliament of Paris condemned the new tract of Mariana to the flames; and his treasonable doctrines, as they were called, continued during the whole of that age of loyalty and part of the following to furnish a common subject of animadversion and a chief ground of accusation against the Jesuits. The Jesuits have indeed occasionally supported the claims of the people against their rulers, but always with a view to the interests of their own body only. Mariana, on the contrary, discussed this subject on better and higher grounds. Mankind occupied his thoughts, and had a much stronger hold on his affections than the interests and plans of his order. By his defence of Arias Montano, already mentioned, he lost all chance of preferment, which however he was glad to exchange for learned leisure and the gratification of his love of historical research. Mariana published also, in 1599, his imperfect work, 'De Ponderibus et Mensuris,' a subject which his countrymen Lebrija or Nebrija, Diego Covarrubias, Pedro Ambrosio Morales, and Arias Montano, had treated before, and which Eisen Schmidt, Freret, Faucou, &c., have pursued much further since.

The profound erudition of Mariana is also displayed in his 'Tractatus Septem,' Cologne, 1609. The second of these treatises, 'De Editione Vulgata,' is an epitome of his report on the fierce controversy between Arias Montano and Leon de Castro. The fourth, 'De Mutatione Monetæ,' provoked the indignation of the Duke of Lerma and his partners in the system of general speculation and frauds which Mariana exposed. He foretold the calamities which threatened the Spanish nation; and his words, which had been disregarded, were remembered when the opportunity was gone. As a reward for proclaiming such unwelcome truths, at the age of seventy-three he suffered a whole year of judicial trickery, humiliations, and confinement in the convent of St. Francis at Madrid. In searching his papers another exposure was found, entitled 'Del Gobierno de la Compañia,' or on the defects of his order, in which he also pointed out the means of correcting them. Copies of this manuscript had multiplied so alarmingly, that the year after the author's death, the general of the Jesuits, Vitelleschi, issued a circular, dated Rome, July 29, 1624, enjoining the collection of such papers in order to be burnt. Still that measure did not prevent its being printed at Bordeaux in 1625, and reprinted elsewhere in several languages. This curious circular was found in the archives of the Jesuits of Valencia at the time of their sudden expulsion from the Spanish dominions in 1767.

After his persecution he made an epitome of the 'Bibliotheca' of Photius, translated some homilies, revised his 'History of Spain,' and published a supplement, or rather a summary, or concise annals of Spain from 1515 to 1612. At the age of eighty-three he published his 'Scholia' on the Old and New Testament, availing himself of the best Hebrew commentaries, and some valuable and very early manuscripts, which dated from the age of the ancient Gothic dominion in Spain. This work secured for him a place among the best commentators in the 'Histoire Critique du Vieux Testament' of the hypercritical Father Simon, who is usually unfavourable to Spaniards. Bayle, in his 'Dictionary,' supposes Mariana to be also author of a work 'De Republica Christiana,' but neither Alegambe nor Nicolas Antonio, both of them Spaniards, mentions it. Stevens, the English translator of Mariana's history, mistakes some particulars of the author's life, and very unaptly compares him with Raleigh. Mariana left manuscripts of at least twice the extent of all his publications. He died on the 6th of February 1623, in the eighty-seventh year of his age and the forty-ninth of his retirement to Toledo.

Besides the authorities quoted there may be added:—Mondejar, *Advertencias á Mariana*; *Juicio y Noticia de los Historiadores de España*; Andrade, *Vida de Mariana*; Acosta, *Vida de Mariana*; Andr. Schot., *Hispan. Illustrat.*; Baronius, *Annal. Ecclesiast.*; Bernard. Girald., *Pro Senatu Veneto*, quoted in Colomesius, *Hispania Orientalis*; René Rapin, *Réflexions sur l'Histoire*.

MARIE ANTOINETTE, born at Vienna November 2nd, 1755, was the daughter of Francis of Lorraine, emperor of Germany, and of Maria Theresa of Austria. In May 1770 she married Louis, the dauphin, grandson of Louis XV., who in 1774 became king of France, under the name of Louis XVI. She was handsome, lively, and thoughtless, but kind-hearted and with good intentions. She disliked the etiquette and reserve of the court, but she affected, rather too ostentatiously, a taste for privacy and domestic familiarity. Although her thoughtlessness afforded a pretence for slander, her private conduct has been generally allowed to have been guiltless. When the difficulties and dissensions which produced the revolution began, Marie Antoinette was on the side that was for making resistance; but unable to impart energy to her husband, she only led him into inconsistencies. She did not disguise her aversion to those leaders who had begun the revolution, and would never stoop to conciliate their favour. After the national assembly had assumed the supreme power, she refused the offers of Mirabeau to support the interests of the crown, and thus drove that able but unprincipled orator back into the ranks of the revolutionists. But her influence in the councils of Louis has been much exaggerated by her enemies. Louis, naturally disposed to concession, was by temper irresolute, and he allowed himself to be led away by the course of events, instead of striving to direct them. Marie Antoinette was one of the advisers of the attempted flight of the king, which proved unsuccessful, and only served to excite the public animosity against her and her husband. After that epoch there



Medal of Marie Antoinette.

was no longer much opportunity for her to exercise any political influence; her husband had lost all power; besides which, a strong faction supported by the armed masses had determined to do away with the kingly office altogether. Marie Antoinette showed great courage during the various attacks made against the royal family; she appeared much more anxious about her husband and her children than about herself. She shared their captivity with resignation; her demeanour, under the most trying circumstances, never lost its dignity. Adversity imparted firmness to her mind, and she exhibited a moral strength which astonished while it irritated her bitterest enemies. After the death of her husband, she seemed forgotten for a time; but the terrorist faction having overthrown the Girondins, its leaders resolved to make away with the ex-queen, an act of cruelty the more odious as it was entirely useless. They brought her to trial before the convention. She was of course found guilty, and condemned to death. In the presence of her judges her fortitude never forsook her, and the burst of indignant maternal feeling with which she appealed to the mothers who might be there present,

when an infamous and absurd charge was brought against her, over-awed even her accusers.

On the 16th of October 1793, Marie Antoinette was removed in a common cart from the prison of the Conciergerie to the place of execution. On her way she was reviled and abused by the ferocious mob in the most unfeeling manner; but she appeared heedless of their vociferations, and suffered death with firmness and composure. She was thirty-eight years of age, but her sufferings had given her a much older appearance. She left one son, who died in prison (Louis XVII.), and a daughter, afterwards Duchess of Angoulême.

MARIE DE' MEDICI, the daughter of Francis I., grand-duke of Tuscany, and of the Archduchess Joan of Austria, was born at Florence in 1573, and was married in 1600 to Henri IV. of France. She was handsome, and Henri was for a time really attached to her; but she was violent, jealous, and obstinate, and seldom passed a week without quarrelling with her husband. The memoirs of Sully and others contain details of these domestic bickerings. But the best historical critics acquit her of any more serious misconduct, and especially of the odious insinuation, thrown out by some writers, that she was privy to the murder of her husband. Henri at that time was just going to set off for the army, and he had signified his intention to leave her regent of the kingdom. Héroult only observes that she did not show sufficient grief for the death of her husband. Mary was weak rather than wicked; she had the aspirations of ambition without corresponding mental powers; and when she became regent, during her son's minority, she found herself incapable of bearing the weight of the administration. [LOUIS XIII.] She next quarrelled with her son, and made peace with him by means of Richelieu, whom she had introduced into the council; but she afterwards grew jealous of Richelieu's great influence, and plotted against him. She was exiled in 1630; went to Belgium, England and Germany; and at last died at Cologne, in 1642, in a state bordering upon destitution.

MARIOTTE, EDME. Little is known of his life. He was a Burgundian born, a priest by profession, and resided in the earlier part of his philosophical career at Dijon. He was afterwards prior of St. Martin, near Beaune, and died May 12, 1684, having been one of the first members of the Academy of Sciences. See the *éloge* by Condorcet, vol. i., p. 74, of his collection.

Several of the writings of Mariotte were published by himself, and one or two more after his death. Those of the former class were several times reprinted, and the whole were finally collected under the title 'Œuvres de Mariotte,' in two volumes quarto, Leyden, 1717. Another edition (perhaps the same with a new title,) was published at the Hague, in 1740. This collection contains treatises on percussion, on vegetation, on the nature of the air, on heat and cold, on the nature of colours, on hydraulics, on some phenomena connected with sight, on levelling, on the motion of the pendulum, on the congelation of water, and on the logic of the sciences.

Condorcet says of Mariotte, that "he was the first Frenchman who carried with him into experimental philosophy a spirit of observation and doubt, and inspired others with that caution and timidity which are so necessary to those who interrogate nature and undertake to interpret her responses." His writings, though more connected with mathematical deduction than those of Robert Boyle, somewhat resemble them in the miscellaneous character of the experiments with which they are crowded.

The principal results by which the name of Mariotte is known to a reader of modern works are the following:—1. He was the discoverer of that law of elastic fluids which now goes by his name; that is, of the elastic force being exactly in the inverse proportion of the space which a given mass of fluid occupies. Subject to such alterations as difference of temperature may require, the formula derived from this law is now one of the fundamental parts of aerostatics. 2. He discovered that air, and air in a state of condensation, exists in liquids. 3. He found that the part of the retina in which it meets the optic nerve is not capable of conveying the impression of sight. Among minor matters, we may mention the now common guinea and feather experiment, which he first made with the air-pump.

MARIUS, CAIUS, was born of humble parents, at or in the neighbourhood of Arpinum, about B.C. 157. He served at the siege of Numantia, B.C. 134, under Scipio Africanus, together with Jugurtha, where he highly distinguished himself. He received great marks of honour from Scipio, who used frequently to invite him to his table; and when, one evening at supper, Scipio was asked, where they should find so great a general when he was gone, he is said to have replied, placing his hand upon the shoulder of Marius, "Here, perhaps."

In B.C. 119 he was elected tribune of the plebs, through the influence of Cæcilius Metellus, according to Plutarch, but more probably in consequence of the fame he had acquired in the Numantine war. In this office he showed himself, as he did throughout the whole of his life, a most determined enemy to the patrician order, and one who was not easily to be put down by the threats and opposition of his enemies. Having proposed a law to prevent illegal voting at elections, the senate passed a decree that the law should not be put to the vote in the popular assembly, and summoned Marius before them to answer for his conduct. Marius not only appeared, but threatened to commit the consuls to prison, if they did not repeal the decree; and

when Metellus continued to support it, he commanded him to be led away to prison.

Marius obtained the prætorship with great difficulty, in consequence of the violent opposition of the patrician order, who accused him of having obtained the office by means of bribery. At the expiration of his prætorship the province of Spain was assigned to him, which he cleared of robbers. On his return to Rome, he was anxious to obtain the consulship; but he did not venture to become a candidate for many years after. He continued however to rise in public opinion, and appears about this time to have married Julia, one of the Julian family, who was aunt to the famous Julius Cæsar.

In B.C. 109 he accompanied Metellus into Africa in the capacity of 'legatus' (second in command); and by his prudence and courage in the war with Jugurtha he added greatly to his military reputation. His friends took advantage of his increasing popularity at Rome to persuade the people that the war with Jugurtha would never be concluded until the command was given to Marius. This led to an open rupture between him and Metellus; and it was with the greatest difficulty that Metellus allowed his lieutenant leave of absence to go to Rome in order to stand for the consulship. Marius was however successful; he obtained the consulship (B.C. 107) and the command of the Jugurthine war. On his arrival in Africa, Marius prosecuted the war with the greatest vigour; and in the following year (B.C. 106) obtained possession of the person of Jugurtha, who was treacherously given up by Bocchus to his quaestor Sulla. [JUGURTHA.] Marius remained in Africa during the next year (B.C. 105); in which the consul Manlius and the proconsul Cæpio were defeated by the Teutones and Cimbri in Gaul, with the prodigious loss, according to Livy ('Ep.' 87) of 80,000 soldiers, besides 40,000 camp-followers. The news of their defeat caused the greatest consternation at Rome, especially as the Teutones and Cimbri threatened the immediate invasion of Italy; and Marius was accordingly elected consul in his absence, without any opposition even from the patrician party, as the only man in the state who was able to save it from impending ruin.

Marius entered upon his second consulship B.C. 104, and triumphed on account of his victories over Jugurtha; but in consequence of the threatened invasion of Italy having been deferred by an irruption of the Cimbri into Spain, Marius was again chosen consul in the two following years (B.C. 103, 102). In the fourth consulship of Marius (B.C. 102) the Cimbri, having been defeated by the Celtiberi in Spain, returned to Gaul, and resolved to invade Italy in two divisions; the one, consisting of the Teutones and Ambrones (a Gallic people), through Gallia Narbonensis; and the other, comprising the Cimbri, by way of Noricum. Marius defeated the Teutones and Ambrones near Agus Sextis (Aix) in Gaul; but Catulus, who was stationed at the foot of the Alps to oppose the passage of the Cimbri, retreated first to the other side of the Athesis (Adige), and afterwards quitted this position also without waiting for the enemy's attack. In the following year, B.C. 101, Marius, who was again elected consul, for the fifth time, joined his forces with those of Catulus, and entirely defeated the Cimbri in the plain of Vercellæ (Vercelli), situated to the north of the Po, near the Sessites (Sesia). In these two battles the Teutones and Ambrones are said to have lost the incredible number of 290,000 men (200,000 slain, and 90,000 taken prisoners); and the Cimbri 200,000 men (140,000 slain, and 60,000 taken prisoners). (Livy, 'Ep.' 88.)

Marius again became candidate for the consulship for the following year; but now that the fear of the Gallic invasion was removed, he was opposed by the whole strength of the patrician party. He nevertheless obtained the consulship, in great part owing to the exertions of Saturninus, the tribune, who is described as a man who scrupled at the commission of no crime in order to obtain his object. The events of the sixth consulship of Marius, which are some of the most important in this period of Roman history, are imperfectly narrated by the historians. It appears that an Agrarian law, proposed by Saturninus and supported by Marius and one of the prætors named Glaucia, was carried notwithstanding the most violent opposition of the patrician party; and that Metellus Numidicus was driven into exile in consequence of refusing to take the oath of conforming to the law. When the election of consuls for the ensuing year came on, Memmius, who opposed Glaucia as a candidate for the office, was murdered by order of Saturninus; and the senate, perceiving the city to be in a state of anarchy, passed the usual decree, "that the consuls should take care that the republic should receive no injury," by which almost absolute power was vested in the consuls. Marius, unable or unwilling to protect his old friends, besieged Saturninus and Glaucia, who had seized upon the capitol. They surrendered themselves to Marius on the promise that their lives should be spared, but they were all immediately put to death. It appears probable that Marius, after the blow which had been given to the popular party by the surrender of Saturninus and Glaucia, would not have been able to save their lives, even if he had made the attempt.

At the expiration of his consulship, Marius left Rome to avoid witnessing the triumph of the patrician party in the return of his old enemy Metellus, whose sentence of banishment was repealed after the death of Saturninus. According to Plutarch, Marius went to Cappadocia and Galatia, under the pretence of offering a sacrifice

which he had vowed to Cybele; but with the real object of exciting Mithridates to war, in order that he might be again employed in military affairs, since he did not obtain much distinction in peace.

In B.C. 90 the Marsian or Social war broke out; in which both Marius and Sulla were engaged as legati to the two consuls. Marius gained several victories over the enemy, but he no longer possessed that activity and energy which had distinguished him in his earlier years; and disgusted, it is said, with the increasing reputation of Sulla, he resigned his command before the conclusion of the war.

The Marsian war had scarcely been brought to an end, before the civil war commenced between Marius and Sulla. The command of the Mithridatic war had been assigned to Sulla, who was now consul (B.C. 88); but Marius used every effort to wrest it from him, and is said by Plutarch to have gone every day to the Campus Martius, and to have performed his exercises with the young men, although he was now in his seventieth year and very corpulent, in order to show that he was not incapacitated by age. He was warmly supported by P. Sulpitius the tribune, who possessed great property and influence; and a law was eventually passed that the command should be taken from Sulla and given to Marius. Sulla was with the army at the time besieging Nola; but as soon as he heard of the law which had been passed, he marched to Rome; and Marius and his adherents were obliged to quit the city. After wandering through many parts of Italy, Marius escaped with the greatest difficulty to Africa; but he had no sooner landed at Carthage, than Sertilius, the governor of the province, sent word to him, that unless he quitted Africa, he should treat him as a public enemy. "Go and tell him," replied Marius, "that you have seen the exile Marius sitting on the ruins of Carthage." But in the following year (B.C. 87), in the absence of Sulla, who had gone to Greece to oppose Archelaus, Marius returned to Italy in order to join the consul Cinna, who, in his attempts to abrogate the laws of Sulla, had been driven from Rome by his colleague Octavius, supported by the patrician party. Shortly afterwards Marius and Cinna entered the city at the head of a large army; and a general massacre of the opposite party ensued. Marius always appears to have been of a fierce and unrelenting temper; and the sufferings he had lately undergone, which at his time of life must have greatly impaired his health, tended to exasperate him more than ever against the party which had opposed and thwarted him during the whole of his life. All the leaders of the patrician party who were unable to escape from Rome were put to death; Lutatius Catulus, who had been the colleague of Marius in the war with the Cimbri, put himself to death in order to avoid assassination; and among the numerous illustrious patricians who fell were C. and L. Julius Cæsar, and the celebrated orator M. Antonius, who is so frequently praised by Cicero, and is one of the principal speakers in the treatise 'On the Orator.' Marius and Cinna declared themselves consuls for the ensuing year (B.C. 86), without even holding the comitia; but Marius died of a fever in the beginning of the year, on the seventeenth day of his consulship, according to Plutarch (c. 46), or the thirteenth, according to Livy ('Ep.' 80.)

The character of Marius is chiefly known to us from his life by Plutarch, who appears to have taken his account from the 'Memoirs of Sulla,' the inveterate enemy of Marius. It cannot be denied that after his return from exile Marius was guilty of the greatest cruelties, but even these were surpassed by the atrocities of Sulla; and we should not be doing justice to Marius, if we ascribed to him, during the whole of his life, the character which he displayed in his seventh consulship.

(Plutarch, *Life of Marius*; Sallust, *Jugurthine War*; *Epitomes of Livy*; Velleius Paterculus; Cicero, *De Oratore*, iii. 2, 3; Clinton, *Fasts Hellenici*.)

MARIVAUX, PIERRE CARLET DE CHAMBLAIN DE, born at Paris in 1688, was one of the most popular romance-writers of the 18th century, and one to whom that branch of literature is mainly indebted for the character and authority which it has acquired as a representation of actual life and manners, illustrated by the analysis of conduct and motives, sentiments and feelings. He began his career as a dramatic writer, and his pieces were for a long time the support of the Théâtre-Italien. Yet although they display much ingenuity and talent, and procured for their author a seat in the French Academy, they now possess little interest, except as being productions of the same pen which gave the world 'La Vie de Marianne' and the 'Paysan Parvenu.' Marivaux also wrote another romance, entitled 'Pharsamon,' every way inferior to the two on which his reputation rests; also 'Le Spectateur François,' and 'Le Philosophe Indigent.' The inequality of his taste was also manifested by his 'Homère Travesti,' which was published in 1716, was neglected from the very first, and has long been deservedly forgotten; while his two novels still charm by the master-touches with which they abound, by their accurate and highly-finished delineations of character, and by the intimate knowledge which they display of the human heart. Marivaux was no less estimable as a man than as an author, illustrating in his life the lessons which he endeavoured to impress upon others. Benevolence to all, active sympathy for the unfortunate, and a philosophic indifference towards wealth and distinctions, were prominent traits in his character. He died at Paris, February 11, 1763.

MARK, ST., the Evangelist, is supposed by the greater number of ancient and modern writers to be the same person as John Mark, who

is mentioned in the 'Acts of the Apostles' (xii. 12, 25; xiii. 5, 13; xv. 37). It is most probable that John was his Jewish name, and that he took the surname of Marcus when he went to preach among the Gentiles. He was the son of Mary, a pious woman at Jerusalem, in whose house the disciples were wont to meet (Acts xii. 12), and the nephew of Barnabas (Col. iv. 10). He left Jerusalem with Paul and Barnabas about A.D. 44 (Acts xii. 25), and accompanied them in their return to Antioch; and thence in their mission (Acts xiii. 5) as far as Perga in Pamphylia, where he parted from them, and returned to Jerusalem (Acts xiii. 13). About A.D. 53 we find him again at Antioch, when Paul proposed to Barnabas to visit the Asiatic churches. Barnabas wished to take Mark with them, but Paul refusing on account of his having deserted them in their former journey, they separated from each other, and Mark accompanied Barnabas to Cyprus (Acts xv. 37-39). Paul appears to have been reconciled to him afterwards, for we find him at Rome with the apostle during his imprisonment, and he is honourably mentioned in some of Paul's Epistles (Col. iv. 10; Philemon, ver. 24; 2 Tim. iv. 11). We also find him with Peter in Asia (1 Pet. v. 13; see Steiger's 'Commentary on the First Epistle of Peter,' *in loco*); and it is supposed that he accompanied that apostle to Rome. According to Eusebius, Epiphanius, and Jerome, he afterwards went to Egypt, and founded a church at Alexandria, where he died and was buried, according to Jerome, in the eighth year of Nero's reign, A.D. 62. But this date appears to fix his death earlier than other circumstances in his history will warrant.

All the early writers affirm that Mark was intimately acquainted with St. Peter: Papias, Irenæus, and Tertullian call him 'Peter's interpreter.' It has been supposed that he was converted to Christianity by St. Peter, as that apostle calls him 'my son' (see Kuinoel's note on Matt. xii. 27). Some of the later fathers mention him as one of the seventy evangelists; but there is no good authority for this tradition, and it is contradicted by Papias, who expressly says that he had heard from the presbyter John, who was contemporary with the apostles, that Mark was not a hearer nor a follower of Christ, but of Peter. (Eusebius, 'Ecc. Hist.,' iii. 39.)

MARKLAND, JEREMIAH, was born on the 29th of October 1693 at Childwall, in Lancashire, of which parish his father was vicar. He was educated at Christ's Hospital, London, whence he was sent to St. Peter's College, Cambridge, in 1710. He took his degree of M.A. in 1717, and was soon afterwards elected a fellow and tutor of his college. After residing at Cambridge for some time, he removed to Punsborn in Hertfordshire, to undertake the education of Mr. Shode's son, and afterwards travelled with his pupil on the Continent. During the latter part of his life he resided at a small village near Dorking, in Surrey, where he died on the 7th of July 1776.

Markland lived in the greatest retirement, and devoted a long life to the diligent study of the Greek and Roman writers. He was one of the best English scholars and critics of the last century, but wrote very little. He edited the 'Sylva' of Statius (Lond., 1728), the 'Supplices' (1763), and the two Iphigenias of Euripides (1771), which have been republished by Gaisford. Subjoined to his edition of the 'Supplices' are his 'Explicationes veterum aliquot Auctorum.' He also contributed some observations to Taylor's edition of Lysias, to Bowyer's reprint of Küster on the 'Middle Verb in Greek,' and to Musgrave's edition of the 'Hippolytus.' In 1745 he published 'Remarks on the Epistles of Cicero to Brutus, and of Brutus to Cicero, in a Letter to a Friend,' in which he attempts to prove that they could not have been written by Brutus or Cicero; and in an Appendix to this work he also maintains that the four orations which occupy a place in Cicero's works, under the titles of 'Pro Domo sua apud Pontifices,' 'De Haruspicio Responsis,' 'Post Reditum in Senatu,' and 'Ad Quirites post Reditum,' are also spurious. This opinion has been supported by F. A. Wolff and many other able critics.

MARLBOROUGH, JOHN CHURCHILL, DUKE OF, the ablest general and most consummate statesman of his times, was born at Ashe, in Devonshire, on the 24th of June, 1650. He was the second son of Sir Winston Churchill, a gentleman of ancient family, whose fortunes had suffered severely in the civil war, through his devotion to the royal cause; and whose loyalty, after the restoration, was rewarded with sundry small offices under the crown for himself, and with the more questionable benefit of appointments for his children in the profligate court of Charles II. Arabella Churchill, his daughter, became first maid of honour to the Duchess of York, and next mistress to her husband, the duke, afterwards James II.; and John Churchill, who was appointed page to the same prince, doubtless owed his early advancement to this disgraceful connection. It is remarkable that one of its fruits, James Fitzjames, duke of Berwick, proved a commander of renown only less illustrious than his maternal uncle.

The natural talents and merits of Churchill however were of too high an order to be solely dependent on the patronage which had sullied the honour of his house. Notwithstanding the disadvantages of a neglected education, which seems to have been confined to a short residence at St. Paul's School, he gave early indications of spirit and intelligence; and his desire for a military life having been gratified by his patron with a commission, he invariably distinguished himself in each of his early campaigns: in the defence of Tangiers against the Moors, and in the successive operations in which the English troops shared as auxiliaries to the French armies under Louis XIV. during

the unprincipled alliance of Charles II. with that monarch against the Dutch. On the great theatre of continental warfare, in which Churchill continued to serve from 1672 to 1677, his brilliant courage and ability, no less than the singular graces of his person, attracted the notice of the illustrious Turenne, who pronounced, with prophetic sagacity, that "his handsome Englishman" would one day prove himself a master of the art of war.

On the conclusion of the peace of Nimeguen, Churchill, now a colonel, returned to England, and was happily rescued from too licentious a career of dissipation by an ardent attachment for the celebrated woman who became his wife, and who, for good and evil, influenced the whole tenor of his subsequent life. This was Sarah Jennings, a young lady of birth, genius, and beauty, whose irreproachable purity in a vicious age might have rendered her worthy of the uxorious love of the hero, if her imperious temper had not disgraced his submission to its tyranny, alienated his political friends, and embittered his domestic peace. She had been placed, like himself, at an early age in the household of the Duke and Duchess of York, where she had become the favourite associate of their daughter the Princess Anne, and had acquired over the spirit of the future queen that commanding influence which it belongs to the stronger to exercise over the weaker mind. Her marriage separated neither her husband nor herself from their service in the dual household: Churchill was confidentially employed by the Duke of York on many political occasions, and when the Princess Anne was married, his wife was, by her express desire, made a lady of her bed-chamber. Churchill had previously been raised, through the interest of James, to a Scotch barony; and when that prince succeeded his brother on the throne, he was further promoted to an English peerage by the style of Baron Churchill of Sandridge. Under this title he contributed by very effectual military service to the suppression of Monmouth's rebellion, and was rewarded with his master's unbounded reliance on his fidelity.

This confidence he basely betrayed, before and after the landing of William of Orange, with a deliberate treachery, which sophistry has vainly laboured to justify, and the infamy of which no excuse, even in the difficult circumstances of the times, can be found to palliate. After offering his services to the Prince of Orange, he accepted the command of a large body of James's troops to oppose him; after accepting that command, he deserted to the prince; and when William became king, he received at his hands the title of Earl of Marlborough, and the offices of privy-councillor and lord of the bed-chamber, as the reward of his ingratitude. His subsequent conduct throughout the reign of William was consonant to this outset, for he corresponded and intrigued with the exiled king. By this double treason and perjury he took from the former desertion of his deluded sovereign the extension of a conscientious principle; he broke his allegiance to the new king whose favours he had accepted; and he branded his own inconsistency with the motives of self-interest and self-preservation.

William III., who knew equally well how to estimate the capacity and the sincerity of Marlborough, alternately imprisoned and employed, cashiered and re-commissioned, the man whom he is said on his death-bed to have recommended to his successor as the fittest person to "lead her armies and direct her councils." The favour of Marlborough's wife with Queen Anne was probably a more powerful, though less rational, motive for the appointment which he now received to the command of the allied forces in the war of the Spanish succession; and he immediately entered on a course of glorious achievement which since the days of Henry V. had never been equalled, and which until our own eventful times was never surpassed by any British commander or army.

When Marlborough landed at the Hague, in June 1702, to take the command of the allied army, the French under the skilful Boufflers, by the superior force and vigour of their preparations, had already been able everywhere to assume the offensive; the very frontiers of the Seven Provinces were threatened; and it was feared that the efforts of the English general must be restricted to the defence of the republican territory. Moreover, he had to encounter the petty jealousies and disobedience of the other allied commanders, and the opposition of the Dutch deputies, whom the states-general sent into the field to control the movements of their troops, and whose ignorance of war and dread of responsibility were grievous impediments to every bold enterprise. Yet, notwithstanding these obstacles, which shackled all his operations and heavily taxed his forbearance, he succeeded, by a series of masterly movements, in compelling the French armies to retreat in all quarters, delivered the Dutch frontiers from their presence, and closed the campaign by the sieges and capture of Venloo, Ruremond, Stevenswaert, and Liège. These services, short as they fell of the results which might have been attained if the genius of the commander had been allowed its full play, were so far beyond the anticipation of the allies, that the states-general loaded him with eulogy, and Queen Anne elevated him to the dual title.

The following campaign of 1703 presented a repetition of the same obstacles to the enterprising spirit of Marlborough. Arrested by the timidity of the field-deputies, and harassed by the misconduct of the Dutch generals, he was allowed to effect nothing in the Netherlands except the reduction of Bonn, Huy, Limburg, and Guelders: while the elector of Bavaria with his own troops, and the French under Villars, broke into the Imperial dominions on the Danube, signally defeated

the forces of the emperor, alarmed that prince for the safety of his capital, and threatened dissolution to the grand alliance itself. These dangers roused Marlborough to attempt the masterstroke of his military career. Early in the campaign of 1704, after providing for the safety of the Netherlands, he secretly conceived and executed upon his own responsibility the bold design of marching into Germany at the head of the English troops. He formed a junction on the Danube with the Imperialists; stormed the strong Gallo-Bavarian lines at Donauehrth; and finally, in concert with the Imperial commander Prince Eugene of Savoy, a kindred spirit, attacked the enemy on the 18th of August 1704, at and near the village of Blenheim on the Danube, with such skill and impetuosity as to inflict on them a total defeat. In this memorable battle, the French and Bavarians, who were commanded by the elector in person and Marshals Tallard and Marsin, lost above 30,000 men in killed, wounded, and prisoners, Marshal Tallard himself being among the latter. But the moral and political effects of the victory were yet greater: it dimmed the lustre which the successes of Louis XIV. had shed upon the French arms, and destroyed the charm of their invincibility; it delivered the empire; and it laid Bavaria prostrate before the allies. For this great exploit Marlborough was rewarded with the conveyance to himself and his heirs of the crown lands at Woodstock, on which it was also resolved to erect for him a palace at the royal cost. This noble design to perpetuate the memory of his services was ultimately realised, under the direction of the architect Vanbrugh, in the majestic though cumbrous pile which still bears the title of the castle of Blenheim: but the public enthusiasm which had dictated so splendid a monument was stifled in faction, and the completion of the work is indebted more to the care of his high-spirited widow, than to the good faith of the crown or the munificence of the nation. The gratitude of the Imperial house for the preservation of its capital and dominions was neither less loud nor more durable. The territory of Mindelheim, with the title of prince of the Holy Roman empire, was conferred upon the victor of Blenheim; but though the premature death of his only son left him without heirs male, the dignity was not allowed to descend in the female line; and when the lands of Mindelheim were included in the districts restored to Bavaria at the peace, the Imperial court had the meanness to withhold any compensation from its deliverer.

The march into Germany had liberated Marlborough from the paralyzing control of the Dutch field-deputies and the wretched intrigues of their officers. But his return to the Netherlands subjected him again to the same impediments and annoyances; and in the campaign of 1705, though he skilfully forced the French lines between Namur and Antwerp, he was once more restrained from striking any decisive blow upon the enemy. But in the following year (1706), happily for his wishes, the great efforts of the French in the Low Countries under Villeroi enabled him to tempt them to an encounter; and in the great battle of Ramillies he gained a second victory, so complete that the enemy, with a loss of 13,000 men, eighty standards, and all their cannon, were compelled to evacuate the whole of Spanish Flanders. Brussels, Ghent, Antwerp, and Oudenarde opened their gates to the conqueror, and the strong fortresses of Ostend, Menin, Dendermonde, and Ath were reduced by regular sieges.

Through the apathy of the Dutch these successes were followed, in 1707, by a year of inaction; but in the summer of 1708 an attempt of the enemy to recover possession of Spanish Flanders brought on a general engagement at Oudenarde, which terminated in the utter rout of the French under the Dukes of Burgundy and Vendôme, with a loss of 14,000 men. The forcing of the passage of the Schelde and reduction of the great fortress of Lisle, a place of first-rate strength, and defended by a garrison of 15,000 men under Boufflers, were the chief fruits of this victory. The following year (1709) was distinguished by the sanguinary combat of Malplaquet, the most dubious of Marlborough's exploits; since, though he was undoubtedly victorious, the assault of an immense army under Villars in a position of tremendous strength, has exposed him and his colleague Eugene to the charge of reckless temerity; and the result produced no advantages equivalent to the frightful carnage by which it was purchased. The next campaign (of 1710) opened with another successful passage of the enemy's lines by Marlborough, which was followed by the reduction of Douay, Bethune, and other posts. Villars employed the autumn and winter in constructing a series of strong lines on the Flemish frontiers, to cover the interior of France against the further advance of the victorious allies; and so confident was he in the impregnable character of these works, that he openly boasted of having "at last brought Marlborough to his *ne plus ultra*." The futility of this vaunt was disgracefully exposed, and never did the military genius of Marlborough break forth with more splendour than in this, which was destined to be his final campaign; even while his mind was distracted, and his energies were crippled by the malignant intrigues of his political enemies in England. On the 5th of August 1711, by a sudden and unexpected manœuvre, he burst through the lines of his able though gasconading antagonist near Bouchain, formed the siege of that strong fortress, and effected its capture—his last achievement—under the eyes of the superior French army.

The political intrigues which disgraced the court of Queen Anne, and closed the triumphs of Marlborough, belong rather to general history than to the biography of the illustrious leader who was their

victim. But they were fomented in his domestic circle; and his imperious wife, if she had assisted his rise, was also the real instrument of his fall. So romantic was the friendship which the queen had cherished for her, that utterly impatient of the etiquette and restraints of a court, and under the assumed name of Mrs. Morley, laying aside every distinction of her rank, she corresponded in all the freedom and affectionate intimacy of an equal, with the duchess as "her dear Mrs. Freeman." If the duchess had been contented to use her influence with moderation, the easy nature of the queen might never have felt the yoke. But Anne was sincerely attached to Tory principles, the duchess was a violent politician, and notwithstanding her husband's Tory connections and prepossessions, she had become warmly devoted to the Whig as the queen to the opposite party. As long as William III. lived, an aversion which they shared to that prince and his government, united the two ladies in a band of political sympathy more powerful than their own differences of opinion. But when his death relieved them from an object of common dislike and apprehension, Anne gave way to her Tory predilections; the duchess ardently advocated the rival cause; and so arrogantly and intemperately were her tyrannical injunctions enforced, that they ceased not until the weak queen had been compelled to surround herself with the leaders of a party whom she detested. But the queen had much of the cunning of weak minds, and she secretly contrived measures with a new female favourite, Mrs. (afterwards Lady) Masham, who had for some time been intriguing with Harley earl of Oxford; and at length she openly avowed her complete alienation from her former friend; the intriguer Harley, the most perfidious of political adventurers, found it easy to increase the feud; and the machinations of the bedchamber-woman, whom he made his instrument, were sufficient to change the political aspect of Europe.

The hatred of the queen for the duchess was soon unjustly and ungratefully extended to the man who had achieved the principal glories of her reign, and whose great merits were innocent of personal offence. The abject entreaties to which Marlborough descended, in vain imploring the queen to spare his duchess the mortification of a dismissal from her place in the royal household, present perhaps the most humiliating scene of his life. The next blow struck by his enemies was his own removal from command; and this measure was envenomed by their malignity with a charge of peculation, which really appears to have been unfounded. Before the storm thus raised against him Marlborough withdrew to the Continent, where he remained until just previous to the death of Queen Anne. George I., immediately on his accession, restored him to his military offices of captain-general and master of the ordnance; and in the undisturbed enjoyment of these dignities he passed the eight remaining years of his life. In this interval two paralytic strokes shook his strength, but without at all seriously impairing his faculties; and the line which Johnson inserted in the 'Vanity of Human Wishes,'

"From Marlborough's eyes the streams of dotage flow,"

was at least a poetical exaggeration; for he continued to attend his parliamentary and official duties until a few months before his death, which occurred when he was in the full possession of his senses, and in the seventy-second year of his age, on the 16th of June 1722. On the death of his son, which happened during the duke's lifetime, the reversion to the ducal title and estate of Blenheim had been settled on his daughters and their heirs male; and the eldest, who thus succeeded her father, having died leaving no son, the family honours descended through her next sister, the lady of Charles Spencer, earl of Sunderland, to the house which still inherits them, and which in our own age has assumed the name of Churchill.

In estimating the character of Marlborough, under its twofold aspect of political and military greatness, it will readily be concluded that he was the most distinguished personage of his country and times. As a statesman, he was unrivalled in personal address and diplomatic skill, in the arts of persuasion, and in the powers of combination and arrangement. He was the life and soul of the grand alliance which arrested the ambitious career of Louis XIV. and preserved the liberties of Europe; his influence pervaded every continental court; and by his energetic hand was set in motion every spring of that vast confederacy which centred its only real point of confidence in his spirit. One of his bitterest enemies and ablest contemporaries, Bolingbroke, was not ashamed to acknowledge, after the grave had closed over him, that he was the greatest minister that this country had ever possessed.

As a general, it has not been the fate of Marlborough to be numbered with the few, such as Maurice of Nassau, Gustavus Adolphus, or Frederick of Prussia, whose genius has stamped its impress upon the warfare of their times, and made a distinct epoch in military science. He left the art, which he practised with unrivalled ability, in the same state in which he had found it; nor is there a single change or improvement in strategy attributed to his master-mind. But if this absence of inventive power may seem to detract from his claim to the very highest order of military merit, it must not the less be remembered that he was beyond comparison the most accomplished commander of his warlike age. It was an age of formal tactics and deliberate sieges; which had produced Vauban and Coehorn, raised the art of fortifying for the time to an apparent perfection, and exaggerated the importance

of regular fortresses and long-drawn lines of intrenchment. In the system of operations which naturally grow out of such circumstances, Marlborough greatly excelled; and of six conspicuous occasions on which he is recorded to have penetrated the intrenched position of his opponents, five were nearly bloodless triumphs of his tactical skill. In all these, his success equally proclaims his own superiority over his antagonists, and the vicious practice of the age, which, in attempting to cover an assailable country with extended chains of intrenchment, aboriginally invited as many points of attack as it multiplied works. But Marlborough himself, in his own practice, adhered to the same rules of defence, of which his success might have shown him the futility. Once indeed, after the victory of Oudenarde, he broke through the pedantry of rules, and proposed to Eugene, by masking Lisle and Fournay with a corps of observation, to penetrate into the heart of France: a plan which, instead of consuming the remainder of a victorious campaign in the siege of two fortresses, might have triumphantly ended the war. But the bold proposal seemed too hazardous even to Eugene.

Each however of Marlborough's great battles, and of the operations which preceded them, will testify that his skill comprehended much more than the conduct of a war of sieges and intrenchments. The consummate adroitness with which the objects of his memorable march into Germany in 1704 were concealed from the enemy, and their fears successively misdirected to the Moselle, to Alsace, and to Landau, until it was too late to prevent his real designs on the Danube, must ever be numbered among the most perfect efforts of military science. So also may be cited, with equal admiration, the singular and beautiful manœuvres by which the battle of Ramilies was won, and of which the curious military reader may find an ample and lucid account in the memoirs of General Kane, himself an eyewitness and an excellent tactician. And when it is considered that the successes of Marlborough were gained with an army in which the native British contingent never amounted to 20,000 men, and of which three-fourths were composed of a motley roll of Dutchmen, Hanoverians, and Hessians, Danes, Würtembergers, and Prussians, and moreover that his plans were in almost every enterprise marred by the timidity or obstinacy of the Dutch deputies, the moral triumphs of victory with such heterogeneous materials, and under such heavy disadvantages and discouragements, must very much raise our estimate of the genius by which they were won.

As a man, it is less easy to form a true judgment of the character of Marlborough than as a statesman or a general. If we were to estimate his moral worth by his double treachery to James II. and to William III., by his tame submission to the ingratitude of Queen Anne, and by the avarice which degraded his private habits, he might justly be numbered among the greatest and meanest of mankind. Nor is there any weight in the extenuation which has been attempted for his political falsehood, that he was no worse than his contemporaries; since it is the test of true greatness to rise above, not to sink to, the level of a common corruption. Yet with all his faults, it would be easy to prove that there were not wanting in Marlborough many of the qualities of a good patriot and a good man. His friend the lord-treasurer Godolphin and himself appear, of all their contemporaries, to have been most free from the virulent spirit of faction and most sincerely devoted to the true honour and interests of their country. The attachment of Marlborough to the tenets and principles of the Church of England was sincere and pure; he was unaffectedly a person of strong religious feeling and practice; and in these respects the example which, as a commander, he held out to his troops, and enforced in his camp, of a piety without fanaticism, was as salutary as it has been infrequent. His courage too, which the inconceivable baseness of faction affected to doubt, and which in his youth had been fiery and impetuous, displayed in his later years the calm and collected spirit of the Christian hero. In public action he was ever as humane and merciful, as towards personal enemies he was placable and magnanimous. In private life, if we except the stain of parsimony, his conduct, at least after his marriage, was a pattern of moral virtue; his temper was imperturbably sweet, gentle, and affectionate; and he was but too fond a husband, too confiding a friend, and too indulgent a master.

Macaulay, in his 'History of England,' and especially in the third and fourth volumes, has pursued the memory of Marlborough with studied and persevering enmity. It is needless to say that we are very far from agreeing with his conclusions, and regret the evident absence of the calm judicial spirit which should never be laid aside by the historian: but his strictures, coming from so high an authority, render it most desirable that the life of Marlborough should be again investigated—and more thoroughly than it yet has been—in all its bearings.

The principal biographies of Marlborough and memoirs relating to his campaigns are:—1, Lediard's Life of him (3 vols., 8vo, London, 1736); 2, An anonymous Life, published in 8vo in 1713, and accompanied by a Life of Prince Eugene, evidently written by one who had served under the duke and shared his confidence; 3, Dumont and Rousset, 'The Military History of Prince Eugene of Savoy, the Duke of Marlborough,' &c. (translated from the French by P. Chamberlain, folio, London, 1736); 4, 'Histoire de Jean Churchill, duc de Marlborough' (3 vols., 8vo, Paris, 1803): a signal foreign tribute to his

greatness, since it was composed by order of Bonaparte, and written, with a few exceptions, in a fair and candid spirit; 5, Coxe 'Memoirs of John, duke of Marlborough' (3 vols., 4to, London, 1818-19):—a work of which the chief value consists in a great mass of original correspondence, published from the family papers at Blenheim and other sources; 6, 'Life of Marlborough,' by Sir Archibald Alison (3rd edition, 2 vols., 8vo.); 7, Brodrick, 'Complete History of the late War in the Netherlands' (8vo, London, 1713); 8, Kaue, 'Campaigns of King William and Queen Anne, from 1689 to 1712,' &c. (8vo, London, 1745); 9, Millner, 'Journal of all the Marches, Battles, Sieges, &c. of the Confederate High Allies, from 1701 to 1712, under the conduct and command of the Duke of Marlborough' (8vo, London, 1733); 10, 'Marlborough Despatches,' edited by Sir George Murray.

MARLOWE, CHRISTOPHER, a dramatic writer of some eminence, was born, according to Malone, in 1565, but the exact date is unknown. All that is known of his life may be given in a very few lines. He was entered of Corpus Christi College, Cambridge, took his Bachelor of Arts degree in 1583, and that of Master of Arts in 1587. On leaving the university he became a playwright, and perhaps an actor. His moral character appears to have been bad. He was killed in a quarrel of a disgraceful nature, on the 1st of June 1593, as appears from the register of the old church at Deptford, from Anthony à Wood, and others.

The following plays are attributed to him:—'Dr. Faustus,' 'Edward the Second,' 'The Jew of Malta,' 'Tamburlaine the Great,' 'Lust's Dominion,' 'The Massacre at Paris,' and 'Dido, Queen of Carthage.' The prevailing opinion however is, that the three first only are his sole productions. Both the matter and the style of 'Tamburlaine' are asserted to differ materially from Marlowe's other compositions, and there is reason to believe that 'Lust's Dominion' is later than his time.

There remain then, 'The Massacre at Paris,' 'The Jew of Malta,' 'Edward the Second,' and 'Faustus.' Of the first little need be said; for the text, as it now stands, is an imperfect copy of a hasty work, as Collier has very well shown by a comparison of the received version with one leaf of a contemporary manuscript. 'The Jew of Malta' is one of those extraordinary impersonations which imply in the chief character a villainy more than human; such in fact as was ascribed only to the nation to whom Barabas belongs. There is a general resemblance between Barabas, the 'Jew's daughter,' in the old ballad, and Shylock; but they are like, not as imitations of each other, but as representations of one class, supposed to contain in itself malignity and avarice, and cruelty beyond all comparison.

Faustus, which succeeded the 'Jew of Malta,' is a play to which greater interest is attached at present than fifty years ago, owing to the celebrity of Göthe's 'Faust.' Those who consider that the 'Faust' of Germany is the greatest conception of human invention—who believe that a deep meaning lies hid behind all the apparent absurdities, and that the moral influence of the work is of a high and impressive kind—will of course laugh at any attempt at comparing the German with his English predecessor. At the same time they must allow that Marlowe's play is one of the first, if not the very first, of the attempts at portraying the struggles of a man whose faith is wavering—the first exhibition in a dramatic shape of that doubting spirit which has been on the ascendant for the last four centuries. Moreover, the solitary horror of Faust's death far surpasses the stage-effects which tell so strongly in the last scene of the first part of the German poem; and it would not be hard to show that Göthe has borrowed not a little from his English rival. Perhaps, on the whole, we must assign the first place among Marlowe's works to 'Edward the Second.' It is the prelude to the Shakespearian 'History,' and contains many passages which almost come up to Shakespere's manner.

Owing to the carelessness of the printers, many lines have been confused in Marlowe's plays, to the grievous injury of various passages, which now appear to be prose, though they are in reality verse. Marlowe has been compared to Æschylus: there is something specious in the comparison, but it can only be very general. To him we are indebted for the first regular form of the English drama cleared of rhymes; and he may be considered as the link between Shakespere and the Moralities. 'Faustus' is nearly a 'morality'; 'Edward the Second' is a regularly formed 'history.' Besides his plays, Marlowe translated Ovid's 'Art of Love,' and some other classical works.

(Collier, *History of Dramatic Poetry*; Preface to Marlowe's Works, ed. 1826.

MARMION, SHAKERLEY, the son of a Northamptonshire squire, was born about 1602, became a gentleman commoner of Oxford in 1617, and proceeded master of arts in 1624. He squandered a good fortune; took military service in the Low Countries; and in 1639 became one of the officers in the troop raised by Sir John Suckling for the king in his expedition against the Scots. But, becoming sick at York, he returned to London, and died there before the end of the year. Besides small scattered poems, he wrote three plays:—1, 'Holland's Leaguer, an excellent comedy,' 1632, 4to; 2, 'A Fine Companion,' a comedy, 1633, 4to; 3, 'The Antiquary,' a comedy, 1641, 4to, a drama of considerable merit, which is reprinted in the tenth volume of Doddeley's 'Collection.'

MARMONT, AUGUSTE FRÉDÉRIQUE LOUIS VIESSE DE, MARÉCHAL DUC DE RAGUSE, the son of the Chevalier de Marmont, an old officer of distinction, was born at Châtillon-sur-Seine, on the 20th of July 1774. He entered the army as sub-lieutenant of infantry in 1789; but his father wishing him to receive a sound military education, sent him, in 1792, to the Artillery School of Châlons. Towards the end of that year he served in the campaign of the Alps, under General Montesquieu. He was present at the siege of Toulon, December 1793; and having been noticed by Bonaparte for his skill in directing his guns, was chosen as his aide-de-camp, and made a captain in 1794. In this capacity he accompanied his general to the army of Italy, during the campaign of that year. After the great insurrection of the Sections, on the 13th Vendémiaire (October 6, 1795), Marmont, having been appointed chef-d'escadron, went a second time to Italy, in March 1796, as principal aide-de-camp to General Bonaparte. In this famous campaign he was present in almost every field: at Lodi, at Castiglione, and at the battle of Saint-Georges, his intrepidity, his skill, his aptitude and invention were alike conspicuous; he was created colonel, and sent to Paris with 22 colours taken from the enemy. Next, he took part in the expedition to Egypt, and was made a general of brigade for his services during the investment of Malta. During the campaign of Syria, in 1799, he was appointed commander in Alexandria, and defended that city against the English and Turks, in a season of famine and pestilence. When General Bonaparte set sail for France, on his return from Egypt, August 22, 1799, General Marmont was one of the seven officers selected to bear him company in his perilous enterprise.

During the crossing of Mount Saint-Bernard in the spring of 1800, Marmont's plans for the conveyance of the guns having been adopted, he superintended the entire transport, and by his persevering efforts the passage of this important arm was effected. He fought with much distinction at the battle of Marengo, June 14, 1800, and was immediately after raised to a division. After the peace gained by this victory, he was made inspector-general of artillery; he then applied himself zealously to various reforms in the service, especially for the accelerating the transit of the artillery train. All these improvements were sanctioned by the First Consul, though the young military reformer was only in his twenty-seventh year.

In the campaign of 1805, General Marmont was present at the capture of Ulm, October 20, 1805; and he was next successfully employed in the reduction of the province of Styria. Henceforth he commanded armies. In 1806 he was sent to command the army in Dalmatia, where he acted as general-in-chief for several years. On the 2nd of October, with an army of 6000 men, he defeated an allied corps of 9000 Montenegrins, Greeks, and other troops, sustained by a second corps of 7000 Russians. During his occupation of the duchy, Marmont carried out a beneficial system of public works, including a great line of roadway, 210 miles in length, for which useful improvements he received his title of Duc de Raguse in 1808. When the campaign of Wagram opened in 1809, Napoleon called this general to support his main army. Marmont took the field with a corps of 9500 infantry, only 300 cavalry, and 12 pieces of cannon. With this force he defeated an Austrian army of 20,000 men in several severely-contested engagements; and then encountering General Giulay, at the head of 35,000 troops, posted on the Drave, compelled that general to retreat into Hungary. After these successes he joined Napoleon the day before the great battle of Wagram, July 5, 1809, took part in the action, and received his marshal's baton for his conduct in that arduous engagement. This decisive victory being followed by the treaty of Vienna, the Austrian government made over to France the provinces of Dalmatia, Istria, Ragusa, and Croatia, with other adjacent lands, which Napoleon formed into a single state, under the title of the Illyrian Provinces, and placed them under the direction of Marshal Marmont as governor-general. In this high office he continued nearly sixteen months, giving proofs of superior capacity as an administrator, whilst he was honourably distinguished from other marshals by his integrity and disinterestedness. Towards the close of 1810 he stood so high in the esteem of his master, that he was sent into the peninsula to supersede Marshal Massena in the command of the army of Portugal. Though independent in his command, he hastened to unite his army to that of Soult, placed himself under the orders of that eminent leader, and assisted him in relieving Badajoz. Less fortunate at the battle of Salamanca, July 22, 1812, he displayed however many proofs of skill as a general before he retreated, nor did he leave the field until he and the two generals who succeeded him, had been disabled by severe wounds. In the campaign of 1813 the marshal, though scarcely recovered, took the command of the second corps, and was present at Bautzen, May 20, 1813; at Dresden, August 26, and at Leipsic on the 16th, 17th, and 18th of October. In this last battle he defended the village of Schönfeld, which was taken and retaken seven times. Eight of his generals were either killed or wounded in the action; four horses sank under him, and he was twice wounded.

His name appears again in almost every battle fought on the French soil, in 1814, for the defence of his country. He terminated this campaign, perhaps the most brilliant in his career, by the battle before the walls of Paris, on the 30th of March 1814. The enemy, consisting of Russians, Prussians, and Austrians, were more than four

to one, yet Marmont maintained his post for several hours, not surrendering even when the heights of Montmartre had been taken, and the first Russian guns had begun to sweep the boulevards within the city; and it was not till some hours after receiving a letter from Joseph Bonaparte authorising them to capitulate, that Marmont and Mortier called a council of general officers at an inn within the suburb of La Villette, when they agreed to the evacuation of Paris.

The army of the allies entered the French capital on the 31st of March, and Marshal Marmont, on the 4th of April, after a short correspondence with Prince Schwartzberg, stipulating for the retirement of the French troops into Normandy, with their arms, baggage, and artillery, entered the allied lines, and thence marched to Versailles. It was this step, taken without the sanction of Napoleon, which afterwards drew down upon him so much odium.

The Duc de Raguse was now wedded to the cause of the restored dynasty. He accompanied Louis XVIII. to Ghent in 1815, returned to Paris with that sovereign after the battle of Waterloo, and was employed repeatedly both by that monarch and Charles X. in offices of great trust. At the outbreak of the July revolution in 1830, he was charged with the invidious duty of quelling the revolt, and having failed, became a second time the mark of almost universal obloquy. To satisfy the popular indignation, he was struck off the list of the French army, and exiled from France. He spent his years of banishment in visiting different countries, and in writing works of considerable merit on the military systems of Russia, Austria, and other states. Nearly twenty-two years after his disgrace, he died at Venice, on the 2nd of March 1852, in his seventy-eighth year. Since his death the 'Mémoires du Duc de Raguse,' from his original manuscript, have been published in 9 vols 8vo.

MARMONTEL, JEAN-FRANÇOIS, was born at Bort in Limousin, in 1723. His parents were of very humble condition, and he owed his instruction in the Latin tongue to the gratuitous tuition which he received in a college under the direction of the Jesuits. His father placed him with a tradesman at Clermont, but a love for literature interfered with all commercial pursuits. At an early age he became professor of philosophy at a seminary of the Bernardines at Toulouse, and supported his mother and family after the death of his father. An acquaintance with Voltaire, to whom he had sent some poems, and who encouraged his attempts, brought him to Paris in 1745. Voltaire introduced him to several persons of distinction, and the success of his first tragedy, 'Denys le Tyran,' stamped him as a dramatic poet. Owing to the patronage of Madame Pompadour he was made historiographer of the royal buildings ('Historiographe des Bâtimens du Roi'), with a pension of 1500 livres, and he also obtained the right of publishing the 'Mercure,' by which he gained 40,000 livres. He was falsely suspected of satirising a person of distinction, and in consequence lost the 'Mercure,' and was confined in the Bastille. His celebrated 'Contes Moraux'—which, however dubious as to their moral character, are exquisite specimens of the lighter kind of French writing—followed his release, and gained him great reputation. On the death of Duclos he became Historiographe of France; and in 1783 he was made secretary to the Académie in the place of D'Alembert. He lost his appointments and his property on the breaking out of the Revolution, and he removed some distance from Paris in a state of destitution. In 1796 he became member of the National Institute, and in 1797 was elected into the council of the ancients, but this election having been reversed after the 18th Fructidor (September 4) in the same year, he retired to Abbeville, where he died December the 31st, 1799, and was buried in his own garden by some Roman Catholic priests.

The works by which MarmonTEL is chiefly known are his 'Contes Moraux,' his romances 'Belisaire' and 'Les Incas,' and his 'Mémoires.' The 'Contes Moraux' and 'Belisaire' are so familiar in an English shape, that they are almost British classics.

* MARMORA, ALFONSO, CONTE DELLA, Lieutenant-General in the Sardinian army, was born November 18, 1804, in the city of Turin, and is descended from a distinguished Piedmontese family. He was educated in the military academy of Turin, and left it in 1823 to enter into the artillery as a lieutenant. In 1847 he was a major with the command of a company. In June 1848 he attained the rank of colonel, and in October 1848 that of major-general. During the revolutionary period of 1848 he held the post of minister of war and marine, from August 27 to December 16. The Sardinian army was defeated by the Austrians under General Radetzky, March 23, 1849, when Carlo Alberto abdicated the throne of Sardinia, and was succeeded by his son, Victor-Emmanuel. Alfonso della Marmora was then raised to the rank of lieutenant-general, and was deputed by the king to re-organise the staff of the dispirited and disorganised army—a task which he accomplished in such a manner as to excite the admiration of the military officers of other nations as well as his own. He was appointed minister of war and marine, November 3, 1849, and retained it till he was re-appointed under the new ministry of November 4, 1852. He also held the post of commander of the military division of Genoa. On the 26th of January 1855 a treaty of alliance was ratified between Sardinia and the Western Powers, and at the same time a military convention was entered into for sending a corps of 15,000 Sardinian troops to the Crimea, under the command of General della

Marmora. He then resigned his office of minister of war, and on the 15th of May 1855 landed at Balaklava with a portion of the troops. The management of the Sardinian army in the Crimea, in the hutting and other accommodations, as well as in matters of discipline, received general approbation; and when the Russians were preparing to cross the Tchernaya, General della Marmora was one of the first to observe their advance, and prepare for their reception. During the battle which ensued, he and his army contributed essentially to the victory of the allies, and proved themselves to be not at all inferior to the French and British troops. [See SUPPLEMENT.]

CARLO, MARCHESE DELLA MARMORA, eldest brother of General della Marmora, was born in 1788, served in the cavalry of the French army in 1812-13, became first aide-de-camp to the present king, Victor-Emmanuel, and died in 1854.

ALBERTO, CONTE DELLA MARMORA, next eldest brother, born in 1789, served also in the French army, became a major-general in the Sardinian army in 1840, and a lieutenant-general in 1848. He has constructed a valuable Atlas of Sardinia, and written in French an account of the island, under the title of 'Voyage en Sardaigne, ou Description Statistique, Physique, et Politique de cette Ile,' 8vo, second edition enlarged, 1839-40, with Atlas in 4to, Paris. [See SUP.]

ALESSANDRO, CAVALIERE DELLA MARMORA, another brother, born in 1799, became a major-general in 1848, and in 1849 a lieutenant-general and chief of the general staff of the Sardinian army. He died in 1855, in the Crimea, whither he had gone with the Sardinian troops.

*MAROCHETTI, CARLO, BARON, Sardinian sculptor, was born at Turin in 1809, but after having fairly started on his career as a sculptor, he removed to Paris, where he was residing at the outbreak of the revolution in 1848, and he then repaired to London, where he has since for the most part remained. Baron Marochetti has been singularly fortunate in commissions for public works. His earliest—the equestrian statue of Immanuel Philibert, was erected in Turin; in Paris he executed for erection in that city an equestrian statue of the Duc d'Orléans, and a large bas-relief on the Arc de l'Étoile, as well as an 'Assumption' for the high altar of the Madeleine; while as early as 1844 he was employed to execute the equestrian statue of the Duke of Wellington erected by public subscription in Glasgow. His first introduction to the general public of London may however be said to have been made by his colossal model of 'Richard Cœur de Lion,' which was erected in the open air west of the Great Exhibition building, Hyde Park, in 1851. Its striking attitude and vigorous execution attracted very general attention and admiration, and on the close of the exhibition a subscription, headed by her Majesty and Prince Albert, was set on foot for the purpose of having the statue cast in bronze, and erected in some suitable spot in the metropolis as a memorial of the Great Exhibition. In 1854 the model was placed on a pedestal in Palace Yard, in front of Westminster Hall, but it was generally regarded as ill adapted to the site, and it has since been cast in bronze and erected near the Victoria Tower. Since he came to England Baron Marochetti has found ample patronage. He is the favourite sculptor of the court and aristocracy of England, as he was of that of France. At the exhibitions of the Royal Academy his chief contributions have been a 'Sappho,' 1850; 'Bust of Prince Albert,' 1851; a 'Cupid and Greyhound,' 1854; and a 'Bust of the Queen,' in stained marble, 1856; besides several busts of ladies of title. In 1854 an equestrian statue of the Queen from his chisel was erected in Glasgow. The execution of the monument to the English soldiers who were buried at Scutari was entrusted to Baron Marochetti, and the model, erected in the Crystal Palace at Sydenham, was inaugurated in the presence of the Queen and a large and brilliant assemblage, in May 1856. It consists of a lofty granite obelisk with a winged angel at each of the four corners of the pedestal, and a gilt cross and circle on the top; but the most remarkable things about the monument are its size and its cost (17,500*l.*). At the same time was exhibited an equally large 'Peace Trophy,' as it was called, by Baron Marochetti, the chief feature of which was a gilded and muslin-clad goddess, erected on a huge pedestal, in the attitude of distributing wreaths and crowns. The tawdry and meretricious character of the trophy, and the baldness and poverty of thought exhibited in the monument, were so much beyond all ordinary limits, and so entirely at variance with the preliminary announcements, and the efforts made to give éclat to the works by the splendour of their inauguration, as to excite general disappointment, and to call forth very loud expressions of disapprobation. Nor has the disappointment been in any way lessened by the Baron's 'Monument to the Officers of the Coldstream Guards who fell at Inkermann,' erected in St. Paul's cathedral (September 1856), which is in no respect worthy of the subject or of the sculptor's reputation. Another work is a monument to the Princess Elizabeth, daughter of Charles I., erected (December 1856) in Newport Church, Isle of Wight, by command of the queen. The style of Baron Marochetti belongs to what is termed the romantic, and verges very closely on the theatrical. He is happiest in his representations of horses, which are always true and admirable in form, and full of animation; and the riders sit their horses with ease and firmness. In the portrait busts of ladies he is also regarded as very successful,—imparting to them always an air of conventional dignity, to assist which he generally idealises and 'elevates' the countenance. His

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execution is sometimes of a very superior character. Baron Marochetti was elected A.R.A. in 1861, and R.A. in 1866.

MAROT, CLEMENT, was born at Cahors in 1495. He entered the service of the Duchess of Alençon as page, but afterwards followed Francis I. to Italy, and was wounded and taken prisoner at the battle of Pavia. On his return to France he wrote poetry for Diana of Poitiers, the king's mistress, who showed him favour; but having presumed too much upon his familiarity with her, she discarded him, and he was soon after put in prison, through her agency as some have believed, in 1525. During his imprisonment he wrote his 'Enfer,' a satire against the lawyers, and he revised his 'Roman de la Rose.' When Francis I. returned from his Spanish captivity, Marot was released, and re-appeared at court. Margaret, queen of Navarre, was much pleased with him; but as usual his vanity made him too presumptuous, and he fell into disgrace. He then turned Calvinist, and went to Geneva; but soon finding himself in an atmosphere little suited to him, he returned to Lyon, abjured Calvinism, and served again under Francis I. in the Italian campaign of 1535. Some years afterwards he published a French version of part of the Psalms, which was read with pleasure; but the Sorbonne condemned it, and Marot took refuge at Turin, where he died in poverty in 1544. He wrote epistles in verse, elegies, satires, ballads, rondeaux, and epigrams. His style has the simplicity of his age, united with grace and poetical fancy. He left a natural son, Michel Marot, who was also a poet. The works of both father and son were published together at Lyon in 4 vols. 4to, 1731.

MARPURG, FRIEDRICH WILHELM, a very eminent writer on the theory of music, was born in 1718 at Sechhausen in Prussia. According to M. Fayolle he was a counsellor of war to Frederick II. of Prussia, but his friend Gerber says that he was secretary to one of that king's ministers; both however agree that he latterly held the office of director of the lotteries at Berlin. Little more is known of his personal history than that early in life he passed a considerable time in Paris—which probably led to his adoption of the theory of Rameau, though he was by no means a slave to it—that his learning was considerable, his industry indefatigable, his morals exemplary, and his manners engaging. In 1793 M. Gerber spent some weeks with him at Berlin; he then possessed all the vivacity of youth, and his conversation was witty and agreeable. Shortly after this he began to show symptoms of mental as well as bodily decay, and died May 22, 1795. Marpurg is one of the most estimable didactic writers on music that Germany has produced. "He was perhaps," Dr. Burney remarks, "the first German theorist who could patiently be read by persons of taste, so addicted were former writers to prolixity and pedantry." Among his works are two which claim particular notice—his 'Manual of Harmony and Composition' ('Handbuch für den general-bass,' &c.), and his 'Traité de la Fugue et du Contrepoint.' The first is exceedingly methodical and clear, and may be considered as a musical Euclid. The second would be the best treatise on fugue and canon that has appeared, were it not lamentably deficient in method and arrangement, and also too much devoted to instrumental music, to the exclusion of that of the vocal kind; but in a new edition of this, M. Choron has remedied much of the evil of which there was such ample reason to complain. Marpurg was author also of many other works, all of them possessing more or less merit, a full and descriptive list of which is given in Gerber's 'Lexicon.'

MARRAST, ARMAND, who succeeded Carrel as chief editor of 'Le National,' was born in 1802, in the south of France. After a careful education at the College of Pont-Levoy, he went to Paris in 1827, and immediately commenced his career of politics by writing pamphlets against the government. The pungency and playful humour of these light productions drew notice upon the author, and he at once made for himself a distinct position among the young politicians of the day. When he arrived in the French capital, a vivid contest was being waged between the practical school of philosophy, conducted by Laromiguière, and the eclectic school, presided over by Cousin. Marrast entered the ranks of the former, and month after month amused and excited the public by the light artillery of his pleasant brochures against Cousinisme.

In 1830 Marrast established the newspaper 'La Tribune.' It became the organ of the ultra-liberal party, and as such organ it was constantly quoted by foreign as well as French journals. It contained very bitter articles against the government of Louis Philippe, and the fines to which it was condemned, together with the law expenses attending its defence, put an end to its publication after a few years. Armand Marrast, on one occasion, was called to the bar of the Chamber of Deputies on account of two articles in 'La Tribune.' On another occasion he was arrested and sent to prison as one of the conspirators concerned in the 'complot d'Avril.' He was soon released, when he published his celebrated pamphlet, 'Vingt Jours de Secret,' which produced a great sensation, and much increased his popularity. Proceedings were taken against him by the ministry. He sought refuge in England; remained several months in London, remitting every week one or more letters of great ability to 'Le National,' and married an English lady during his sojourn in this country. These letters were the origin of that long connection with Armand Carrel and 'Le National,' which afterwards gave to Marrast the influence he possessed over his countrymen. He became sub-editor of 'Le

National' in 1834; and on the death of Carrel, July 24th 1836, he succeeded him as chief editor. From this time until the revolution of February 1848, a period of nearly twelve years, Marrast conducted that journal, and maintained it in the high position it had acquired under Thiers, its first editor, and then under Carrel.

During 1847, a series of exciting incidents rapidly followed one another, highly favourable to Marrast's satirical ability. At one time, it was a course of ministerial prosecutions; at another, rumours of bribery and corruption among men high in office; next, these rumours were succeeded by flagrant exposures or confessions; and, lastly, came the scandal of an assassination in the mansion of a great noble. The republican journals made the most of these incidents, and 'Le National' took the lead in denouncing the government and the court. The revolution of February, and the abdication of Louis Philippe, followed. Pending the crisis of this event, the office of 'Le National' became for a few days the seat of government; and deputations visited Marrast, and received their instructions from him. His name was now on every tongue; and when Lamartine was placed by the rapid progress of events at the head of the provisional government, Marrast became secretary, afterwards maire de Paris, and finally president of the National Assembly. This last office was limited by a new regulation to one month; but the urbanity of the new president, and his extraordinary influence over the 900 members in consequence of his tact in calling them to order by humorous appeals, caused him to be re-elected several times. To him likewise was committed the task of drawing up the new constitution. But the red republican party soon found that Marrast was not advanced enough for them; they began to stigmatise him as a moderate, and his popularity fast declined. On the 15th of May 1848 the insurgents, headed by Barbès and Blanqui, forced their way into the Hôtel-de-Ville, their first cry being "Where is Marrast! We must make an end of that soft-handed republican!" But he had withdrawn for concealment to a private chamber which was not searched. After the insurrection of June, and the consequent dissolution of the Lamartine cabinet, Marrast retired into private life. We believe that he still contributed to 'Le National' without any longer being its editor, until the paper was suppressed by the government of Louis Napoleon. He died on the 10th of March 1852.

MARRYAT, FREDERICK, was born in London on the 10th of July 1792. His father, Joseph Marryat, Esq., of Wimbledon, Surrey, was a wealthy West India merchant, and M.P. for Sandwich, and traced his descent from a French Protestant refugee, who had come over to England in the 16th century. His mother was the daughter of an American loyalist. After being educated at various schools in and near London, young Marryat entered the naval service in September 1806, as a midshipman on board the *Impérieuse*, 44 guns, commanded by the celebrated Lord Cochrane. Under this daring commander he was engaged in upwards of fifty actions, of more or less importance, off the French and Mediterranean coasts during the next three years. In one he was left for dead on the deck of a ship which he had boarded, and only recovered when a fellow midshipman, who had a grudge against him, touched his supposed dead body with his foot, and began to moralise in rather uncomplimentary terms on his premature exit from life. The reputation for gallantry and ability which he acquired under Lord Cochrane, was amply sustained by his conduct under other commanders during three additional years of service as a midshipman. On four or five occasions he saved men from drowning by leaping overboard, at the risk of his own life. On one such occasion he saved the life of a son of William Cobbett, then his fellow midshipman. At another time, on jumping overboard in an attempt to save a sailor's life, he found to his horror the man bleeding from the maw of one of three sharks that were following the ship; and he had given himself over for lost before he was picked up. In 1812 he was appointed to his lieutenancy on board the *Espiegle* sloop, whence he removed to the *Newcastle*, sent under Lord George Stuart, to cruise off the American coast. He attained a commander's rank in 1815. In 1820 he commanded the *Beacon* sloop off St. Helena, whence he exchanged into the *Rosario*, in which he brought home duplicate despatches announcing the death of Napoleon. After being employed for some time in the preventive service, he was appointed in March 1823 to the *Larne*, 18 guns, and proceeded to the East Indies. He was senior naval officer in the attack on Rangoon, and in Dec. 1824 he accompanied Sir Robert Sale in the expedition up the *Bassein* River. His good services in the East Indies procured him the thanks of the governor-general and much distinction at home. In June 1825 he received the decoration of C.B., and at the same time the Royal Humane Society awarded him its medal for having saved so many lives from drowning. From November 1828 to November 1830 he commanded the *Ariadne* in the Channel service; and it was at this time, when he was approaching his fortieth year, that he began his career as a novelist by the publication of his 'Frank Mildmay.' This was followed at brief intervals during the next sixteen years by his other well-known writings, most of them novels of sea-life—'Peter Simple,' 'Jacob Faithful,' 'Japhet in Search of a Father,' 'The King's Own,' 'Mr. Midshipman Easy,' 'Newton Forster,' 'The Pacha of Many Tales,' 'Rattlin the Reefer,' 'Snarly-yow, or the Dog-Fiend,' 'The Children of the New Forest,' 'Olla Podrida,' 'The Pirate and the Three Cutters,' 'The Phantom Ship,' 'Poor Jack,' 'The Poacher,'

'Masterman Ready,' 'Perceval Keene,' 'The Narrative of Monsieur Violet in California, &c.,' 'The Settlers in Canada,' 'The Mission, or Scenes in Africa,' 'The Privateer's Man,' and 'Valérie.' The merits of these works as amusing works of adventure and description are universally known. Besides these, he published in 1837 a work of a different class, 'A Code of Signals for the use of vessels employed in the Merchant Service,'—which was adopted by government, and is now in general use by our own and all foreign navies, and which procured him the cross of the Legion of Honour from Louis Philippe. He also published in 1839 in two series of three volumes each, 'A Diary in America, with remarks on its Institutions,' a work which gave great offence to the Americans by its satirical spirit. It is said that the free expression of opinions by Captain Marryat against the practice of impressment was the cause of his not having been raised to higher professional rank. For a year or more before his death he was laid aside from duty and literary labour by an illness arising from the bursting of several blood-vessels. He died at his residence at Langham, in Norfolk, on the 2nd of August 1848, aged fifty-six years. By his marriage with Catherine, daughter of Sir Stephen Shairp, once chargé-d'affaires at the court of Russia, he had six children. Of two of his sons who had entered the navy, one perished, before his father's death, in the *Avenger* steamer; one of his daughters has recently appeared in her father's character as a writer of novels. Captain Marryat was a Fellow of the Royal Society.

MARS, ANNE-FRANÇOISE-HYPPOLITE BOUTET, known as MADEMOISELLE MARS, was born in Paris on the 9th of February 1779; her father being the actor Monval of the *Théâtre Montansier*; her mother a country actress named Mars-Boutet. She appeared before she was ten years old in juvenile parts, and in 1793 she already filled at the *Théâtre Feydeau*, what on the French stage are called "les rôles d'ingénues." She met with a generous patroness in Mademoiselle Contat, then the leading actress in comedy, and received from her the best training for the cast of characters which her early talents pointed out as her own. After she had made herself familiar with these parts of the young girl, she was induced, still directed by Mademoiselle Contat, to attempt 'les jeunes amoureuses;' in which characters she succeeded to the first place, after the retirement of Mademoiselles Méséray and Lange in 1798. She was then twenty. Her fine talent was very gradual in its development, nor did the public at all foresee what she would become. It was not until 1803 that her first marked success had been obtained. In that year the part of a deaf and dumb pupil of the Abbé de l'Épée, in the piece of that name, having been assigned to her, she displayed so much feeling, ingenuousness, and grace in its performance, that from that night she took rank as one of the great comic actresses. Her talents rapidly increased under the influence of cordial encouragement. Her kind instructress, Mademoiselle Contat, took leave off the stage in 1809, leaving the inheritance of her 'répertoire' to be divided between Mademoiselle Mars and Mademoiselle Levard, which gave rise to a long contest between the rival stars. The former however soon distanced all competitors, and for a space of thirty years stood at the head of all French actresses in genteel comedy, gaining a new success in every new part, down to that of Mademoiselle de Belle-Ile, in Dumas's drama, which she played for the first time on the 2nd of April 1839, when she had passed the age of three-score.

Yet, although she never refused to take the leading characters in plays of the new school, and in each achieved a new triumph, she was to the last opposed to the modern romancists, and generally required extensive changes to be made in her own parts. Victor Hugo and the elder Dumas were sometimes embarrassed by her criticisms and strictures, and the latter, in his 'Mémoires,' has described some piquant disputes of this nature between the actress and the dramatists. But her grandest delineations were in the ancient drama, especially in the comedies of Molière. In the lady of fashion, in the coquette of the beau monde, every spectator felt the collected self-possession, the fulness of attention with which she performed these characters. It was her resolute will and extraordinary ability which alone kept alive a respect for the ancient dramatic literature in the house to which she belonged, when a dozen theatres and fifty modern dramatists were endeavouring to subvert it.

Those who never saw Mademoiselle Mars on the stage, can form no idea of the simplicity, the seeming artlessness, the graceful elegance of her acting; nor of the music of her voice, so distinct that the very letters seemed printed in it, nor of the exquisite expression of her smile. Her form was very fine, her gait easy yet majestic, her costume remarkably elegant and distinguished. She was one of the shareholders of the *Théâtre Français*, and her yearly rent from this source amounted to 40,000 francs; and, in 1816, Louis XVIII. settled on her as well as on Talma a pension of 30,000 francs. The hotel in which she lived was open to the most celebrated foreign as well as native artists and literati, some of whom were daily to be seen paying their court to her. She was sedulously attentive to the critics and feuilletonists, all of whom vied with each other in describing her performances. On the night of the 7th of March 1841 she appeared for the last time on the boards of the *Théâtre Français*, in the 'Misanthrope' and the 'Fausse Confidences.' It was of course a benefit night, and for the last time she performed the parts of Célimène and Araminte. She died on the 20th of March 1847, her

death having been accelerated, if not caused, by the habit of having her hair dyed every ten days. She left behind her a fortune of 800,000 francs.

MARSDEN, WILLIAM, a distinguished Oriental scholar, was born in Dublin, on the 16th of November 1754. He was of a Derbyshire family which had settled in Ireland at the end of the reign of Queen Anne. John Marsden, his father, was the son of one of the original settlers, and was established in Dublin as a merchant on a large scale. The subject of this article was his tenth child. After going through the usual course of classical education in the schools of Dublin, he was about to be entered at Trinity College with a view to the church, when his destinies led him to take a very different course. His eldest brother had before proceeded to Benocoolen as a civil servant of the East India Company; and sending home a very favourable account of his prospects, the father was induced to apply for another appointment in the same quarter for William, which proved successful. He was accordingly removed from school, and in the beginning of the year 1771, when he was but sixteen years of age, he embarked for India, and arrived at Benocoolen in May of the same year. Here his assiduity, intelligence, and integrity quickly secured to him such distinction as a small establishment and community afforded. He became first sub-secretary, and soon after principal secretary to the government. The duties of these stations were not very laborious, and afforded ample leisure for study and inquiry. Mr. Marsden mastered the vernacular language of the country, the Malay, and at the same time laid in that stock of local knowledge which, being embodied afterwards in his publications, was the foundation of his fame as a writer.

Mr. Marsden's whole stay in Sumatra did not exceed eight years, but how well and diligently he employed this brief period can only be sufficiently appreciated by those who, like the writer of this article, have been engaged in the same pursuits. But he felt that his powers were wasted in the narrow field in which they were exercised, and he determined upon an experiment, usual in such a case as his, that of returning to England to push his fortune. He felt that, at all events, literary leisure, independence, and a congenial climate would be assured to him by this step.

Having this object in view, he quitted Sumatra in the summer of 1779, and in the last days of the same year arrived in England, with good health, but with an income of a few hundred pounds a year. His first attempt was to procure a small post under the government; but, failing in this, he resolved on a literary retirement, and on supplying the want of wealth by a prudent economy; and if he afterwards abandoned this course, his departure from it cannot be said to have been of his own seeking. Shortly after his return to England he made the acquaintance of the late Sir Joseph Banks, and at his philosophical breakfasts met and acquired the friendship of some of the most eminent men of the day, Solander, Maskelyne, Dalrymple, Rennell, and Herschel. He soon became a Fellow of the Royal Society, and eventually of almost every learned or scientific society of eminence in the kingdom. His literary reputation was insured by the publication in 1782 of the well-known 'History of Sumatra.' This work, which has been translated into French and German, has maintained its reputation to the present time. It has the peculiar impress of Mr. Marsden's mind, strong sense, truthfulness, and caution. In so far as our language at least is concerned, it may be considered as the first book of Oriental travels which, with a thorough and intimate personal knowledge of local details, combines philosophy, science, and a liberal acquaintance with letters.

For fourteen years after his return to England Mr. Marsden's time was devoted wholly to literature and science; and in this manner it was his fixed intention to have passed the rest of his life. In 1782 he had resisted the temptation of going to India with Admiral Sir Hyde Parker, with the lucrative office of secretary; and in 1787 the certainty, under the auspices of the leading parties at the India House, of becoming an East India Director. In 1795 however, invited by Earl Spencer, on the recommendation of his friend, the celebrated geographer, Major Rennell, he accepted the situation of second secretary; and in due course of time he became chief secretary to the British Board of Admiralty, with the war salary of 4000*l.* per annum. No man at the same time could be better fitted, by diligence, official training, integrity, and general intelligence, to discharge the various functions which he was called upon to perform, and he did so discharge them for a period of twelve years, greatly to his own honour and the public advantage. This period too comprehended the most eventful and glorious in the history of the British navy, for it embraced the victories of Cape St. Vincent, Camperdown, the Nile, and Trafalgar. In 1807 Mr. Marsden, whose health began to suffer severely by the laborious discharge of the very onerous duties of his office, tendered his resignation of the secretaryship to the Admiralty, and retired on a pension of 1500*l.* per annum.

The first solid fruits of Mr. Marsden's leisure were the publication, in 1812, of his Grammar and Dictionary of the Malay language, the most difficult, elaborate, and perhaps the most likely to endure of his literary labours. A portion of the materials he had of course brought with him from Sumatra, and we find him engaged in the compilation of the Dictionary as far back as 1786. The eventual publication of these works however did not take place until thirty-three years after he had

quitted Sumatra, and, consequently, after he had ceased to receive any assistance from native instructors. When we consider therefore the accuracy and erudition by which they are so eminently characterised, we must look upon them as affording the highest proofs of happy industry and acuteness. Translations of them have been made, under the auspices of the Netherland government, both into the French and Dutch languages. In 1817 he published his 'Translation of the celebrated Travels of Marco Polo.' The translation has been made with Mr. Marsden's accustomed accuracy, and is accompanied by a commentary far more valuable than the translation itself. In 1823 he published the first part, and in 1825 the second, of his 'Numismata Orientalia, or Description of Eastern Coins,' a valuable collection of which had fallen into his hands by purchase. This is a work of great care and learning, in which, as well as in some respects in the compilation of the Malayan Dictionary, he had the invaluable assistance of his learned relative Sir Charles Wilkins. In 1832, in his seventy-eighth year, Mr. Marsden published his last work, comprising three Essays, the longest, most elaborate, and important of which is on the Polynesian or East Insular Languages, a subject which had long engaged his attention and was a great favourite with him. He was indeed the first that pointed out the existence of a considerable body of Sanscrit words in all the cultivated Polynesian languages, and also the singular connection which exists among these languages themselves, extending from Madagascar to Easter Island.

In 1831 Mr. Marsden voluntarily relinquished his pension to the public, an act of liberality which, at the time, had no example, and has had very few since. It met, as it well deserved, the warmest applause of the House of Commons. In 1834, feeling, as he himself says, the increasing infirmities of age, he determined in his life-time to bestow his rich collection of coins and medals and his extensive library of books and Oriental manuscripts in such a manner as would make them most serviceable to the public. The coins and medals he gave to the British Museum, and his library to the newly-founded King's College. In 1833 he had a slight apoplectic attack, and in 1834 and 1835 a second and third. These greatly enfeebled his body, leaving him however in the entire possession of his memory. The final and fatal attack did not take place until the 6th of October 1836, when, at seven o'clock in the morning, after passing a tranquil night, he gently expired, hardly uttering a groan, in the eighty-second year of a happy, prosperous, and well-spent life. Agreeably to his own directions, he was interred in the cemetery at Kensal Green. In 1807, shortly after quitting the Admiralty, Mr. Marsden married the eldest daughter of his old and intimate friend the late Sir Charles Wilkins: she survived him, and was the judicious and accomplished editor of the 'Autobiographical Memoir' from which we have extracted this brief account.

MARSHALL, JOHN, Chief Justice of the United States of North America, was born in Fauquier County, Virginia, September 24, 1755. He was the son of Colonel Thomas Marshall, and the eldest of fifteen children. He received a little instruction in Latin and Greek, but went through no regular course of education, and was never at any college. On the breaking out of the American war, he engaged with enthusiasm in the cause of his country. In 1776 he was appointed a first lieutenant, and in 1777 was promoted to the rank of captain. He was present at the battles of Brandywine, Germantown, and Monmouth. There was however a redundancy of officers in the Virginian army, and Marshall having applied himself to the study of the law, was admitted to the bar in 1780, and in 1781 resigned his commission in the army. Thenceforward he devoted himself to the law, and rose rapidly to great distinction in the profession.

Marshall was a member of the Virginia Convention for the ratification of the constitution of the United States, and both then as well as subsequently in the Virginia legislature distinguished himself by his judgment and eloquence. He was twice offered the situation of attorney-general, and on both occasions declined on private grounds to accept the offer. In June 1797 John Marshall, Charles Cotesworth Pinckney, and Elbridge Gerry, jointly and severally, were sent to France as envoys extraordinary and ministers plenipotentiary. Marshall returned to America in 1798. In 1799 he became a member of Congress, and on the 18th of May 1800 he was appointed secretary of state. On the 31st of January 1801 he succeeded John Jay as chief justice of the United States, and from that time till his death continued to fill the office with increasing reputation for ability and integrity. He died July 6, 1835, at Philadelphia, to which city he had gone from his residence at Richmond in Virginia, in hope that by medical advice and change of scene his declining health might be improved. Three of his children were with him, but his eldest son died suddenly at Baltimore, on his journey to attend his father's death-bed.

Judge Marshall was the author of the 'Life of Washington,' originally published in London, in 5 vols. 4to, the first volume in 1804, the fifth in 1807. The work was criticised by the 'Edinburgh Review' (October 1808) severely, but perhaps not unfairly, as having been swelled out to an unreasonable bulk by historical matter unconnected with the life of Washington; as containing no details of his private character and habits, which Judge Marshall had ample opportunities of knowing; as diffuse and undiscriminating in narrative, and heavy and unanimated in style. This criticism seems not to have been thrown away. Marshall published a second edition of the work in 1832, compressed into two volumes, and greatly improved. The 'History of the American

Colonies,' which in fact occupied the first volume of the original work, he had published in a separate form in 1824. A selection from his judicial decisions, &c., was published under the care of Judge Story in 1839, under the title of 'The Writings of John Marshall, late Chief Justice of the United States, upon the Federal Constitution.'

As a judge, it is admitted that he was one of the most distinguished that America has produced. Judge Story, who was twenty-four years his associate on the bench of the Supreme Court, wrote in 1828 an article in the 'North American Review' (vol. xvii.), 'On the Public Services of Judge Marshall,' in which he says:—"Splendid as has been the judicial career of this eminent man, it is scarcely possible that the extent of his labours, the vigour of his intellect, or the untiring accuracy of his learning, should be duly estimated except by the profession of which he was so great an ornament. . . . Many of those exquisite judgments which have oost days and nights of the most elaborate study, and for power of thought, beauty of illustration, variety of learning, and elegant demonstration, are justly numbered among the highest reaches of the human mind, find no admiration beyond the rank of lawyers, and live only in the dusty repositories of their oracles. . . . We emphatically say of Chief Justice Marshall that his master-mind has presided in our deliberations, and given to the results a cogency of reasoning, a depth of remark, a persuasiveness of argument, a clearness and elaboration of illustration, and an elevation and comprehensiveness of conclusion, to which none others offer a parallel."

"MARSHALL, WILLIAM CALDER, R.A., was born at Edinburgh in 1813, and after receiving an initiatory training as a sculptor, he removed to London, entered himself as a student in the Royal Academy, and became successively the pupil of Chantrey and of Baily. Having won the gold medal and travelling scholarship of the Royal Academy, he proceeded to Rome, where he remained from 1836 to 1838. On his return to London he devoted himself to poetic sculpture, in which line his works gradually obtained for him a high place in public favour by their simplicity, grace, and refinement. Mr. Marshall has been a diligent practitioner of his art, not a single exhibition having occurred since 1839 to which he has not contributed some poetic conception. Among these may be mentioned—'The Creation of Adam,' 'Una and the Lion,' 'Ophelia,' and 'Cupid and Psyche,' 1840; 'Atalanta and Hippomanes,' and 'Puck,' 1841; 'The Broken Pitcher,' and 'Eve and the first-born,' 1842; 'David with the head of Goliath,' and 'May Morning,' 1843; 'Little Red-Riding-Hood,' 'Caractacus before Claudius,' and 'Christ blessing little Children,' in 1844, works which secured his election as A.R.A. in the November of that year. 'The First Whisper of Love,' and 'Paul and Virginia,' appeared in 1845. In 1846 his 'Hero guiding Leander,' and 'Sabrina,' illustrating the well-known lines of Milton, and worthy of them. This statue has caught the general taste more perhaps than any other of Mr. Marshall's works, and the admirable reduction of it in Parian forms one of the most popular of the statuettes which have been produced in that beautiful material; several other of Mr. Marshall's works have also been copied as Parian statuettes, with more or less success, such as the 'Little Red-Riding-Hood,' and 'A Dancing Girl Reposing' (one of the most graceful of his classic works which gained the Art-Union prize of 500*l.*, and was exhibited at the Royal Academy in 1848). In 1847 Mr. Marshall exhibited 'Eurydice,' and the 'First Step,' in 1848 'Cupid Captive,' and a 'Young Satyr drinking,' in 1849 'The Grecian Maid,' 'Zephyr and Aurora,' and statues of Campbell and Cowper—the first of his monumental statues. That of Campbell has since been executed in marble, and placed in Westminster Abbey. In 1850 appeared a 'Nymph,' and a 'Mermaid on a Dolphin,' in 1851 'Hebe rejected,' in 1852 'The Hindoo Girl,' he having in February of that year been elected R.A.; in 1853 'Pandora,' in 1854 'Godiva,' in 1855 'The Mother's Prayer,' 'Ariel,' and 'Ajax,' and in 1856 'Imogene asleep,' 'She sat like Patience on a Monument,' and 'Hermia and Helena.' Mr. Marshall has also been one of the sculptors employed in the New Palace of Westminster, for which he has executed statues of the Chancellors Clarendon and Somers, and the poet Chaucer. He also executed the statue of Peel for Manchester; a colossal figure in bronze of the great statesman, with a statue representing the city of Manchester, as illustrative of manufactures and commerce, and another, typical of the Arts and Sciences, at the base of the pedestal—on the whole one of the most ambitious and perhaps the most successful of the memorials yet erected in honour of Sir Robert Peel. Another of Mr. Marshall's works is a statue of Captain Coram, the founder of the Foundling Hospital, erected at the entrance gates of that institution in November 1856.

MARSHAM, SIR JOHN, was one of six sons and four daughters of an alderman of London, and was born in the parish of St. Bartholomew in 1602. He had his education in Westminster school, and St. John's College, Oxford. He afterwards travelled much abroad in France, Italy, and Germany, both as a private gentleman and in the suite of Sir Thomas Edmunds the ambassador. When he returned home he betook himself to the study of the law, but it does not appear that he attained to more than to be appointed one of the six clerks in Chancery, and even this office he lost when the contentions arose between the king and the parliament. Nor was this all; for following the king to Oxford, and remaining attached to the royal cause, he

suffered greatly in his estate. On the change of the times he was returned to parliament for the city of Rochester, was restored to his six clerks' office, was knighted, and soon after was created a baronet. He died at Busby Hall near Watford in 1685.

Such is the outline of his life. The predominance of a political power to whom he was obnoxious, in the period of his life when his mind was at maturity, gave him leisure to pursue those studies for which he had acquired a taste in the earlier period of his life. The subject on which his mind was particularly directed is one of peculiar intricacy and difficulty, the disentangling the perplexed statements to be found in early writers concerning ancient dynasties and events in the earliest periods of history. The results of these studies he gave to the world in a folio volume, printed at London in 1672, which he entitled 'Canon Chronicus, Ægyptiacus, Ebraicus, Græcus,' being an enlargement of a work on the same subject published in 1649, entitled by him 'Diatrise Chronologica.' Sir John Marsham has treated the subject in a manner befitting a scholar intent on nothing but the discovery of truth, if truth be attainable. His work was published at Leipzig in 1676, and at Franeker in 1696, with a preface by the editor Menckenius, in which some of his conclusions are questioned. Of course the modern discoveries in Egypt have affected in some points the argument of this learned scholar.

In the same spirit he attacked the difficulties which rest on the 'Chronology of the Early History of Persia;' but this work has not we believe, been given to the public; nor the 'Dissertations on the Money of the Ancients,' and on the 'Roman Provinces and Legions,' which it is understood he left in manuscript. There is another work of his, less celebrated, the Preface, or Προσῳλαος, as he called it, to the great work on English monasteries, entitled 'Monasticum Anglicanum,' which was begun by Roger Dodsworth, and finished by Sir William Dugdale. This appeared in 1655.

Sir John Marsham was not only himself learned, but his two sons, Sir John Marsham of Cuxton, and Sir Robert Marsham of Busby, were also studious and learned men. The son of Sir Robert was created Lord Romney by George I.

MARSHMAN, JOSHUA, D.D., one of the "Serampore Brethren," as the band of missionaries among whom he and Dr. Carey were the most prominent often styled themselves, was born in 1767 at Westbury Leigh in Wiltshire. He was sent out to India in 1799 by the Baptist Missionary Society. He acquired, by severe and diligent labour, a complete knowledge of the Bengalee, Sanskrit, and Chinese languages. Into the Chinese he translated the Four Gospels, the Epistles of Paul to the Romans and the Corinthians, and the Book of Genesis. He also wrote 'A Dissertation on the Characters and Sounds of the Chinese Language,' published in 1809 in 4*to*; 'The Works of Confucius, containing the original text, with a Translation,' also in 4*to*, published in 1811; and 'Clavis Sinica; Elements of Chinese Grammar, with a Preliminary Dissertation on the Characters and Colloquial Medium of the Chinese,' printed at Serampore in 1814. In Sanskrit and Bengalee he assisted Dr. Carey in the preparation of a Sanskrit grammar in 1815, and a Bengali and English dictionary in 1825. In 1827 he published an abridgment of the dictionary. In 1826 he visited England on the subject of the disagreement between the Serampore Brethren and the Baptist Missionary Society, which led to their separation in the following year; his son John having previously visited England in 1822 on the same business. In this disagreement, which arose about 1817, the uncompromising and somewhat impracticable spirit of this otherwise excellent man, appears to have had considerable share. He again reached Serampore in June 1829, and remained there till his death on the 5th of December 1837, a few days previous to which event arrangements were concluded in London for the re-union of the Serampore Mission with the parent society, and for retaining him in the superintendance. In a sketch of his character at the end of the first volume of Dr. Cox's 'History of the Baptist Missionary Society' he is said to have been possessed of great mental power and diligence, of firmness bordering upon obstinacy, and of much wariness. Dr. Marshman's name is especially known by his controversy with Rammohun Roy [RAMMOHUN ROY], who distinguished himself greatly among his countrymen in India by his spirited attacks upon idolatry, and by the publication of a work entitled 'The Precepts of Jesus, the Guide to Peace,' in which, while exalting the precepts, he asperses the miracles of Christ. Dr. Marshman answered this work by a series of articles in the 'Friend of India,' a periodical issued by the Serampore missionaries, which were subsequently republished in London, in 1822, in a separate volume, entitled 'A Defence of the Deity and Atonement of Jesus Christ, in reply to Rammohun Roy, of Calcutta.' In 1824 appeared a second London edition of Rammohun Roy's work, illustrated with a portrait of the author, and containing replies to Dr. Marshman.

MARSIGLI, LUIGI FERDINANDO, COUNT, born at Bologna, of a noble family, in 1658, studied mathematics under Borelli, and natural history under Malpighi and other able professors. At the age of twenty he went to Constantinople. On his return he published 'Osservazioni sul Bosforo Tracio' (Rome, 1681), which he dedicated to Christina of Sweden; and he also wrote a memoir on the rise and decline of the Ottoman empire, which was not published until after

his death. He afterwards served in Hungary as a volunteer in the imperial army against the Turks, was raised to the rank of captain, and was wounded and taken prisoner at the battle of Raab, in 1633. He was sold as a slave, and, after suffering considerable hardships, was ransomed by his family. He was then employed by the Emperor Leopold I. as an engineer, to settle the boundary-line of the Austrian dominions on the side of Turkey, agreeably to the treaty of peace between the two empires. When the war of the Spanish succession broke out, Maragli, who was already a general, was actively employed, and he found himself in command of the garrison of Brisach, of which town the Count d'Arco was political governor. Brisach surrendered to the French thirteen days after they had opened the trenches. The aulic council of Vienna highly disapproved of the surrender, and Maragli was publicly sentenced to be cashiered. He tried every means to have the sentence revoked, but in vain. He wrote and published a memoir in his defence, which is said to have appeared perfectly satisfactory to competent judges, and among others to Marshal Vauban. From that time he devoted himself to study; he travelled in France, was numbered among the members of the Academy of Sciences at Paris, and at last returned to his native town, Bologna, to which in 1712 he made a donation of his scientific collections, which were placed by the senate of Bologna in a building allotted for the purpose, and called the Institute of Sciences and Arts. In 1726 Maragli published his great work on the Danube, 'Danubius Pannonico-Mysicus, Observationibus Geographicis, Astronomicis, Hydrographicis, Historicis, Physiis, perlustratus ab Aloysio Ferdinando Comite Marali, socio R. Societatum Parisiensis, Londinensis,' etc. (Amsterdam, 7 vols. folio, with handsome plates). The first volume treats of the geography of Hungary, Servia, and other countries bordering on the central Danube; the second, of the ancient monuments in the same; the third, of the geology; the fourth, fifth, and sixth, of the ichthyology, zoology, and ornithology; and the last contains a catalogue of the plants, and treats of the nature and properties of the waters of the Danube. He died November 1, 1730.

MARSTON, JOHN, a dramatist in the reigns of Elizabeth and James I., the particulars of whose life, and even the exact times of whose birth and death, are, like those of many of his contemporary poets, very uncertain. On the testimony of Wood, he seems to have been a student at Corpus Christi College, Oxford. At one time he appears to have been intimate with Ben Jonson, if we may judge from his dedication to that poet of the 'Malecontent;' but from the epistle to the reader, prefixed to his 'Sophonisba,' it seems that his friendship subsequently ceased, as that epistle contains severe strictures on Jonson for his use of passages from classical authors in his tragedies of 'Sejanus' and 'Catiline.'

Marston left several plays, of which the following have been printed separately:—'Antonio and Mellido,' 'Antonio's Revenge,' 'Dutch Courtesan,' 'Insatiate Countess,' 'Malecontent,' 'Parasitaster,' 'Sophonisba,' 'Tamerlane the Great,' and 'What you Will.' Of these the 'Malecontent,' an excellent play, abounding in causticity, and embellished with the most forcible poetic expressions, is printed in Dodaley's Collection. It appears however from the title-page of the first edition (1604) that this piece was written by Webster, and only altered by Marston. He also left some miscellaneous poetical works, collected and edited by Mr. Bowle in 1764; and he assisted Ben Jonson and Chapman in the composition of 'Eastward Hoe,' a play which is in Dodaley's Collection.

MARTEL, CHARLES. [CHARLES MARTEL.]

MARTIA' LIS, MARCUS VALE' RIUS, was a native of Bilbilis in Spain, where he was born on the Calends of March, about the year 43. Very few particulars of his life are ascertained, and even these are principally collected from his own writings. He went to Rome at an early age, and passed about thirty-five years of his life in that city. He left Rome probably about the commencement of Trajan's reign, and retired to his native town. The emperor Titus appears to have been his first imperial patron. Domitian, the successor of Titus, gave him the 'jus trium liberorum,' and conferred on him the dignity of tribune ('Epiq., ii. 91; iii. 95), for which and other favours the grateful poet made a most abundant return of flattery. Some critics have supposed that the author was married, and had a wife Marcella (xii. 21, 31); but the conclusion to be drawn from his writings is on the whole the other way. Martial was acquainted with most of his literary contemporaries, Juvenal, Quintilian, Pliny the younger, and others. He died about 104.

There are extant of Martial fourteen books, entitled, 'Epigrammata,' of which the thirteenth also bears the particular name of *Xenia*, and the fourteenth that of *Apophoreta*. A book called 'Spectaculorum Liber,' which is prefixed to the 'Epigrams,' contains a number of small poems on the shows of Titus and Domitian, and, as some critics suppose, may not be altogether the work of Martial. The whole collection contains above 1500 epigrams.

Many of the epigrams of Martial belong to that class of compositions which are now known by the name of epigrams, and may be considered as the prototype of that species of composition: they are short pieces, varying in length from two lines to four, six, or more, the point of which is generally contained in the last line. Like modern compositions of the kind, the thought is often forced and laboured, and the whole meaning sometimes obscure. Other of his

compositions belong to that class more properly called epigrams, according to the original signification of the word, and are often characterised by great felicity of expression: they are on a great variety of subjects, and contain much matter that needs and requires comment. There is perhaps no Roman writer extant whose works, if well studied, would be so useful as Martial in illustrating the period in which he lived. Martial's description of his native Bilbilis and the river Salo (Xalon) which flows by it, and several other pieces, show a taste for a country life, and a poetic vein hardly inferior to that of Horace (i. 50, &c.). The twelfth book of his 'Epigrams' was published after his return to Bilbilis (xii. 3). Many of the epigrams of Martial are as gross and obscene as thought and expression can make them; as to which it may be sufficient to remark that the manners of his age did not forbid the publication of obscene poetry, and that in this respect Martial was no worse than many of his contemporaries. In the Delphin edition the most obscene epigrams have been carefully selected and placed together at the end of the work, for reasons which, as there given, do not appear very satisfactory.

The editions and translations of Martial are very numerous: the best recent edition is perhaps that of Schneidewinn, Grem., 1842. There are several English translations of selections from Martial; the latest complete version, so far as we know, is that by James Elphinstone, London, 1782.

MARTIN I., a Tuscan by birth, succeeded Theodore I. in the see of Rome in 649. He held a council of Italian bishops in the Lateran church, in which the Monothelites were condemned. The Emperor Constant II., who favoured the Monothelites, gave orders to the exarch of Ravenna to seize the person of the pope. Martin was taken to Constantinople, where a judicial inquiry was instituted against him for disobedience to the emperor, and he was banished to the Thracian Chersonesus, where he died in 655. He was succeeded by Eugenius I.

MARTIN II., called by some Marinus I., succeeded John VIII. in 882, and died in 884. He was succeeded by Adrian III.

MARTIN III., called by some Marinus II., a Roman by birth, succeeded Stephen VIII. in 942. He died in 946, and was succeeded by Agapitus II.

MARTIN IV., CARDINAL SIMON DE BRIE, a native of France, succeeded Nicholas III. in the papal chair in 1281, through the influence of Charles of Anjou, king of Sicily and Naples. The Sicilian Vespers in 1282 having deprived Charles of Sicily, Martin excommunicated Peter of Aragon, whom the Sicilians had elected king; but his excommunication was of no more avail than the arms of the Angevins, for the Sicilians stood firm against both. Martin excommunicated the Byzantine emperor Michael, by which he widened the breach between the Greek and Latin churches. He died in 1285, and was succeeded by Honorius IV.

MARTIN V., CARDINAL OTTO COLOMNA, of an illustrious Roman family, was chosen by the Council of Constance, after the deposition of John XXIII. and of the two anti-popes Gregory and Benedict. Martin closed the Council of Constance in April 1417 without its having effected the reforms in the Church which were expected from it by Europe in general. Martin however promised to call together a new council for the purpose, which after much delay met first at Siena and afterwards at Basel in Switzerland, whither the pope sent his legate, Cardinal Julian Cesarini, in 1431. But Martin died soon after, and was succeeded by Eugenius IV.

MARTIN, JOHN, was born at a house called the Eastland Ends, Haydon Bridge, near Hexham, Northumberland, on the 19th of July 1789. His early ambition being to become a painter, his father, as the best way of turning his desire to profitable account, apprenticed him to a coach-maker at Newcastle (where the family had removed) to learn herald-painting. Here however he only remained a few months; and, his indentures having been cancelled, he was then placed with an Italian painter named Bonifacio Musso, the father of Charles Musso, who acquired some distinction as an enamel painter. With him young Martin removed to London in September 1806, and soon after, not getting on very pleasantly in his master's family, took lodgings for himself; and, as he relates in some autobiographical notes contributed to the 'Athensum' (see 'Ath.' for 1854, p. 246, to which we are indebted for the leading facts contained in this notice), "at this time, by close application till two or three o'clock in the morning, in the depth of winter, I obtained that knowledge of perspective and architecture which has since been so valuable to me. I was, at this time, during the day employed by Mr. C. Musso's firm painting on china and glass, by which, and making water-colour drawings and teaching, I supported myself: in fact, mine was a struggling artist's life when I married, which I did at nineteen."

His marriage stimulated him to a bolder course. He determined to paint a large picture, and by a month's application produced in 1812 his first work, 'Sadak in search of the Waters of Oblivion.' Before it left his hands his hopes received a severe blow: he "overheard the men who were to place it in the frame disputing as to which was the top of the picture." It was a mistake easy enough to make; but once in the frame the top of the picture would not be again in danger of being taken for the bottom. It found a place in the Royal Academy Exhibition, and, what was better, a purchaser for 50 guineas, in Mr. Manning, a bank director. He followed up his success by sending to the British Institution an 'Expulsion from

Paradise,' and to the Academy in 1815 'Clytie,' a work which was hung in the ante-room, as was, in the following year, his more ambitious picture, 'Joshua commanding the Sun to stand still.' At the British Institution, where the 'Joshua' was again exhibited the following spring, it was placed in a post of honour, and awarded the prize. Martin was excessively angry with the Academy for this treatment of his "grand work," and the breach was never healed: he removed his name from the Academy's books as a candidate for membership, and as a necessary consequence, according to the laws of the Academy, he never received any academic distinction. With the picture itself, and the success it met with, he was however abundantly satisfied. "The confidence I had in my powers," Martin writes, "was justified, for the success of my 'Joshua' opened a new era to me. In 1818 I removed to a superior house, and had to devote my time mainly to executing some immediately profitable works; but in 1819 I produced the 'Fall of Babylon,' which was second only to the 'Belshazzar,' in the attention it excited. The following year came 'Macbeth,' one of my most successful landscapes; then, in 1821, 'Belshazzar's Feast,' an elaborate picture, which occupied a year in executing, and which received the premium of 200*l.* from the British Institution."

These works, and especially the 'Belshazzar's Feast,' were of a kind then quite new, and took the London public by storm. A sturdy opposition was raised; but for the time it was borne down by the swelling tide of popularity. It was loudly declared—and pretty widely believed—that a new era was opened to art, as well as to the painter's self; and the engravings quickly made the artists' "sublime style" familiar from one end of the island to the other. Nor was he slow to follow up his success: 'The Destruction of Herculaneum' appeared in 1822; the 'Seventh Plague,' and the 'Paphian Bower,' in 1824, the 'Creation,' in 1826, the 'Deluge,' and in 1828 the 'Fall of Nineveh,' perhaps the most popular of all his pictures after the 'Belshazzar.' He was now however so much engrossed with engraving, and with various schemes for the improvement of London, and other engineering projects, that for awhile his pencil was somewhat less diligently employed, and when he resumed its exercise he discovered that the spell was broken. His later pictures indeed found admirers, but they were few as compared to those which greeted his earlier works, and infinitely less enthusiastic. Yet he went on to the last painting subjects no less awful than those which had originally captivated the public eye. Thus during the last twelve or fourteen years of his life he painted—'The Death of Moses,' and 'The death of Jacob,' 1838; 'The Eve of the Deluge,' 'The Assuaging of the Waters,' 1840; 'The Celestial City and River of Bliss,' and 'Pandemonium,' 1841; 'Flight into Egypt,' 1842; 'Christ stilling the Tempest,' and 'Caute the Great rebuking his Courtiers,' 1843; 'Morning,' and 'Evening,' 1844; 'The Judgment of Adam and Eve,' and 'The Fall of Adam,' 1845; 'Evening—coming storm,' 1846; 'Arthur and Ægle in the Happy Valley,' 1849; 'The Last Man,' 1850; 'Valley of the Thames viewed from Richmond Hill,' 1851.

The last picture he exhibited during his life was a 'Scene in a Forest—Twilight' (1852). He was now engaged on a series of three grand paintings, illustrative of the 'Last Judgment,' which he fondly hoped would be his master-work, and he laboured steadily at these till a few weeks before his death. Then suffering under a paralytic attack he set out in the hope of improving his health to Douglas, Isle of Man, where, at the house of Thomas Wilson, Esq., he died February 17th, 1854. His remains were interred in the lonely cemetery of Kirk Braddan, on the Strang Road, a few miles from Douglas. His three pictures, 'The Last Judgment,' 'The Great Day of Wrath,' and 'The Plains of Heaven,' have since his death been exhibited in London and the provinces. As might be expected from the nature of the subjects, and the circumstances under which they were painted, suffering under the infirmities of age, with mind and body both enfeebled, they are comparative failures, having all the worst faults and mannerisms of the painter's earlier pictures, and only few of their redeeming excellences.

Martin was undoubtedly an original painter, and possessed a very considerable share of imagination; and in the expression of material grandeur and terror,—the vastness and might of nature, in contrast with the weakness and littleness of man,—he was eminently successful. At least until by repetition the conception had been rendered commonplace and unimpressive, this was unquestionably the case; and the unparalleled popularity of his early pictures, while the manner was new, can be readily understood. But Martin did not perceive that his was a trick of style which would not bear often repeating; and he kept on covering acres of canvas with interminable vistas of buildings, pile upon pile, as buildings never could have existed in reality, and crowding the roads and fields with myriads of little insignificant figures, and clothing the whole in floods of stormy gloom and twilight, with flashes of jagged lightning or streams of dazzling sunshine; never advancing beyond a harsh and niggling touch, or attaining to anything better than a crude and conventional system of colour. Seeing only two, or at most three, of his pictures, he might be pronounced a man of genius; seeing all, while acknowledging his talent, it is difficult not to feel surprise at his deficiencies of taste, observation, and judgment.

It has been said that during many years the subject of the improvement of London occupied much of his time and thought. As early as

1828 his ideas had taken a definite shape, and he gave them to the public in a 'Plan for supplying with pure water the Cities of London and Westminster, and improving the western end of the metropolis;' and he continued to publish new and revised editions almost down to his death. The following is his own account of his labours in this line, contained in his contribution to the 'Athenæum' already referred to: "My attention was first occupied in endeavouring to procure an improved supply of pure water to London, diverting the sewage from the river, and rendering it available as manure; and in 1827 and 1828 I published plans for the purpose. In 1829 I published further plans for accomplishing the same objects by different means, namely, a weir across the Thames, and for draining the marshy lands, &c., &c. In 1832, 1834, 1836, 1838, 1842, 1843, 1845, and 1847, I published and republished additional particulars, being so bent upon my object that I was determined never to abandon it, and though I have reaped no other advantage, I have at least the satisfaction of knowing that the agitation thus kept up constantly, solely by myself, has resulted in a vast alteration in the quantity and quality of the water supplied by the companies, and in the establishment of a Board of Health, which will, in all probability, eventually carry out most of the objects I have been so long urging. Amongst the other proposals which I have advanced is my railway connecting the river and docks, with all the railways that diverge from London, and apparently approved by the Railway Termini Commissioners, as the line they intimate coincides with that submitted by me, and published in their report;—the principle of rail adopted by the Great Western line; the lighthouse for the sands, appropriated by Mr. Walker in his Maplin Sand Lighthouse; the flat anchor and wire cable; mode of ventilating coal mines; floating harbour and pier; iron ship, and various other inventions of comparatively minor importance, but all conducing to the great ends of improving the health of the country, increasing the produce of the land, and furnishing employment for the people in remunerative works." He also took out patents for water and sewer-pipes, &c.

Besides his great pictures Mr. Martin painted a great number of water-colour landscapes very elaborately wrought out; he also made some drawings for books, including 'Paradise Lost and Regained,' 'Pilgrim's Progress,' &c., for which he received large sums, but which, though popular in their day, now seem for the most part strangely infelicitous as illustrations. For the Milton illustrations he is said to have received 2000*l.* guineas.

* MARTINEAU, HARRIET, is descended from a family of French extraction, who were compelled to leave their country in consequence of the revocation of the Edict of Nantes, and settled at Norwich, where for several generations they carried on the business of silk-manufacturers. Harriet, the youngest of eight children, was born at Norwich in June 1802. The substantial brick-house in which her father resided for many years is now pointed out to strangers as her birthplace. Her education had been chiefly received at home, and was solid rather than showy. Her self-culture was unremitting; for a partial deafness, contracted in her youth, threw her very much upon her own internal resources for pleasure and improvement. She evinced a very early talent for composition; and the habit of writing, which was originally her amusement, became the real business of her life. Her father became embarrassed in his commercial affairs; and the numerous members of the family of the supposed-wealthy manufacturer were thrown upon their own unaided resources. In the hour of necessity the wonderful energy of Harriet Martineau was signally manifested. With a noble pride she resolved to be independent; and she did not seem to add to her little resources by the humble industry of needlework. But in literature she saw the means of support. In 1823 she published a volume of 'Devotions for Young People.' This she followed up by her 'Christmas Day,' in 1824; to which, in the following year, she added a sequel, called 'The Friend.' In 1826 appeared her 'Rioters,' and 'Principle and Practice,' succeeded next year by 'The Turn out' and 'Mary Campbell.' In 1828 she published a tale, called 'My Servant Rachel;' a series of small 'Tracts' on questions relating to the working classes; and a sequel to 'Principle and Practice.' In 1830 she selected a loftier subject for her pen in the 'Traditions of Palestine,' a work containing most interesting and graphic sketches of that country in the time of Christ.

In the early part of 1830 the committee of the British and Foreign Unitarian Association offered prizes for the production of three tracts on the 'Introduction and Promotion of Christian Unitarianism among the Roman Catholics, the Jews, and Mahometans.' Three distinct sets of judges were appointed to decide on the comparative merits of the essays sent in for competition, and each set of judges awarded the prize to the composition of Harriet Martineau: the titles of her essays were, 'The Faith as unfolded by many Prophets,' 'Providence as manifested through Israel,' and 'The Essential Faith of the Universal Church.' Still the reputation of Miss Martineau was in a great degree limited to a small circle, when she conceived the bold idea of publishing a monthly series of tales, that should illustrate the leading doctrines of political economy. To the publishers of that day, the notion of what was deemed the most dry and difficult of studies being rendered amusing appeared little more than an absurdity. The Society for the Diffusion of Useful Knowledge also unwisely rejected the proposition, for the sober and unimaginative majority of their committee shrank from "truth severe in fairy fiction dressed." The Illustrations of

'Political Economy' came out from the shop of a publisher in Pater-noster-row, little known beyond his Unitarian connections. Their immediate success showed how justly the authoress had estimated her powers. Independent of their value as expositions of great principles, some of these tales will always be read for their truthful pictures of life, and the ingenious construction of a story limited by its especial purpose. These were followed by six tales entitled 'Illustrations of Taxation,' and four others on the 'Poor Law and Paupers.' In 1835 Miss Martineau made a voyage to America, and the results of her visit to the United States were given to the world in her work on 'Society in America,' published in 1837. In 1839 Miss Martineau appeared more distinctly than in her 'Illustrations' in the character of a novel writer; 'Deerbrook,' and 'The Hour and the Man,' which succeeded it, scarcely commanded the popularity due to their merits. The series of 'The Playfellow,' placed her in the highest rank as a writer for the young.

From 1839 to 1844 her health was greatly impaired. During the most trying period of her illness, she resided at Tynemouth; and the indefatigable exercise of her mental powers in this crisis was exhibited by her publication of 'Life in the Sick-Room.' Her recovery, according to her own statement in the 'Athenaeum,' was the effect of mesmeric agency. She resumed her pen with renewed vigour; her next production being 'Forest and Game-Law Tales,' in 3 volumes. In 1846, shortly after she had published a pretty tale in one volume called 'The Billow and the Rock,' she went on an expedition to Syria and the Holy Land, and on her return published her impressions of those countries in a work entitled 'Eastern Life, Past and Present.' She afterwards formed an engagement with Mr. Knight to carry on the 'History of England during the Thirty Years' Peace,' which he had commenced to write, but which he was obliged to relinquish, as Miss Martineau states in her Preface, "in consequence of extensive changes in his commercial arrangements." The value of this history of a most interesting period was fully acknowledged, even by those who differed from its political conclusions on the great changes which England had experienced since 1815. After this publication Miss Martineau astonished the world by avowing, in a volume published in conjunction with Mr. Atkinson, certain opinions upon the great principles of religious belief which were signally opposed to those of her previous career. Her last important work is a free and condensed edition of Comte's 'Positive Philosophy'; but she is understood to have been, during several years a large contributor to the Westminster and other Reviews, and also to the daily and weekly press, more particularly to the 'Daily News.' A little volume, 'Sketches of Life,' appeared at the end of 1856. She now resides at the pretty house which she built at Ambleside, occupying herself, so far as ill-health will allow, in occasional writing.

MARTINEZ DE LA ROSA, FRANCISCO, a Spanish lyric and dramatic poet, historian, orator, and statesman, who is at the head of the moderate party in politics in that country, and of a party somewhat analogous in literature. He was born at Granada on the 10th of March 1789, the year of the outbreak of the first French revolution. He went through a course of study for the law at the university of his native city, and, by the account of all his biographers, held the appointment of lecturer on ethics and professor at the college of San Miguel at the time of the French invasion, when he had not completed his twentieth year. He threw himself with ardour into the patriotic cause, and was sent by the junta of Granada on a mission to the English authorities at Gibraltar to procure arms and supplies, which were liberally granted, and contributed towards the signal victory of Baylen. He afterwards went on a similar mission to England itself, and it was in London in 1811 that his first productions saw the light. The Spanish government had offered a prize for the best poem on the heroic defence of Saragossa, but the prize was never awarded. Martinez de la Rosa's poem, 'Saragossa' (8vo, London, 1811), which was highly approved by Jovellanos and Quintana, is however universally considered to have deserved it. He also wrote a short historical sketch of the war of independence for Bianco White's Spanish periodical, 'El Español,' which was published in London between 1810 and 1814. A short poem, 'The Remembrance of Home,' which heads the collection of his lyrics, and bears date 'London, 1811,' is so full of yearnings for the sun of Spain, as sufficiently to explain why his residence in England was not of long duration. He appears however to have taken back with him an admiration of constitutional government which has survived a host of vicissitudes. Shut up at Cadix with the patriotic government, he became intimate with Quintana and Arguelles; but was prevented by the deficiency in age, which had been considered no obstacle to his professorship, from being chosen a member of the Cortes. The theatre at Cadix was within range of the French bombs; a temporary one was constructed in a safer position; and one of the first plays produced in it was his 'Viuda de Padilla,' or 'Widow of Padilla,' a tragedy in the style of Alfieri, founded on the story of the widow of the Spanish patriot who perished in defending, in the 16th century, the rights of the commons of Castile. This tragedy, which had much success, and was afterwards reproduced with approbation at Madrid, is probably the only Spanish play which has ever been represented on the stage in London, having been acted by an amateur company of Spanish emigrants at the Coburg (now the Victoria) Theatre in 1829. A comedy by Martinez de la Rosa, 'Lo que puede

un Empleo' ('The Effects of holding Office'), was still more successful; and is said to be the first in which political life was made a subject of the comic drama, a vein which has since been much worked in France. Several pamphlets on the events of the day from the same fruitful pen are described by Galiano, long the author's rival, as abounding in Andalusian wit. In 1813 he was elected by the city of Granada deputy to the Cortes, and at once took his place as an orator of the first rank, his fine person and delivery enhancing the effect of his easy command of elegant and classical language. He was at that time a zealous defender of the constitution of 1812, of which it was then the fashion to maintain that it would work excellently but for the unfortunate absence of the king in the hands of the enemy; and it was not till King Ferdinand's return in 1814 that it was discovered that, of all obstacles to its working, and all enemies to Spain, he was the head and front. When by the decree of the 4th of May 1814 he at once subverted the constitution and proscribed its supporters, Martinez de la Rosa, for the crime of having been a member of the constitutional Cortes, was sentenced to ten years' imprisonment in the fortress of Velez de Gomers, on a rock on the coast of Marocco. Here he was treated with so much mildness that he had even the opportunity of getting up private dramatic performances; but it is said by Galiano that, when he returned to Spain, the old spontaneous gaiety for which he had been remarkable had disappeared for ever. His imprisonment was cut short at the end of six years by the insurrection of the Isle of Leon in 1820, which commenced the second constitutional era of Spain.

Soon after his return Martinez de la Rosa was secretary of state, but he did not hold the office long. His opinions had undergone a change with respect to the extent to which constitutional reforms were to be carried, and he was no longer disposed to insist on the democratic constitution of 1812. An outcry was soon raised against him as lukewarm in the cause of freedom; he became so unpopular as to be threatened with violence by the mob, and resigned his post before the measure was enforced of carrying the king to Seville. When however, after the subversion of the constitutional government by the French under the Duc d'Angoulême, he was required to give in his adhesion to the new order of things, he refused; and he was considered fortunate in only receiving his passport for France, instead of being sent afresh to the coast of Marocco. The next eleven years of his life were chiefly passed in the public libraries and the best society of Paris, with occasional excursions to Germany and Italy, in the course of one of which, as we learn from one of his best poems (an Ode to Granada), he shouted the beloved name of his native city in the interior of the crater of Vesuvius. His pen was far from inactive, and in 1827 he commenced the publication at Paris of a collection of his 'Obras Literarias,' which amounted at its completion in 1837 to five volumes. The first two are occupied with his 'Poetica,' a didactic poem on the art of poetry, accompanied by notes and illustrations, which comprise historical essays on the Spanish drama, and other forms of literature—the poem occupying less than 80, and the notes more than 900 pages. It has been justly observed, that in this large body of criticism, the author not only takes no notice of the modern or 'romantic' school of aesthetics, but even appears unaware of its existence, writing as if Boileau and Batteux were the absolute monarchs of the realm of taste, whose decrees it might be considered revolutionary to contest. The work however contains matter of considerable value, though, as a whole, half a century behind its date. The other volumes of the 'Obras' comprise the 'Viuda de Padilla,' already mentioned, and four others, which deserve mention—'La Niña en Casa y la Madre en la Mascara' ('The Girl at Home and the Mother at the Masquerade'), a comedy first performed at Madrid in 1821, and still a favourite on the Spanish boards, both in Europe and America, which has also been translated into French, and acted with success at Paris; 'Aben Humeya,' a romantic drama on the insurrection of the Moors under Philip II., written by Martinez de la Rosa in French, and produced successfully at the Porte St. Martin, and afterwards translated by the author into Spanish, not, as he tells us without some difficulty; 'Edipo,' a classical tragedy on the time-honoured subject of 'Oedipus,' in the preface to which is given a new analysis of the drama of Dryden and Lee; and 'La Conjuracion de Venecia' ('The Venice Conspiracy'), founded on an historical event of the year 1810, and written in direct imitation of the modern French romantic school. The July revolution of 1830 produced a general impression that things could not remain as they were in Spain, and the first indication of an impending change was King Ferdinand's permission to Martinez de la Rosa, who had always kept aloof from the main body of Spanish emigrants, to return to Granada. He there occupied himself in the completion of an historical novel on the fall of Granada, to emulate, as he says in the preface, those of Walter Scott and Cooper, of which the fame had spread throughout Europe. This novel, 'Doña Isabel de Solis,' the first volume of which did not appear till 1837 and the third and last till 1846, was interrupted in its progress by the recall of its author to power on the occasion of the death of Ferdinand, and the necessity which was felt of opposing a principle of some sort to the claims of Don Carlos.

Though the queen regent, Christina, was not well disposed to Martinez de la Rosa, he was the only man who had at the same time a high reputation among the Liberal party and had not been personally

obnoxious to her deceased husband. He became the head of the Spanish ministry, and it was from his hand that the 'Estatuto Real,' or Royal Statute, emanated, which, granted in the name of the queen in 1834, established a new constitutional system, with double chambers, as in England, and abolished the exclusive privileges of the ancient provinces. Almost contemporaneously with the 'Estatuto,' the 'Conjuracion de Venecia' was produced at Madrid, and had an extraordinary run of success. Martinez de la Rosa was at the same time the most popular dramatist of the day and the prime minister of the kingdom. In 1835 he commenced the publication of 'El Espiritu del Siglo' ('The Spirit of the Age'), which he stated in the preface that he had begun to compose in 1823, and which he intended to comprise a course of political science, illustrated by examples taken from the history of his own times. Unfortunately it was soon shown by events that his appreciation of the signs of the times was by no means unerring. The abolition of the privileges of the Basque provinces by the 'Estatuto Real' led to the adhesion of those provinces to the cause of Don Carlos; a civil war commenced, and began to grow in proportions till the results were looked to with apprehension at the capital. When, at the suggestion of the Duke of Wellington, the treaty with the Carlists called the 'Eliot Treaty' was signed, and an end was put to the sanguinary reprisals between the contending armies, the discontent of the populace of Madrid broke out with such violence that assassins surrounded the prime minister's carriage as he left the Cortes and attempted his life. It probably did not win him favour that he signed in 1835 with the English ambassador, Mr. Villiers (the present earl of Clarendon), a convention to more effectually repress the slave trade, which the English had been ineffectually pressing on the Spanish government ever since 1817. His influence went on declining till in 1836 he surrendered the reins of government to the Count de Toreno. His career as a member of opposition was the most brilliant parliamentary period of his whole life; nor was it long before he again had a place in the ministries which succeeded Toreno's; but the course of events was against the moderate party. The 'Estatuto Real' gave way to the Constitution of 1812. When, in 1840, the fall of Queen Christina took place, and Espartero assumed the regency, Martinez de la Rosa thought it expedient to leave Spain in disguise. He applied himself to continuing the 'Espiritu del Siglo' at Paris, and paid a short visit to London, during which he might be seen quietly engaged over a rare 'Lope de Vega' in the reading-room of the British Museum. The fall of Espartero and rise of Narvaez brought him back to Madrid as a member of the Narvaez cabinet, and he accepted the post of ambassador to Paris, which he afterwards exchanged, on the election of Pius IX. to the papedom, for that of ambassador to Rome. It is probable that in taking this post he had anticipated years of quiet; he was, as it turned out, involved in the most stirring series of events that the eternal city had witnessed for many centuries. On his return to Spain he was elected President of the Chamber of Peers. He is also Perpetual Secretary of the Spanish Academy, a post which he continued to hold at the time that he was prime minister. In 1851 he published the tenth volume of his 'Espiritu del Siglo,' completing the work, which had thus been in progress of composition for eight-and-twenty years, and of publication for sixteen. The greater part of it is a comment on the rise and progress of the French revolution, in which no striking novelty or brilliancy of view can be observed. The eloquent biographer of Martinez de Rosa, Pacheco, has expressed his regret that so much of his time has been devoted to this voluminous publication; and in that regret there are few who will not share, as well as in the accompanying remark that an autobiography from the pen of this literary minister could hardly fail to be a most valuable contribution to the history of the earlier half of the 19th century. [See SUPPLEMENT.]

The best collection yet made of Martinez de la Rosa's miscellaneous works is to be found in three volumes of Baudry's 'Coleccion de los autores Espanoles' (1844-45). Two other volumes of the same collection are occupied with a reprint of part of the 'Espiritu del Siglo.' The variety is great, and, except in the case of the 'Espiritu,' there is no signal failure; but it is only in some of the poems, especially one on the death of the Duchess de Frias, and some of the plays, especially the comedies, that there is signal excellence. The speeches on which much of his reputation is founded have never been collected from the reports of the debates of the Cortes. With regard to the author's political life, it is related that he himself wrote beneath a series of pictures representing very different events in his strangely-varied career—one, his return to Granada in 1820 beneath a triumphal arch, and another, one of the popular tumults of which he was nearly the victim—"He deserved neither the one nor the other." The leading feature in his political character is his honesty, which has never been called in doubt even by his opponents. He has been frequently accused by his own partisans of serious errors in judgment, and of weakness, and combined with weakness a singular toughness and tenacity; but all agree in regarding the leader of the moderate party in Spain as a man of honest purposes and a true lover of his country.

MARTINI, GIAMBATTISTA, well known throughout Europe under the title of the Padre Martini, was born at Bologna in 1706. Early in youth he entered the order of St. Francis, and, prompted by a spirit of inquiry and love of antiquity, soon set out on travels which he extended to Asia, on his return from which he seriously

recommended the study of music, under the celebrated Ant. Peri. In 1725 he became Maestro di Capella of the convent of his order which office he retained till his death. "He was," says Dr. Burney, who knew him well, "regarded during the last fifty years of his life as the most profound harmonist, and the best acquainted with the art and science of music, in Italy. All the great masters of his time were ambitious of becoming his disciples, and proud of his approbation." He was also a composer, and produced much music for the Church, which was formerly held in esteem. His sixty Canons in unison, for two, three, and four voices, are still known, and admired for their smoothness and grace. But the reputation of Padre Martini depends on his Essay on Counterpoint, published in 2 vols. folio, at Bologna, in 1774; and on his 'History of Music,' in 3 vols. 4to, the last of which appeared in 1781.

Martini's Essay ('Saggio fondamentale pratico di Contrappunto sopra il Canto-Fermo') is divided into two parts. In the first is a compendium of the rules of counterpoint, explaining clearly and well illustrating the laws of harmony. This is followed by the application of the foregoing to 'Canto-Fermo,' and succeeded by upwards of sixty compositions by the great masters of the ancient Italian school. The second part is wholly devoted to fugue and canon, and is extremely recondite, containing however too many musical enigmas and other matters which happily have no value in the present day; but compensation is made, for what now can only be considered as laborious trifling, by nearly fifty specimens of composition, in from two to eight parts, by several of the most distinguished of the old Italian masters.

The History ('Storia della Musica') by Martini was intended to be most voluminous, it is to be presumed, for the third volume only reaches the time of Alexander the Great. What is completed exhibits vast erudition and research, but is grievously defective in plan; and though valuable as a work of reference, will now be read chiefly by the studious professor and the patient antiquary, who may derive from it much curious and useful information. The materials collected by the author for his purpose were of surprising extent; the number of volumes in his library amounted, we are told, to 17,000, of which 300 were manuscripts of great rarity; and a large part of all this he was enabled to purchase and obtain through the generosity and interest of Farinelli, the famous singer. Martini died in 1784.

MARTINI, GIUSEPPE SAN, a composer of distinguished merit and a most celebrated performer on the oboe, an instrument which he may be said to have civilised, was a native of Milan, and arrived in England in 1723. He was soon engaged at all the public and private concerts, and in 1740 was taken into the service of the Princess of Wales, and received the appointment of music-master to the Princess. His Twelve Sonatas for two violins and violoncello were long in the highest favour with the public; but his best work is his Concertos for a full band, which display great invention, very elegant taste, and a thorough knowledge of his art. He died in 1750.

MARTINI, VINCENZO, commonly known as Martini of Madrid, was born at Valencia in Spain in 1754. He was Maestro di Capella to the Prince of Asturias in 1785, and has always been thought one of the most agreeable composers of Italian operas. Among his works are 'L'Arbore di Diana,' brought out at Vienna in 1787, and 'La Cosa Rara,' produced about the same time, both of which have been everywhere popular, particularly the latter, which is well known on our English as well as on the Italian stages, Stephen Storace having introduced most of it in Cobb's opera, the 'Siege of Belgrade.' He died at St. Petersburg in 1810.

MARTINO, SIMONE DI. [MEMMI, SIMONE.]

*MARTIUS, CARL FRIEDRICH PHILIP VON, a distinguished German botanist, was born in 1794 at Erlangen, where his father was Hofapotheker. He received his early education at the Gymnasium of his native town, and studied medicine in the university, where he took his degree of M.D. He early evinced a taste for botany, and in 1807 published the 'Flora Cryptogamia Erlangensis.' This book contained an account of all the flowerless plants of the neighbourhood of Erlangen, and was illustrated with six plates, four of which were devoted to drawings of all the known species of *Jungmannia* in Germany.

In 1817 Von Martius accompanied Spix in an expedition sent out by the Austrian and Bavarian governments to the Brasilia. In three years the travellers visited the breadth and length of this vast territory, and Martius returned with an herbarium of 7500 species of plants, and a mind deeply impressed with the grandeur and beauty of the scenes amid which he had travelled. His personal adventures were published in a work entitled 'Reise nach Brasilien,' which was published at Munich in 1824 in three volumes. This work is not only gracefully written, but is rich in observations on the geographical distribution of plants, the ethnology, statistics, and geography of the Brasilia, and has placed Von Martius as a traveller second to no one but the great Alexander von Humboldt.

Amongst the plants that most arrested the attention of Von Martius was the noble family of Palms, and to this family he has given the largest share of his attention, and published on them one of the most magnificent monographs that has ever been devoted to a group of plants. This work which he was several years in publishing was entitled 'Genera et species Palmarum,' and contains nearly 200

illustrations in folio of the tribe of palms. It also includes a separate art on the structure of the palm tribe by Hugo von Mohl. This work is not a mere dry description of the genera and species of palms, but is accompanied by descriptions of the districts in which they grow, and the plants and scenery with which they are associated.

Von Martius has not however neglected the mass of other plants he found in the Brazils. The palms were the central group around which he has described the vegetation which accompanies them in nature. Assisted by other botanists he has published in three volumes folio, with 300 engravings, the new genera and species of plants collected in his Brazilian travels. These appeared from 1823 to 1829 under the title of 'Nova Genera et Species Plantarum,' &c. Another work of smaller size entitled 'Flora Brasiliensis,' and containing descriptions of all the plants collected in his travels in Brazil, was commenced in 1829. These works have established for Von Martius the highest reputation as a descriptive and systematic botanist. In the course of his observations on plants he was led to regard the fruit as the organ of most importance in the plant, and proposed to classify the vegetable kingdom according to its variations in structure. He published his views in 1835 in a work entitled 'Conspectus Regni Vegetabilis secundum characteres morphologicos præsertim carpilios,' &c. Although it contains a great amount of valuable observation on the structure of plants, the system has never been adopted. It is in fact too artificial.

On his return from the Brazils he was appointed Professor of Botany at Munich, and Director of the Botanic Garden. His lectures are clear expositions of the state of botanical science, and delivered in a very attractive manner. He has published many papers on the physiology of plants, but some of these are very speculative. In one of his works he advocates the doctrine that plants are possessed of a consciousness independent of their structure, and that with animals they have probably, although a lower, a similar existence, independent of their corporeal structure. Von Martius is a Fellow of the Royal and Linnean Societies of London, and of many other learned bodies on the continent of Europe.

MARTOS, IVAN PETROVICH, director of the Academy of Fine Arts, St. Petersburg, born about 1755, was not only the most eminent sculptor that Russia has yet produced, but one who would have ranked high in almost any age or country. The number of his works is very considerable, and among the more important are the following public monuments:—the bronze colossal group of the patriot Minin and Pozharsky, at Moscow; the monument to the Emperor Alexander, at Taganrog; the statue of the Duke of Richelieu, at Odessa; Potemkin's monument, at Cherson; and that erected in honour of Lomonosov, at Arkhangel. Martos has been styled the Canova of Russia; and while some have admitted that his works are inferior to those of the great Italian artist in point of refined elegance and high finish, they assert them to be free from that mannerism and over-studied gracefulness which were Canova's defects. Their characteristics are nobleness of conception, truth of expression, and freedom without negligence of execution. His skill in the draping of his figures has been much praised; he had a particular talent for bas-relief subjects. One of the most admired of these is that which adorns the monument of the grand-duchess Helena Paulowna, and which represents Hymen extinguishing a torch. Martos died April 17th, 1835.

MARTYN, HENRY, known as the 'Missionary,' was born in 1781. The short life of this amiable and zealous man may thus in brief be delineated. His birth was obscure. He was the son of a person who had been a labourer in the mines at Gwennap in Cornwall, but who was probably a person of talent and virtue, as he raised himself to the situation of clerk to a merchant at Truro, in which town Henry Martyn was born. He had his education in the grammar-school of Truro, and having acquired a considerable share of grammar learning, he tried for a scholarship in Corpus Christi College, Oxford; but failing in this, he in 1797 entered St. John's College, Cambridge. Here he pursued his studies with such energy, that in 1801 he came out senior wrangler. During this period also his mind became directed with more than common earnestness to the truths of revelation. The death of his father is thought to have affected him at this period of his life so deeply as to have had no small share in turning his thoughts into the channel in which from this time they continued to flow; and not less the intimacy which he had formed with the Rev. Charles Simeon, the celebrated evangelical preacher in the University of Cambridge. He was chosen Fellow of St. John's in March 1802; but out of zeal in the cause of religion, he finally determined to devote himself to the work in which many of his countrymen had by that time begun to engage themselves, of propagating Christianity in nations which had not received it. There had been, it is true, a Society in England associated for the purpose of propagating the Gospel in foreign parts; but a new impulse and a new energy were given to such operations by the establishment of missionary societies, supported by the Methodists, the Independent Dissenters, and by the Evangelical party in the Church. Mr. Martyn offered himself to the African and Eastern Missionary Society as a person willing to undertake the duties of a missionary in the East, and finally embarked for India in 1805.

It now became necessary that he should make himself master of the languages of the countries which he was about to visit; and with what

success he studied them is evidenced by the fact that he had the superintendence of the translations of the New Testament made under the instructions of the Missionary Society, both into Persian and Hindustanee. He made also some progress in an Arabic translation. In his capacity of missionary he traversed large tracts both of India and Persia. After above five years' labour in these countries his health began to decline, and it soon became manifest that he would see his native shores no more. He did however make the attempt to return; but his strength wholly failing him, he was obliged to halt at Tokat, in Asia Minor, about 250 miles from Constantinople, where in a few days he died, October 16, 1812. The regrets in England which this event occasioned were great. Much was expected from him, and much would probably have been done by him in the cause to which he had devoted himself. As it was, he brought not a few both Hindoos and Mohammedans to make profession of the Christian faith, and he caused the Scriptures to be extensively dispersed among a people who had not previously known them.

An interesting account of his life, compiled from various journals left by him, was published by the Rev. John Sargent, 1819.

MARVELL, ANDREW, was born on the 15th of November 1620 at Kingston-upon-Hull, where his father was master of the grammar-school and lecturer of Trinity church. At the age of fifteen he was sent to Trinity College, Cambridge. All that is known of Marvell's career through the university is what may be gathered, and that is not much certainly, from the following entry in the Conclusion Book of his college, under date September 24th, 1641:—"It is agreed by the master and eight seniors that Mr. Carter, Dominus Wakefield, Dominus Marvell, Dominus Waterhouse, and Dominus Maye, in regard that some of them are reported to be married, and the others looked not after their dayes nor acts, shall receive no more benefit of the college, and shall be out of their places, unless they show just cause to the college for the contrary in three months."

For the ten following years there is little information respecting Marvell, though some notion of his occupations during that time may be gathered from the following passage of a letter from Milton to Bradshawe, dated February 21, 1652:—"He (Marvell) hath spent four years abroad in Holland, France, Italy, and Spain, to very good purpose, as I believe, and the gaining of those four languages; besides he is a scholar, and well read in the Latin and Greek authors, and no doubt of an approved conversation, for he comes now lately out of the house of the Lord Fairfax, who was general, where he was intrusted to give some instructions in the languages to the lady his daughter."

In 1660 Andrew Marvell commenced his parliamentary career. We may judge of the manner in which he acted in that course from an anecdote which has been often related, varying somewhat as to details, though the same in the main circumstances. The following version of it is extracted from a pamphlet printed in Ireland about 1754:—"The borough of Hull, in the reign of Charles II., chose Andrew Marvell, a young gentleman of little or no fortune, and maintained him in London for the service of the public. His understanding, integrity, and spirit were dreadful to the then infamous administration. Persuaded that he would be theirs for properly asking, they sent his old schoolfellow, the Lord-Treasurer Danby, to renew acquaintance with him in his garret. At parting the lord-treasurer, out of pure affection, slipped into his hand an order upon the treasury for 1000*l.*, and then went to his chariot. Marvell, looking at the paper, calls after the treasurer, 'My lord, I request another moment.' They went up again to the garret, and Jack, the servant boy, was called. 'Jack, child, what had I for dinner yesterday?' 'Don't you remember, sir? You had the little shoulder of mutton that you ordered me to bring from a woman in the market.' 'Very right, child. What have I for dinner to-day?' 'Don't you know, sir, that you bid me lay by the bladebone to broil?' 'Tis so; very right, child; go away.' 'My lord, do you hear that? Andrew Marvell's dinner is provided; there's your piece of paper. I want it not. I know the sort of kindness you intended. I live here to serve my constituents: the ministry may seek men for their purpose; I am not one.' This story may serve to show the current notion of his incorruptibility, and it may have had some foundation in fact, but it has plainly too melodramatic an air to be strictly accurate: it seems however, from the numerous pictures which have been painted of it, to have caught the fancy of many of our younger painters.

Marvell was twice elected member for Hull in 1660. In April 1661 he thus writes to his constituents:—"I perceive you have again (as if it were grown a thing of course) made choice of me, now the third time, to serve you in parliament; which as I cannot attribute to anything but your constancy, so God willing, as in gratitude obliged, with no less constancy and vigour I shall continue to execute your commands and study your service." Marvell really had cause to be grateful for their constancy. They were undeviating in their support of a man who had neither wealth, nor power, nor rank, nor even brilliant reputation to strike the vulgar eye and dazzle the vulgar imagination; and who had in fact nothing to recommend him but his unostentatious adherence to what he considered to be the line of his duty. Throughout the whole of Marvell's parliamentary career the electors are no less deserving of praise than the elected. In the first parliament in which Marvell served, he and his colleague, Mr. Ramsden, used to write jointly; but afterwards Colonel Gilley was elected in the room

of Mr. Ramsden, and then, in consequence of some misunderstanding between him and Marvell, the latter wrote singly to his constituents. A gap occurs in Marvell's correspondence after June 1661. He appears to have been in Holland for a considerable time. Lord Bellasis, then high-steward of Hull, having requested the corporation to proceed to the election of a new member, they wrote to Marvell, who immediately returned to England and resumed his seat in the house.

About three months after his return, Marvell again left England as secretary to Lord Carlisle, who was appointed ambassador-extraordinary to Russia, Sweden, and Denmark. Marvell's acceptance of this appointment seems a little at variance with his alleged invariable refusal to accept any mark of royal favour. He was absent on this embassy nearly two years.

Marvell's various publications were mostly of a temporary interest. Mr. Dove gives the following account of the close of his career:—"Marvell had now rendered himself so obnoxious to the usual friends of a corrupt court, and to the heir presumptive, James, duke of York, that he was beset on all sides by powerful enemies, who even proceeded so far as to menace his life. Hence he was obliged to use great caution, to appear seldom in public, and frequently to conceal the place of his abode; but all his care proved ineffectual to preserve him from their vengeance, for he died on the 16th of August 1678, aged fifty-eight years, not without strong suspicions (as his constitution was entire and vigorous) of having suffered under the effect of poison." (*Life of Andrew Marvell*, p. 65, London, 1832.) It is however only fair to say that there does not appear to be any just grounds for this suspicion.

Marvell's powers as a poet were not sufficient to ensure him lasting fame. Few or none of his poetical compositions, any more than his prose, obtained a lasting popularity. Many of his verses, particularly the satirical, are defaced by the coarseness of his time, from which his contemporary, Milton, is so remarkably free. Others display a degree of feeling and a perception of the beauties of nature, expressed with a harmony of versification and felicity of language which not unfrequently recall the 'L'Allegro' and 'Il Penseroso' of Milton. Upon the whole Andrew Marvell's claim to be honourably remembered is founded rather on his moral than his intellectual qualities. His intellectual merits are those of a wit and satirist; and though in these departments considerably above mediocrity, and even famous in his day, he could scarcely have hoped for a different fate from that of other wits and satirists who are now forgotten. But the degree in which Andrew Marvell possessed that very rare quality, political integrity, gives him a claim to the remembrance of after-ages, still greater than is due to him as the friend and associate of Milton.

(*Marvell's Works*, by Captain Edward Thompson, with his *Life*, London, 1776.)

MARY I., Queen of England, was the daughter of Henry VIII., by his first wife Catherine of Aragon, and was born at Greenwich, on the 18th (Burnet says 19th) of February 1516. She was the only one of several children borne by her mother that lived; and on this account, according to Burnet, and because her father was then "out of hopes of more children," he in 1518 "declared his daughter Princess of Wales, and sent her to Ludlow to hold her court there, and projected divers matches for her." It was first settled that she should be married to the dauphin by a treaty with the King of France, dated 9th of November 1518, which however was soon after broken. Then it was arranged, 22nd of June 1522, that her hand should be given to the emperor Charles V. On Charles declining to fulfil this bargain, some overtures of a Scottish marriage followed in September 1524. Finally, in April 1527, it was agreed that the princess should be given in marriage either to the French king Francis, or to his second son, the Duke of Orleans; but before it was determined whether she should be married to the father or the son, the affair of her mother's divorce, implying her own illegitimacy, came to be agitated, and stopped all match-making for some years.

Mary was brought up from her infancy in a strong attachment to the ancient religion, under the care of her mother, and Margaret, countess of Salisbury, the effect of whose instructions was not impaired by the subsequent lessons of the learned Ludovicus Vives, who, though somewhat inclined to the reformed opinions, was appointed by Henry to be her Latin tutor. After her mother's divorce, Mary was deprived of her title of Princess of Wales, which was transferred to the Princess Elizabeth soon after she came into the world; and during all the time that Anne Boleyn lived, Mary, who clung to her mother's cause and her own, remained in a state of estrangement from her father. In the meantime, according to Lord Herbert, negotiations for disposing of her in marriage were twice entered into by her near relation the emperor, without her father's consent having been asked; in 1533 he offered her to James V. of Scotland, and in 1535 to her old suitor the dauphin. But immediately after the execution of Queen Anne in 1536, a reconciliation took place between Henry and his eldest daughter, who was now prevailed upon to make a formal acknowledgment both of Henry's ecclesiastical supremacy—utterly refusing "the Bishop of Rome's pretended authority, power, and jurisdiction within this realm heretofore usurped"—and of the nullity of the marriage of her father and mother, which she declared was "by God's law and man's law incestuous and unlawful." (See the 'Confession of me, the Lady Mary,' as printed by Burnet, 'Hist.

Ref.' from the original, "all written with her own hand.") B new act of succession however, passed this year, she was again well as her sister Elizabeth, declared illegitimate, and for excluded from claiming the inheritance of the crown as the lawful heir by lineal descent. While she was thus circumstanced "excluded," as Lord Herbert expresses it, "by act of parliament all claim to the succession except such as the king shall give by the powers reserved to him of nominating his own successor failure of the issue of Queen Jane, or of any other queen who might afterwards marry, she was in 1538 offered to Don Louis, of Portugal, and the next year to William, son of the Duke of Cleves. Meanwhile continuing to yield an outward conformity to a father's capricious movements in the matter of religion, she succeeded in regaining his favour, that in the new act of succession passed in 1544, the inheritance of the crown was expressly secured her next after her brother Edward and his heirs, and any issue king might have by his then wife Catherine Parr.

Mary's compliance with the innovations in religion in her father's time had been dictated merely by fear or self-interest; and when, the accession of her brother, his ministers proceeded to place whole doctrine, as well as discipline, of the national church upon new foundation, she openly refused to go along with them; nor all their persuasions and threats, aided by those of her brother self, move her from her ground. Full details of the various attempts that were made to prevail upon her may be found in Burnet's 'History,' and in King Edward's 'Journal.' Mention is made latter, under date of April 1549, of a demand for the hand of Lady Mary by the Duke of Brunswick, who was informed by council that "there was talk for her marriage with the Duke of Portugal, which being determined, he should have answer." At the same time it is noted that "whereas the emperor's ambassador desired leave, by letters patent, that my Lady Mary might have mass, it was denied him." On the 18th of March of the following year, the king writes: "The Lady Mary, my sister, came to me at Westminster, where, after salutations, she was called, with my council, into a chamber; where was declared how long I had suffered her mass, in hope of her reconciliation, and how now being no hope, which I perceived by her letters, except I saw some short amendment, I could not bear it. She answered, that her soul was God's, and her faith she would not change, nor dissemble her opinion with contrary doings. It was said, I constrained not her faith, but wished her not as a king to rule, but as a subject to obey; and that her example might breed too much inconvenience." In fact throughout this reign the Princess Mary was the centre of the intrigues of the Roman Catholic party, and the hope of her succession their main strength and support. In the summer of this same year a project was entered into by her friends at home and abroad for removing her from England, where her faith at least, if not her person, was probably supposed to be in some danger. On the 29th of August, her brother writes: "Certain pinnaces were prepared to see that there should be no conveyance over sea of the Lady Mary secretly done. Also appointed that the lord chancellor, lord chamberlain, the vice-chamberlain, and the secretary Petre should see by all means they could whether she used the mass; and if she did, that the laws should be executed on her chaplains."

Mary's firm adherence to the Roman faith finally induced Edward, under the interested advice of his minister Northumberland, to attempt at the close of his life to exclude her from the succession, and to make over the crown by will to the Lady Jane Grey, an act which was certainly without any shadow of legal force. [EDWARD VI.] Although Lady Jane however was actually proclaimed, scarcely any resistance was made to the accession of Mary, the commencement of whose reign accordingly is dated from the 6th of July 1553, the day of her brother's death. [GREY, LADY JANE.]

Mary was scarcely seated on the throne when she proceeded to re-establish the ancient religion. In the course of the month of August, Bonner, Gardiner, and three other bishops, who had been deposed for nonconformity in the late reign, were restored to their sees, and the mass began again to be celebrated in many churches. In the following month Archbishop Cranmer and Bishop Latimer were committed to the Tower; and in November the parliament passed an act repealing all the acts, nine in number, relating to religion, that had been passed in the late reign, and replacing the church in the same position in which it had stood at the death of Henry VIII. These measures, and the other indications given by the court of a determination to be completely reconciled with Rome, were followed by the insurrection, commonly known as that of Sir Thomas Wyatt, its principal leader, which broke out in the end of January 1554, but was in a few days effectually put down; its suppression being signalised by the executions of the unfortunate Lady Jane Grey and her husband the Lord Guildford Dudley, of her father the Duke of Suffolk, and finally, of Wyatt himself.

On the 25th of July, Mary was married in the cathedral church of Winchester to the Prince of Spain, afterwards Philip II., the son of the emperor Charles V.; and the reunion with Rome was speedily completed by a parliament which assembled in the beginning of November, and which passed acts repealing the attainder of Cardinal Pole, who immediately after arrived in England with the dignity of

papal legate, restoring the authority of the pope, repealing all laws made against the see of Rome since the 20th of Henry VIII., reviving the ancient statutes against heresy, and in short re-establishing the whole national system of religious policy as it had existed previous to the first innovations made by Henry VIII. By one of the acts of this session of parliament also Philip was authorised to take the title of king of England during the queen's life. All these acts appear to have been passed with scarcely any debate or opposition in either case, except occasionally upon mere points of detail and form.

The remainder of the history of the reign of Mary is occupied chiefly with the sanguinary persecutions of the adherents to the reformed doctrine. The Protestant writers reckon that about two hundred and eighty victims perished at the stake, from the 4th of January 1555, on which day John Rogers was burnt at Smithfield, to the 10th of November 1558, when the last 'auto-da-fé' of the reign place by the execution in the same manner of three men and two women at Colchester. Dr. Lingard admits that after expunging from Protestant lists "the names of all who were condemned as felons, traitors, or who died peaceably in their beds, or who survived the station of their martyrdom, or who would for their heterodoxy been sent to the stake by the reformed prelates themselves, had been in possession of the power," and making every other possible allowance, it will still be found "that in the space of four years almost a hundred persons perished in the flames for religious opinion."

Among the most distinguished sufferers were Hooper, bishop of Gloucester; Ferrar of St. David's, Latimer of Worcester, Ridley of London, Crammer, archbishop of Canterbury, Gardiner, bishop of Winchester, and lord chancellor, who was Mary's chief minister till his death in November 1555, after which the direction of affairs fell mostly into the hands of Cardinal Pole, who after Crammer's deposition was made archbishop of Canterbury; but the notorious Bonner, Ridley's successor in the see of London, has the credit of having been the principal instigator of these atrocities, which, it may be remarked, so far from contributing to put down the reformed doctrines, appear to have had a greater effect in disgusting the nation with the restored church than all other causes together. At the same time that the new opinions in religion were thus attempted to be extinguished by committing the bodies of those who believed in them to the flames, the queen gave a further proof of the ardour of her own faith by restoring to the church the tithes and first-fruits, with all the rectories, glebe-lands, and tithes that had been annexed to the crown in the times of her father and brother. She also re-established several of the old religious houses, and endowed them as liberally as her means enabled her.

Tired both of the country and of his wife, Philip left England, in the beginning of September 1555, and continued absent for about a year and a half. The bond however by which this marriage attached the English court to Spain and the Empire remained the same as ever; and when, after a short cessation of hostilities, war recommenced in the spring of 1557 between Spain and France, Mary was prevailed upon to join the former against the latter power. The principal consequence of this step, in so far as this country was concerned, was the loss of the only remaining English continental possession, the town and territory of Calais, which surrendered to the Duke of Guise, in January 1558, after a siege of a few days. This event, which was regarded as a national disgrace worse than any mere loss, excited the bitterest feelings of dissatisfaction with the policy of the court; and Mary herself is said never to have recovered from the blow. Some ineffectual efforts were made to retaliate upon France by force of arms; but at last negotiations for a peace between the three belligerent powers were opened at Cambrai, in the midst of which Queen Mary died, worn out with bodily and mental suffering, on the 17th of November 1558, in the forty-third year of her age and the sixth of her reign. She is affirmed to have said on her deathbed, that if her breast should be opened after her decease, Calais would be found to be written on her heart. Mary left no issue, and was succeeded on the throne by her half-sister Elizabeth. [ELIZABETH.]

MARY, WIFE OF WILLIAM III. [WILLIAM III.]

MARY STUART, Queen of Scotland, was born on the 7th of December 1542. She was the third child of king James V. of Scotland, by his wife Mary of Lorraine, daughter of the duke of Guise, who had previously borne her husband two sons, both of whom died in infancy. A report prevailed that Mary too was not likely to live; but being unwedded by her nurse at the desire of her anxious mother, in presence of the English ambassador, the latter wrote to his court that she was as goodly a child as he had seen of her age. At the time of her birth her father lay sick in the palace of Falkland; and in the course of a few days after he expired, at the early age of thirty, his death being hastened by distress of mind occasioned by the defeats which his nobles had sustained at Fala and Solway Moss. James was naturally a person of considerable energy and vigour both of mind and body, but previous to his death he fell into a state of listlessness and despondency, and after his decease it was found that he had made no provision for the care of the infant princess, or for the administration of the government. The ambitious Beatoun seized this opportunity, and producing a testament which he pretended was that of the late king, immediately assumed the office and title of regent. The fraud was soon discovered; but by the haste and imprudence of the regent Arran and Henry VIII. of England, who wished a marriage agreed to

between his son and the young queen, Beatoun regained his influence in the country; and on the 9th of September 1543, Mary was crowned by the archbishop, who was also immediately afterwards appointed lord high chancellor of the kingdom. He had even the address to win over the regent Arran to his views, both political and religious; and thus the French or Roman Catholic party obtained the ascendancy. The first two years of Mary's life were spent at Linlithgow, in the royal palace of which she was born; she was then removed to Stirling Castle; and when the disputes of parties in the country rendered this a somewhat dangerous residence, she was carried to Inchmahome, a sequestered island in the Lake of Monteith, where she remained about two years. In the meantime a treaty of marriage had been concluded between her and the Dauphin Francis; and in terms of the treaty it was resolved she should be sent into France to be educated at the French court, until the nuptials could be solemnised. Accordingly in the fifth year of her age she was taken to Dumbarton, where she was put on board the French fleet; and setting sail towards the end of July 1548, she was, after a tempestuous voyage, landed on the 14th of August at Brest, whence she proceeded by easy stages to the palace at St. Germain-en-Laye.

Soon after her arrival at her destination Mary was placed with the French king's own daughters in one of the first convents of the kingdom, where she made rapid progress in the acquisition of the literature and accomplishments of the age. She did not however remain long in this situation, being soon carried to the court, which, as Robertson observes, was one of the politest but most corrupt in Europe. Here Mary became the envy of her sex, surpassing the most accomplished in the elegance and fluency of her language, the grace and liveliness of her movements, and the charm of her whole manner and behaviour. The youthful Francis, to whom she was betrothed, and was soon to be united in wedlock, was about her own age, and they had been playmates from early years: there appears also to have grown up a mutual affection between them; but the dauphin had little of her vivacity, and was altogether considerably her inferior both in mental endowments and personal appearance. The marriage, which took place on the 24th of April 1558, was celebrated with great pomp, the vaulted roof of the cathedral ringing with the shouts and congratulations of the assembled multitude.

The solemnities being over, the married pair retired to one of their princely retreats for the summer; but that season was hardly gone when, a vacancy having occurred on the throne of England by the death of Queen Mary, claims were put forth on behalf of the queen of Scots through her grandmother, who was eldest daughter of King Henry VII. of England; and notwithstanding that Elizabeth had ascended the throne, and was, like her sister Mary (both daughters of King Henry VIII.), queen both 'de facto' and by the declaration of the parliament of England, yet this claim for the Scottish princess was made and continued to be urged with great pertinacity by her ambitious uncles the princes of Lorraine. On every occasion on which the dauphin and dauphiness appeared in public, they were ostentatiously greeted as the king and queen of England; the English arms were engraved upon their plate, embroidered on their banners, and painted on their furniture; and Mary's own favourite device at the time was, the two crowns of France and Scotland, with the motto 'Aliaque moratur,' meaning that of England. Henri II. died in July 1559, and in September of the same year Francis was solemnly crowned at Rheims. Mary was now at the height of her splendour; it was doomed however to be only of short continuance. In June 1560 her mother died; and in December of the same year, her husband, who had been wasting away for some months, expired. By this latter event, Catherine de' Medici rose again into power in the French court, and Mary, who did not relish being second where she had been the first, immediately determined on quitting France and returning to her native country. The queen of England however interposed; and as Mary would not abandon all claim to the English throne, refused to grant her a free passage. Mary notwithstanding resolved to go, and at length, after repeated delays, still lingering on the soil where fortune had smiled upon her, she reached Calais. Here she bade adieu to her attendants, and sailed for Scotland; but as long as the French coast remained in view, she continued involuntarily to exclaim, "Farewell, France! Farewell, beloved country!" She landed at Leith on the 19th of August 1561, in the nineteenth year of her age, and after an absence from Scotland of nearly thirteen years. She was now, in the language of Robertson, "a stranger to her subjects, without experience, without allies, and almost without a friend."

A great change had taken place in Scotland since Mary was last in the country. The Roman Catholic religion was then supreme; and under the direction of Cardinal Beatoun the Romish clergy displayed a fierceness of intolerance which seemed to aim at nothing short of the utter extirpation of every seed of dissent and reform. The same causes however which gave strength to the ecclesiastics gave strength also, though more slowly, to the great body of the people; and at length, after the repeated losses of Flodden and Fala, and Solway Moss and Pinkie,—which, by the fall of nearly the whole lay nobility and leading men of the kingdom, brought all classes within the influence of public events,—the energies, physical and mental, of the entire nation were drawn out, and under the guidance of the reformer Knox expended themselves with the fury of awakened indignation upon the

whole fabric of the ancient religion. The work of destruction was just completed, and the Presbyterian government established on the ruins of the Roman Catholic, when Mary returned to her native land. She knew little of all this, and had been taught in France to abhor Protestant opinions: her habits and sentiments were therefore utterly at variance with those of her subjects; and, nurtured in the lap of ease, she was wholly unprepared for the shock which was inevitably to result from her being thrown among them.

Accordingly the very first Sunday after her arrival she commanded a solemn mass to be celebrated in the chapel of the palace; and, as might have been expected, an uproar ensued, the servants of the chapel were insulted and abused, and had not some of the lay nobility of the Protestant party interposed, the riot might have become general. The next Sunday Knox preached a violent sermon against idolatry, and in his discourse he took occasion to say that a single mass was, in his estimation, more to be feared than ten thousand armed men. Upon this, Mary sent for the reformer, desiring to have an interview with him. The interview took place, as well as one or two subsequent ones from a like cause; but the only result was to exhibit the parties more plainly at variance with each other. In one of these fruitless conferences the young queen was bathed in tears before his stern rebukes. Her youth however, her beauty and accomplishments, and her affability, interested many in her favour; and as she had from the first continued the government in the hands of the Protestants, the general peace of the country remained unbroken.

A remarkable proof of the popular favour with which the young queen was regarded, appeared in the circumstances attending her marriage with Darnley. Various proposals had been made to her from different quarters; but at length she gave up all thoughts of a foreign alliance, and her affections became fixed on her cousin Henry Stuart, lord Darnley, the youthful heir of the noble house of Lennox, to whom she was united on Sunday, the 29th of July 1565, the ceremony of marriage being performed in the chapel of Holyrood-house, according to the rites of the Romish church. Whether the queen had any right to choose a husband without consent of parliament, was in that age, as Robertson observes, a matter of some dispute; but that she had no right to confer upon him, by her private authority, the title and dignity of king, or by a simple proclamation invest him with the character of a sovereign, was beyond all doubt: yet so entirely did she possess the favourable regard of the nation, that notwithstanding the clamours of the malcontents, her conduct in this respect produced no symptom of general dissatisfaction. The queen's marriage was however particularly obnoxious to Queen Elizabeth, whose jealous eye had never been withdrawn from her rival. Knox also did not look favourably on it. Nevertheless the current of popular opinion ran decidedly in Mary's favour, and it was even remarked that the prosperous situation of her affairs began to work some change in favour of her religion.

This popularity however was the result of adventitious circumstances only. There existed no real sympathy of opinion between Mary and the great body of her people; and whatever led to the manifestation of her religious sentiments dissolved in the same degree the fascination which her youth and accomplishments had created. It is in this way we may account for the assistance given to Darnley in the assassination of Rizzio—an attendant on Mary, who seems to have come in place of Chatelard. The latter was a French poet who sailed in Mary's retinue when she came over from the Continent; and having gained the queen's attention by his poetical effusions, he proceeded, in the indulgence of a foolish attachment for her, to a boldness and audacity of behaviour which demanded at last the interposition of the law, and he was condemned and executed. Rizzio, a Piedmontese by birth, came to Edinburgh in the train of the ambassador from Savoy, a year or so before Chatelard's execution. He was skilled in music, had a polished and ready wit, and like Chatelard, wrote with ease in French and Italian. His first employment at court was in his character of a musician; but Mary soon advanced him to be her French secretary; and in this situation he was conceived to possess an influence over the queen which was equally hateful to Darnley and the Reformers, though on very different grounds. Both therefore concurred in the destruction of the obnoxious favourite, and he was assassinated accordingly. Darnley afterwards disclaimed all concern in the conspiracy; but it was plain the queen did not believe and would not forgive him; and having but few qualities to secure her regard, her growing contempt of him terminated in disgust. In the mean time the well-known Earl of Bothwell was rapidly advancing in the queen's favour, and at length in open defiance of all decency, no business was concluded, no grace bestowed, without his assent and participation. Meanwhile also Mary bore a son to Darnley; and after great preparations for the event, the baptism of the young prince was performed according to the rites of the Romish Church. Darnley himself was soon after seized with the small-pox, or some dangerous distemper, the nature and cause of which are not very clear. He was at Glasgow when he was taken ill, having retired thither to his father somewhat hastily and unexpectedly. Mary was not with him, nor did she visit him for a fortnight. After a short stay they returned to Edinburgh together, when Darnley was lodged, not in the palace of Holyrood, as heretofore, but in the house of the Kirk of Field, a mansion standing by itself in an open and solitary part of the town. Ten days after, the house was

blown up by gunpowder, and Darnley and his servants buried in the ruins. That Mary knew of the intended murder is not certain, and different views of the circumstances have been taken by different historians. The author of the horrid deed was Bothwell, and the public voice was unanimous in his reprobation. Bothwell was brought before the privy-council for the crime; but the shortness of the notice prevented Lennox, his accuser, from appearing. The trial nevertheless proceeded, or rather the verdict and sentence; for, without a single witness being examined, Bothwell was acquitted. After this mockery of a trial he was not only continued in all his influence and employments, but he actually attained the great end which he had in view by the perpetration of the foul act. This was no other than to marry the queen herself, which he did in three months after his murder of her husband; having in the interval met the queen, and carried her off a prisoner to his castle of Dunbar, and also raised a process of divorce against the Lady Bothwell, his wife, on the ground of consanguinity, and got a decree in the cause just nine days before the marriage. Before the marriage, also, Mary created Bothwell duke of Orkney; and the marriage itself was solemnised at Holyrood-house by Adam Bothwell, bishop of Orkney, according to the forms both of the Romish and Protestant religions. [BOTHWELL].

Public indignation could no longer be restrained. The nobles rose against Bothwell and Mary, who fled before an armed and indignant people from fortress to fortress. At length, after they had collected some followers, a pitched battle near Carberry Hill was about to ensue, when Mary abandoned Bothwell, and threw herself on the mercy of her subjects. They conducted her first to Edinburgh, and thence to the castle of Lochleven, where, as she still persisted to regard Bothwell as her husband, it was determined she should at once abdicate in favour of the prince her son James. Instruments of abdication to that effect were accordingly prepared, and she was at last constrained to affix her signature to them; upon which the prince was solemnly crowned at Stirling, 29th of July 1567, when little more than a year old. Mary continued a prisoner at Lochleven; but by the aid of friends, in less than twelvemonths she effected her escape, and collected a considerable army. The battle of Langside ensued, where she was completely routed; upon which she fled towards Galloway, and thence passed into England. Elizabeth refused her an audience, but declared her readiness to act as umpire between her and her subjects. Mary would not yield to this, or consent to be regarded in any other light than as queen of Scotland. The consequence was, that Elizabeth continued to detain Mary as a captive till the end of the year 1586—a period of about nineteen years—when she was accused of being accessory to Babington's conspiracy against the queen of England. To try this accusation a commission was appointed by Elizabeth, but Mary at first refused in a very decided manner to acknowledge its jurisdiction. Deluded however by the pretext that she would thus vindicate her character, Mary consented to be tried. The commission accordingly proceeded: Mary was condemned, and, on Wednesday the 8th of February 1587, beheaded at Fotheringay castle, in the forty-fifth year of her age. She died professing the religion in which she had been brought up, and to her adherence to which almost as much as to her own misconduct many of her miseries may be traced.

In the interval between her trial and execution James made considerable efforts to save the life of his mother, though it is said that his ambassador to the English court was among the most urgent instigators of her execution; and after her death James gave utterance to some loud denunciations of what he termed the insult that had been offered to him, but he was easily pacified, and the amity previously existing between the English and Scottish courts remained unbroken. [ELIZABETH; JAMES I.]

MARY, DUCHESS OF WÜRTEMBERG, or the Princess Marie d'Orléans, was born in April 1813, during the exile of her father Louis-Philippe, then Duc d'Orléans, and residing at Palermo with his wife Amelia, second daughter of King Ferdinand of Naples. The Princess Marie spent much of her childhood at Twickenham, near London; her youth was passed under the care of her mother at Neuilly, until her father was raised in 1830 to the dignity of King of the French. From her childhood a devoted love for art had been a distinctive feature of her character, and as soon as she was at an age to benefit by the instruction of masters, Louis-Philippe commanded some of the most skilful artists in their several styles to attend upon her. Ary Scheffer was her master in design and painting, Pierre Jean David instructed her in modelling and in sculpture, and Mr. Newton Fielding taught her drawing in water-colours. She was married to the Duke of Würtemberg in 1837, and she died at Pisa in January 1839, in consequence of injuries suffered from the conflagration of her palace at Stuttgart.

She is said to have left numerous designs, and to have executed many beautiful drawings. Some of her works in sculpture acquired for her a European reputation; among these her marble statue of Joan of Arc is the most popular. Joan is standing with her eyes fixed upon the ground in deep meditation, her arms are crossed upon her breast, and in her right hand she grasps her sword; her costume is that of a female and a knight combined. The original statue is of the size of life, but it has been copied in many materials and in many

sizes. She executed also an equestrian statue of Joan of Arc. There is also a small model by her of the 'Death of the Chevalier Bayard,' and in a chapel at Fontainebleau there are some windows painted after her designs.

MASACCIO, called MASO DA SAN GIOVANNI, one of the earliest painters of the Florentine school, was born at San Giovanni in Val d'Arno, about 1401. He was a disciple of Masolino da Panicale, to whom he proved as much superior as his master was to all his contemporaries. He had great readiness of invention, with unusual truth and elegance of design. He made nature his constant study; and he gave in his works examples of that beauty which arises from a judicious and pleasing choice of attitudes, accompanied with spirit, boldness, and relief. He was the first who studied to give more dignity to his draperies, by designing them with greater breadth and fulness, and omitting the multitude of small folds. He was also the first who endeavoured to adapt the colour of his draperies to the tints of his carnations, so that they might harmonise with each other.

He was remarkably well skilled in perspective, which he was taught by P. Brunelleschi. His works procured him great reputation, but excited the envy of his competitors. He died in 1428, not without strong suspicions of having been poisoned. Fuseli says of him—"Masaccio was a genius, and the head of an epoch in the art. He may be considered as the precursor of Raffaele, who imitated his principles, and sometimes transcribed his figures. He had seen what could be seen of the antique in his time at Rome, but his most perfect works are the frescoes of S. Pietro del Carmine at Florence, where vigour of conception, truth and vivacity of expression, correctness of design, and breadth of manner are supported by truth and surprising harmony of colour." His portrait, by himself, is in the National Gallery.

MASANIELLO. [ANIELLO, TOMMASO.]

MASCAGNI, PAUL, was born in 1752. He studied medicine in the University of Siena, and in 1774 succeeded his master, Tabarani, in the professorship of anatomy in that institution. He is chiefly celebrated for his admirable work on the absorbent system, and the beauty of his anatomical preparations, of which the greater part are preserved in the Anatomical Museum of Florence. An outline of his great work was published in 1784 in French, under the title 'Prodrome d'un Ouvrage sur le Système des Vaisseaux Lymphatiques,' and was sent to the Académie des Sciences in competition for a prize offered for the best essay on the subject. In 1787 the more complete work, 'Vasorum Lymphaticorum Corporis Humani Historia et Iconographia,' was published in folio at Siena. It contains 27 large plates, finished and in outline, of the lymphatics in different parts of the body, engraved with extreme delicacy by Cyro Sancti. It was dedicated to the reigning Duke of Tuscany, under whose patronage Mascagni afterwards rapidly advanced in reputation. In 1800 he left the University of Siena for that of Pisa, and the year after went to that of Florence. He died in 1815.

After his death two large works were published from his papers—'Anatomia per uso degli Studiosi di Scultura e Pittura,' Florence, 1816; and 'Prodromo della Grande Anatomia,' Florence, 1819, by Antommarchi. Mascagni also published works of some celebrity on the lagunes and hot-springs of Tuscany, and on the cultivation of the potato and other branches of agriculture, to which he devoted all his leisure time.

MASCHERONI, LORENZO, an Italian mathematician, was born at Bergamo in 1750. His studies were at first directed to the languages and literature of Greece and Rome, and to these subjects he applied himself with unwearied diligence. At eighteen years of age he was appointed professor of humanity in the university of his native city, and he attracted some notice at that time by a poetical dissertation on what he called the false eloquence of the pulpit. He afterwards became professor of Greek in the University of Pavia; and, having taken orders in the church, he acquired the title of Abbé.

It was not till he was twenty-seven years of age that he began the study of mathematics; but he rapidly acquired a taste for the sciences, which induced him to abandon his classical pursuits, and so great was his progress in this branch of learning that he was appointed professor of geometry in the college Mariano at Bergamo. When the Revolution took place in the north of Italy, on the invasion of the country by the French, Mascheroni was chosen a member of the legislative body in the Cisalpine Republic; and soon afterwards he was sent to Paris to assist in the formation of the new system of weights and measures. He was at one time also engaged at Bologna, with other mathematicians, in the performance of experiments with a view of proving the rotation of the earth on its axis by the place at which a body struck the ground when let fall from the upper part of a lofty building.

Mascheroni published in quarto a work entitled 'Sulle Curve che servono a delineare le Ore Ineguali degli Antichi nelle superficie Piane,' Bergamo, 1784; and in the following year, at the same place, a tract, also in Italian, on the Equilibrium of Vaults, &c. In this tract the higher branches of analysis are employed, and the investigations are extended to subjects beyond those which are treated in the works of the earlier writers on the applications of science to practical engineering. In 1795 he published at Milan, in 8vo, a work entitled 'Geometria del Compasso,' in which are ingenious solutions of several geometrical propositions by means of a pair of compasses only; that

is, by the intersection of circular arcs, without the assistance of a ruler. Among these propositions is one in which it is required to find between or beyond two given points, and in the direction of a straight line joining them, other points whose distances from the former are in any assigned proportions. There are given in the work methods of finding points in lines perpendicular or parallel to, or making given angles with, a line joining two points whose positions are assigned; of determining a mean proportional between, and third, fourth, &c., proportionals to two given lines; and of inscribing polygons in circles. There are also approximative solutions of problems, such as the duplication or multiplication of a cube, and the trisection of an angle, which require, in the usual method of operating, applications of the conic sections or other curves.

Besides the mathematical works just mentioned, and a tract containing notes on Euler's 'Institutiones Calculi Differentialis,' Mascheroni published some verses which were addressed to the Countess Grismondi, an elegy on the death of Borda, and a poem entitled 'Invito di Dafni a L'abia,' in which he introduced a precise description of the objects contained in the museums of natural history and philosophy at Pavia.

He died in July 1800, in consequence, it is said, of too close application to his scientific studies, leaving several manuscripts, and among them one on 'Pyramidometry,' a subject which La Grange had previously investigated, but which Mascheroni had the merit of placing in a new light.

MASCLEF, FRANCIS, was born at Amiens in the year 1662. He very early devoted himself to the study of Oriental languages, in which he attained an extraordinary degree of proficiency. Having been brought up to the Church, he became first a curate in the diocese of Amiens, and afterwards obtained the confidence of De Brou, bishop of Amiens, who placed him at the head of the theological seminary of the district, and made him a canon. De Brou died in 1706, and Mascléf, whose opinions on the Jansenist controversy were not in accordance with those of the new prelate Sabbatier, was compelled to resign his place in the theological seminary and to retire from public life. From this time he devoted himself to study with such close application as to bring on a disease, of which he died, on the 24th of November 1728, at the age of sixty-six. Though austere in his habits, he was amiable and pious.

Mascléf's chief work is the 'Grammatica Hebraica, à punctis aliisque inventis Massorethicis libera,' in which he embodied an elaborate argument against the use of the vowel points. The first edition was published in 1716, and speedily called forth a defence of the points from the Abbé Guarin, a learned Benedictine monk. In the year 1731 a second edition of Mascléf's work was published at Paris, containing an answer to Guarin's objections, with the addition of grammars of the Syriac, Chaldee, and Samaritan languages. This work still ranks as the best Hebrew grammar without points. The other works of Mascléf were, 'Ecclesiastical Conferences of the Diocese of Amiens;' 'Catechism of Amiens;' and in manuscript, 'Courses of Philosophy and Divinity.' The last-mentioned work was not printed, on account of its being thought to contain Jansenist opinions.

MASÈRES, FRANCIS, was born in London, December 15, 1781. His father was a physician, descended from a family which was driven out of France by the revocation of the Edict of Nantes. He was educated at Clare Hall, Cambridge, and took the degree of B.A. in 1792, obtaining the highest place both in classics and mathematics. He then (having first obtained a fellowship in his college) removed to the Temple, was in due time called to the bar, and went the western circuit for some years with little success. He was then appointed attorney-general for Canada, in which province he remained till 1773, distinguished "by his loyalty during the American contest, and his zeal for the interests of the province." On his return in 1773 he was appointed curator baron of the Exchequer, which office he held till his death. He was also at different times deputy recorder of London and senior judge of the sheriffs' court. He died May 19, 1824, at Reigate, in the ninety-third year of his age.

Baron Masères (as he was commonly called) has left behind him a celebrity arising partly from his own writings and partly from the munificence with which he devoted a part of his income to reprinting such works as he thought useful, either in illustration of mathematical history or of that of his own country. These were the objects of his private studies; and a peculiarity of his mathematical views which tintured the whole of his writings, as well as his selection of works to be reprinted, requires some explanation.

It is well known that the art of algebra grew faster than the science, and that, at the time when Masères began his studies, a branch of knowledge which is essentially distinct from arithmetic, or rather of which arithmetic is one particular case, had been pushed beyond the simple science of numbers in its methods, reasonings, and results, while its fundamental definitions were allowed to be expressed in arithmetical language, and restricted by arithmetical conceptions. The consequence was, that the algebraical books were anything but logical; and while those who could make for themselves the requisite generalisation at the proper time were more likely to employ themselves in extending the boundary of the science than in writing elementary works, all other students had to take a large part of algebra on trust, their faith being built partly on authority, partly on continually seeing verifiable

truths produced by its operations. Masères, when a young man, rejected all of algebra which is not arithmetic, as being what he could not comprehend himself, though he admitted that others might do so. In his earliest publication but one ('Dissertation on the Use of the Negative Sign in Algebra,' London, 1758), which is in fact a treatise on the elements of algebra, after rejecting an equation in which negative quantities occur, he adds:—"I speak according to the foregoing definition, by which the affirmativeness or negativeness of any quantity implies a relation to another quantity of the same kind, to which it is added, or from which it is subtracted; for it may perhaps be very clear and intelligible to those who have formed to themselves some other idea of affirmative and negative quantities different from that above defined."

The other works of Masères are—'Elements of Plane Trigonometry,' London, 1750; 'Principles of the Doctrine of Life Annuities,' London, 1783; Appendix to Friend's 'Principles of Algebra,' 1799; tracts on the 'Resolution of Equations,' 1800; various remarks on the tracts published in the 'Scriptores Logarithmici,' presently to be noticed; papers in the 'Philosophical Transactions;' and political writings, a list of which will be found in the 'Gentleman's Magazine' for June 1824. The characteristic of all these writings is an extreme prolixity, occasioned by his rejection of algebra, and the consequent multiplication of particular cases. In his 'Dissertation,' &c., above noticed, the four rules, and the solution of equations of the second and third degree, occupy 300 quarto pages.

Of the reprints which Baron Masères made at his own expense, the most important is the 'Scriptores Logarithmici,' a collection, in six volumes quarto, published in various years from 1791 to 1807, of writings on the subject of logarithms. Here we find the works of Kepler, Napier, Snell, &c., interspersed with original tracts on kindred subjects. The republication of these old writings has put them in the way of many students to whom they would otherwise have been inaccessible, and has thus tended to promote historical knowledge and to excite inquiry. The 'Scriptores Optici,' 1823, a reprint of the optical writings of James Gregory, Descartes, Shooten, Huyghens, Halley, and Barrow, has a merit of the same kind: it was begun at an earlier period, but having been delayed by circumstances, was completed under the superintendence of Mr. Babbage. Besides these, he also reprinted the tract of James Bernoulli on 'Permutations and Combinations,' and discovered and printed Colson's translation of Agnesi's 'Analytical Institutions.' He also reprinted a large number of tracts on English history. The expense of Hales's Latin treatise on 'Fluxions,' 1800, was defrayed by him; and we understand that more than one other author was indebted to him for assistance of the same kind.

(*Gentleman's Magazine*, June, 1824.)

MASHAM, ABIGAIL, the favourite of Queen Anne, noted in the history of the time for her political intrigues, was the daughter of Francis Hill, a Levant merchant of London, who married the sister of Mr. Jennings, the father of the Duchess of Marlborough. Upon the bankruptcy of her father she became the attendant of a baronet's lady, whence she removed into the service of her relative, then Lady Churchill, who procured her the place of waiting-maid to the Princess Anne. She retained her situation after the princess ascended the throne, and by her assiduity, complaisance, and cunning, acquired a great degree of influence over her. The high-church principles in which she had been educated contributed to increase her credit with the queen, who was secretly attached to the Tory party, though obliged, in the beginning of her reign, to favour the Whigs. The marriage of Miss Hill with Mr. Masham (son of Sir Francis Masham of Otes in Essex), in 1707, occasioned an open quarrel with the Duchess of Marlborough, who was in consequence of it deprived of her majesty's confidence. Harley, afterwards earl of Oxford, connected himself with the new favourite; a change of ministry was the result of their intrigues, and in 1711 Mr. Masham was raised to the peerage. He and his wife appear to have been actively engaged in the secret proceedings of the Tories in favour of the exiled house of Stuart, as well as in every low scheme for advancing their own pecuniary interests. Lady Masham lived a long time in retirement after the death of the queen, and died herself at an advanced age, December 6, 1734.

MASKELYNE, NEVIL, was born in London, October 6, 1782; was educated at Westminster, and afterwards at Catherine Hall and Trinity College, Cambridge, in which university he took the degree of B.A. with distinction in 1754. In 1755 he took orders, but he had previously been led to turn his attention to astronomy by the solar eclipse of 1748, and by becoming acquainted with Bradley, whom he assisted in the formation of his tables of refraction. In 1761 he went to St. Helena to observe the transit of Venus, and to detect, if possible, the parallax of the fixed stars. In this voyage, and in one undertaken to Barbadoes in 1764 to try the merits of Harrison's new chronometers, he acquired that knowledge of the wants of nautical astronomy which afterwards led to the formation of the 'Nautical Almanac.' In 1765 he was appointed to succeed Mr. Bliss as astronomer-royal, and from this time, with the exception of his voyage to Scotland in 1772 to determine the mean density of the earth by observing the effect of the mountain Schehallien upon the plumb-line, his life was one unvaried application to the practical improvement of astronomical observation. He died February 9, 1811.

Delambre dates the commencement of modern astronomical observa-

tion, in its most perfect form, from Maskelyne, who was the first who gave what is now called a standard catalogue (1790) of stars; that is, a number of stars observed with such frequency and accuracy that their places serve as standard points of the heavens. The 'Nautical Almanac' was first suggested by him, and it was published under his superintendence from its first publication in 1767 to the end of his life, during which time it received the highest encomiums from all foreign authorities. His Schehallien experiment on the effect of a mountain mass on the plumb-line was of considerable importance, and its accuracy was fully verified by the subsequent experiments of Baron Zach. His observations in Greenwich Observatory were confined in a great degree to thirty-six principal stars, and to the regular observation of the sun and moon. The latter, and the exclusive adoption of the principal stars, give a greater value (other things being equally favourable) to the determinations deduced from his observations than to those obtained from Bradley's.

Dr. Maskelyne, as arbitrator on the part of the government of the merits of the chronometers which were submitted by their makers as competitors for the prize, had more than one public accusation of partiality to bear. The now celebrated Harrison was one of his opponents, and Mr. Mudge, jun., on the part of his father, another. The only publication (as far as we know) which he ever made out of his official capacity, with the exception of papers in the 'Philosophical Transactions,' was a reply to a pamphlet by the latter, London, 1792. He edited Mayer's lunar tables, and was the means of 3000*l.* being awarded to the widow of the author. [See *MAYER, SIMON*.]

MASON, WILLIAM, was born in 1725. He was the son of a clergyman at Hull. He took his B.A. degree at Cambridge in 1745, after which he removed from St. John's College to Pembroke, of which college he was elected Fellow in 1747. Having taken orders, he was presented to the rectory of Aston in Yorkshire, and became chaplain to the king. His political principles placed him in strong opposition to the American war, and he was a member of the Yorkshire association for obtaining reform of parliament. The horrors of the French revolution however are said to have caused a change in his opinions, but as he was growing an old man when it broke out, the timidity of age probably worked as strongly as the reign of terror. He died in 1797, aged seventy-two, having been for years precentor and canon-residentary of York. There is a tablet to his memory in Poets' Corner, Westminster Abbey.

Mason's poems are now little read. Two tragedies, 'Elfrida' and 'Caractacus,' a descriptive poem called 'The English Garden,' and some odes, are his principal productions; but he is now perhaps best remembered as Gray's biographer and friend. His style is to a great extent that of an imitator of Gray, and not being so perfect an artist in language as his master, he has been proportionally less successful. In addition to his poetical reputation he possessed considerable skill in painting and music, and in the latter subject entertained opinions not at all consonant to those of musicians in general. He wished to reduce church music to the most dry and mechanical style possible, excluding all such expression as should depend on the powers and taste of the organist. (Mason's 'Compendium of the History of Church Music'.)

MASSÉNA, ANDRÉ, Prince of Essling, Duke of Rivoli, and Marshal of France, was born at Nice, May 6, 1758. "Several of the French marshals," says Disraeli, "and the most famous—Masséna, for example—was a Hebrew; his real name was Manasseh." ('*Coningsby*,' ii. 203.) Left an orphan at an early age, his education was greatly neglected. He appears to have spent some years of his youth at sea with a relation who was captain of a trading vessel, but having taken a dislike to a seafaring life, he abandoned it, and in 1775 entered the army as a private soldier in the regiment Royal Italian, in which one of his uncles was a captain. After a diligent discharge of his duties in that regiment for fourteen years he only attained the rank of sergeant, which, when he afterwards became marshal, he declared was the step in his military career which had cost him the most to gain. Discouraged by this slow promotion, he retired to his native city, where he made an advantageous marriage. Events connected with the French revolution recalled him to his former profession, and he was appointed by the suffrages of his fellow-soldiers to the rank of adjutant-major of the battalion raised in the department of the Var, of which regiment he subsequently became colonel. He was made general of brigade in August 1793, and general of division a few months later. In the Italian campaigns of 1794 and 1795 he served under the generals Kellerman and Scherer, and it was chiefly owing to his skill as a tactician that the victory was gained in the defile of Saorgio (August 1794), and on the Col de San Giacomo in 1795. Indeed the great success of these campaigns has generally been attributed to the ability of the plans which the influence of his talents caused to be adopted. When Bonaparte assumed the command of the army in Italy he employed Masséna actively on all occasions of importance, the brilliancy of whose military conceptions he so justly appreciated that he surnamed him the 'favoured child of victory.' The scenes of his principal exploits were—Montenotte (9-11th of April, 1796), Millesimo (14th of April), Castiglione (29th of June—5th of July), Arcola (15-17th of November), and Rivoli (9th of January, 1797). At the peace of Campo Formio, October 17, 1797, Masséna was sent to France to present to the Directory the ratification of the treaty of peace by the Emperor of Austria. In February 1798 he was appointed to the

command of the army which, under General Berthier, was occupying Rome and the Papal States. His appointment to this office was equally disliked both by the French soldiers and the inhabitants of the subjected country, for they both became the victims of that insatiable avarice which on every occasion characterised him. The multiplied complaints which his disposition gave rise to at last obliged him to resign his command and to return to Paris. He there published a 'Mémoire' in justification of his conduct, notwithstanding which he was left without employment till 1799, when the important command of the armies of the Danube and of Switzerland was confided to him. In the direction of this campaign he evinced a military talent of the highest order. The memorable battle of Zürich (5th and 6th of June, 1799), in which he obtained considerable advantages over the Russian army under Korsakow, saved France from the invasion of the allied powers, and led to the dissolution of the coalition which had been formed between the Russians and Austrians.

On the return of Bonaparte from Egypt, Masséna was employed by him to defend Genoa, which was at that time invested by a large Austrian army, and closely blockaded by the English fleet under Lord Keith. He arrived there on the 18th of February 1800, and defended it against immensely superior forces, and amidst the horrors of famine, till the 3rd of June, when, unable to prevent the rising of the inhabitants, he was compelled to agree to an honourable capitulation. Only eleven days after this capitulation, Bonaparte, conqueror at Marengo, stipulated the evacuation of this city, which was again re-entered by the French under General Sacch, on the 24th of June, 1800.

Masséna's name does not appear connected with any event of importance till May 1804, when, on the same day that Napoleon became emperor, Masséna was created a marshal of France. In 1805 he was again appointed to the command of the army in Italy, where he was opposed to the Austrian army under the Archduke Charles: he conducted this campaign with varying success, but he was at last enabled to drive back the Austrians into Germany, and to effect a junction with the grand army of Napoleon. After the peace of Presburg (20th of December 1805), Masséna had the command of the army which was to conduct Joseph Bonaparte [BONAPARTE, JOSEPH] to Naples. By his success over the insurgent Calabrians, and the reduction of the fortress of Gaëta (18th of July 1806), he enabled Joseph to take possession of his new kingdom. In 1807 he was appointed to the command of the right wing of the army opposed to the Russians in Poland, and his services during this important campaign were rewarded by the title of Duke of Rivoli, in commemoration of the skill and bravery which he had displayed in that celebrated battle (1797): a large sum of money was at the same time given him to support his new dignity. A singular and untoward circumstance occurred on his return to Paris. He, who had exposed his person in so many battles without receiving a wound, had the misfortune to lose the sight of his left eye while on a hunting party, a portion of shot having accidentally struck it.

The Austrian campaign of 1809 shed considerable lustre on the already high military character of Masséna. He greatly distinguished himself at Landshut and Eckmühl. The rapid capture by storm of the strong castle of Ebersdorf, which, from its position on the river Traun, was deemed almost impregnable, especially attracted the admiration of Napoleon. At the battle of Eauling [LANNES] the defence of the village of Aspern was confided to Masséna, and it is generally believed that to his obstinate resistance in that village the French army was indebted for its preservation. His eminent services on that most critical occasion were rewarded by the rank and title of Prince of Eauling.

The same success attended the operations of Masséna at Engersdorf and at Wagram. At the battle of Wagram he was obliged to direct the movements of the left wing of the army while seated in a carriage, on account of an injury produced by a fall from horseback. An incident there occurred which showed that in more than one respect he was 'the favoured child of fortune': at one time success appeared doubtful, and to animate his soldiers he insisted on being placed on horseback; he had scarcely been so when a cannon-ball struck the vacant carriage, and shattered the seat which he had occupied. In 1810 Marshal Masséna was appointed to the chief command of the army in Portugal, which was about 72,000 strong: his commission was to drive the British, under Wellington, from Portugal. His exploits in this campaign, though in many instances marked by great military talent, have not added to his reputation as a general; while the frequent examples of his cruelty, avarice, and breach of faith, recorded in the histories of that period, have left a deep stain upon his memory. One achievement however—his masterly retreat into Spain, after the failure of his attempts on the lines of Torres Vedras—has been the subject of the highest praise and admiration, as far as military skill was concerned, by both English and French historians.

Masséna was recalled from Spain in 1812, and the command of the army which he left was bestowed upon Marshal Marmont. [MARMONT.] His health having severely suffered, he was unable to join the expedition to Russia. In the latter end of 1813 he was sent to Toulon to take the command of the Eighth Military Division, from which place he formally declared his adhesion to the Bourbons, on the 6th of April 1814, and was by them confirmed in his command. On the return of Napoleon from Elba, after some hesitation, he recognised his government, but kept aloof from all active participation in the events

which took place during the Hundred Days. After Napoleon's second abdication he was appointed commander-in-chief of the National Guard of Paris. Being chosen a member of the council of war which was assembled for the trial of Marshal Ney, he at first declined sitting as a judge on a fellow-soldier with whom he had been for some time at variance; and when this objection was overruled, he joined the majority of members in pronouncing for the incompetency of the court. [NEV.] Some months after these events he was denounced in the Chamber of Deputies on the charge of having been at the head of a conspiracy for the return of Napoleon. He was however satisfactorily acquitted, and he afterwards publicly repelled the accusations which had been brought against him in a 'Mémoire Justificatif,' to which a reply was published in a pamphlet entitled 'A Letter of a Citizen of Marseille to Marshal Masséna,' which was written in a spirit of such bitter invective that it produced a sensible effect on his mind and health, already enfeebled by bodily infirmities, and is said to have hastened his death, which took place on the 4th of April 1817. His funeral eulogium, which was pronounced by General Thiébault, was inserted in the 'Mercur,' and afterwards published separately.

Masséna was gifted by nature with a powerful frame of body and with indomitable resolution. His bravery was rather characterised by perseverance than by impetuosity. He was considered the most skilful tactician among Napoleon's generals, and on the field of battle he was remarkable for the coolness and precision of his orders, and for his penetrating insight into the intended movements of the enemy. He had moreover the invaluable quality in a commander of not being dispirited by defeat. His faults and vices we have already alluded to; they were principally rapacity and avarice, and they frequently brought down upon him the displeasure and punishment of his chief.

* MASSEY, GERALD, one of a number of young poets who within the last five or six years have made their appearance in different parts of Great Britain, was born in May 1828, near Tring in Hertfordshire. The circumstances amid which he was born were those of the very extreme of poverty and hardship. His father was a canal-boatman, earning ten shillings a week, and that precariously; he could not write his own name; and the hovel in which he lived was so low that he could not stand upright in it. Gerald Massey's mother, though also uneducated, was a woman of superior character and of courageous spirit. The children of this poor couple received no other education than what could be got from occasional attendance at a penny-school: as soon almost as they were able to go about, they were sent to work at a neighbouring silk-mill, that their small earnings might eke out the subsistence of the family. At the age of eight years the future poet was sent to this mill, rising at five in the morning summer and winter, working till half-past six in the evening, and receiving on Saturday night the sums of ninepence, one shilling, and finally one shilling and threepence for his whole week's toil. "But the mill was burned down, and the children held a jubilee over it. The boy stood for twelve hours in the wind, and sleet, and mud, rejoicing in the conflagration which thus liberated him. Then he went to straw-plaiting—as toilsome, and perhaps more unwholesome, than factory-work. Without exercise, in a marshy district, the plaiters were constantly having racking attacks of ague. The boy had the disease for three years, ending with tertian ague. Sometimes four of the family, and the mother, lay ill at one time, all crying with thirst, with no one to give them drink, and each too weak to help the others." Looking back on these days of want and misery, Massey has said, "Having had to earn my own dear bread by the eternal cheapening of flesh and blood thus early, I never knew what childhood meant: I had no childhood." His mother's thoughtfulness in having sent him to the poor penny-school, had however put him in possession of the beginning of a means by which he was to rise out of the depths of his early penury. He had learnt to read; and though books were all but inaccessible to him, the few that came in his way were read diligently. The Bible and the 'Pilgrim's Progress' were the first he read; and 'Robinson Crusoe,' and a few Wesleyan tracts completed the stock. These constituted his sole reading till he came to London in his fifteenth year as an errand-boy. Employed in this capacity at very low wages in various establishments in succession, he spent all his spare time in reading and writing—advancing from 'Lloyd's Penny Times' and other cheap periodicals to Cobbett's works, 'French without a Master,' and some of our higher novelists and historians. "Till then," he says, "I had often wondered why I lived at all. Now I began to think that the crown of all desires and the sum of all existence was to read and get knowledge. Read! read! read! I used to read at all possible times and in all possible places; up in bed till two or three in the morning—nothing daunted by once setting the bed on fire. Greatly indebted was I also to the bookstalls, where I have read a great deal, often folding a leaf in a book and returning the next day to continue the subject; but sometimes the book was gone, and then great was my grief. When out of a situation, I have often gone without a meal to purchase a book. Until I was in love, and began to rhyme as a matter of consequence, I never had the least predilection for poetry. In fact, I always eschewed it: if I ever met with any, I constantly skipped it over and passed on." It was about his seventeenth year apparently that, moved by the influence above-mentioned, he first began to rhyme himself. "The first verses I ever made," he says, "were upon 'Hope,' when I was utterly hopeless; and after I

had begun I never ceased for about four years, at the end of which time I rushed into print." His first appearances in print were in a provincial paper, and the burthen of most of his verses was the sufferings and the hopes of the poor, and the "power of knowledge, virtue, and temperance" to elevate them. A collection of these occasional pieces was published in his native town of Tring, in a shilling volume, entitled 'Poems and Chansons,' of which 250 copies were sold.

But a new and most powerful influence in Massey's life was the political excitement of 1848. "As an errand-boy," he says, "I had of course many hardships to undergo, and to bear with much tyranny; and that led me into reasoning upon men and things, the causes of misery, the anomalies of our society, state, politics, &c. I studied political books—such as Paine, Volney, Howitt, Louis Blanc, &c., which gave me another element to mould into my verse, though I am convinced that a poet must sacrifice much if he writes party-political poetry. . . . The French Revolution of 1848 had the greatest effect on me of any circumstance connected with my own life." Partaking in this excitement, Massey, together with some other working-men, started in April 1849, a cheap paper called 'The Spirit of Freedom,' which he edited, and to which he supplied both poems and articles conceived in a spirit of fiery political earnestness. This political manifestation cost him five situations in eleven months. Latterly he was connected with some of the working-men's associations that sprang up in London, with a view to the substitution of some of the practical plans of co-operative labour for the mere theoretical notions of Chartism; and it was thus that he became acquainted with the Rev. F. D. Maurice, the Rev. Charles Kingsley, and others, who at that time were promoting this new movement among the working-men of London. About this time he married. Still continuing to write lyrics, some of them in a political strain, but others domestic, impassioned and more purely imaginative, his name had begun to be known, in consequence of the publication of some of these in the columns of weekly London newspapers, when the appearance in 1853 of his volume entitled 'The Ballad of Babe Christabel, with other Lyrical Poems,' took the public by storm, and at once secured him general fame. Welcomed with encomiums by Landor and by all the press, it was eagerly read everywhere, and by the year 1855, five editions of it were sold. This success was not without its effect on the worldly circumstances of the author. After changing his employment in London, he was induced in 1855 to remove to Edinburgh; where he was closely occupied in literary labour, and whence he next year issued a new volume of poems entitled 'Craigcrook Castle' (1856). This work, though subjected to a severer criticism than its predecessor, has also met with a very enthusiastic reception, and has fully maintained the author's reputation. He himself speaks modestly of it. It is "my best," he says, "for the time being, but, in other years, if God so wills, I may win a touch more certain and a larger reach upon a harp of tenser strings." Mr. Massey has since been connected with a London daily newspaper. In 1866 he published a large volume entitled 'Shakspeare's Sonnets never before Interpreted.'

MASSILLON, JEAN-BAPTISTE, was born the 24th of June 1663, at Hières, in Provence, and at a very early age entered the Collège de l'Oratoire of that town; but his father, intending him for the profession of a notary, withdrew him before he had completed his studies. Massillon however eagerly seized every opportunity of returning, and his father was ultimately prevailed upon to allow him to re-enter the college, which he did in 1681, and commenced the study of theology under P. de Beaujeu, afterwards bishop of Castres. Here he read the sermons of Lejeune, and, being pleased with them, made some attempts in that species of composition himself, which, although acknowledged to be successful, did not satisfy his own taste. In 1696 he was called to Paris to direct the seminary of St. Magloire, where he composed his first ecclesiastical conferences, which, although differing in tone from his sermons, were not wanting in vivacity. Although a great admirer of Bourdaloue, Massillon did not take him for his model: he was desirous of opening a new way, and of searching the human heart, its secret passions and interests, in order to arrive at the motives and combat the illusions of self-love by reason and powerful appeals to the feelings. In the pulpit he appeared without gesture or any extravagant display of action; nevertheless when he grew animated, his look and deportment became so expressive, that at this time, when the orators of the pulpit were held in high estimation as patterns of declamation, the celebrated actor Baron, struck with the beauty of Massillon's style, exclaimed, "There is indeed an orator, but we are merely comedians." At Versailles he was as successful as he had been at Paris. The court of Louis XIV. was composed of men who might be touched though not convinced. Massillon felt this, and painted the passions with so much truth and such irresistible force, that even those whose vicious tendencies he exposed were constrained to love and admire him.

In 1704 he preached his second Lent sermon at the court, and with so much success that Louis XIV. promised he would hear him every two years; but for some reason unknown, Massillon was never again at Versailles. In 1709 he delivered the funeral oration of the Prince de Conti, which, though much applauded as delivered from the pulpit, was greatly criticised when it appeared in print. After the death of Fléchier in 1710, Massillon remained the last of the

orators of the grand siècle. In 1717 Massillon was made Bishop of Clermont, and preached before the king his last Lent sermon, which is considered to be his 'chef-d'œuvre'; and in 1719 he was canonized in the king's presence by Cardinal de Fleury. Massillon abolished in his diocese those indecorous processions that the ages of ignorance had perpetuated, and also certain superstitious customs spoken of in the 'Origines de Clermont.' He died on the 15th of September 1742, of apoplexy.

The fame of this celebrated man stands perhaps higher than that of any preacher who has preceded or followed him, by the number, variety, and excellence of his productions, and their eloquent and harmonious style. Grace, dignity, and force, and an inexhaustible fecundity of resources, particularly characterise his works. His 'Avec et Carême,' consisting of six volumes, may be justly considered as many 'chef-d'œuvres.' Massillon, in his sermons, endeavoured to convince the young king Louis XV. that he derived his authority from the people, and should never exercise it but for their advantage, nor deceive himself by thinking that he could do no wrong. The most interesting of his works, next to his sermons, are his 'Conferences,' which are discourses addressed to the young ecclesiastics under his direction in the seminary of St. Magloire. Massillon's works were collected and published by his nephew, in 12 vols. 8v. in 1745 and 1746.

MASSINGER, PHILIP, born at Salisbury, in 1584, was the son of Arthur Massinger, one of the Earl of Pembroke's retainers, who appears to have been employed as a special messenger to Queen Elizabeth. In 1602 he was entered at St. Alban's Hall, Oxford, where he was supported by the Earl of Pembroke. Here, as Anthony à Wood informs us, he spent his time in reading "poetry and romances" rather than "logic and philosophy, which he ought to have done as he was patronised to that end." Perhaps it is unnecessary to find upon Anthony so harshly as Gifford does for this assertion. The biographer merely means to say that it was a kind of dishonesty to spend the time for which he was indebted to another person on studies alien to those which his benefactor wished him to pursue. Be this as it may, his works are a sufficient contradiction to the accusation of wasted time; and if the Earl of Pembroke lost a chaplain, the world has gained what is worth many homilies.

Massinger took no degree, and also seems to have lost his patron's favour. The reason is uncertain, but Gifford supposes that he had changed his religion at Oxford, and consequently alienated his Protestant friends. Whether he ever did change his religion at all rests on Gifford's inference from certain expressions in his work; but be this as it may, he was driven to betake himself to dramatic composition about the time of his arrival in London. It is probable that he did not for some years attempt anything beyond assisting others in the composition of plays, for we hear little or nothing of him as an author until the appearance of his 'Virgin Martyr' in 1622, sixteen years after his arrival in London. There is evidence moreover to prove that after Beaumont's death in 1615, he assisted Fletcher in the composition of some of the numerous plays (between thirty and forty) which appeared under that author's name during the succeeding ten years. During the rest of his life, Massinger was employed in writing plays, the last of which appeared only six weeks before his death, which took place the 17th of March 1640, at the Bankside. His name is noticed in the Burial Register of St. Saviour's, with the addition "a stranger," which however by no means refers to his poverty and obscurity as has been too readily taken for granted; but merely that he was not a parishioner of St. Saviour's.

Massinger's situation as last in order of time of the great dramatic poets of the 16th and 17th centuries, is probably the reason why he was so utterly lost sight of for seventy years after his death. The first thing we hear of his works is Rowe's intention of editing them, which he afterwards changed into an actual piracy, by which he adapted the 'Fatal Dowry' to suit the taste of the 18th century and published it as his own, under the name of the 'Fair Penitent.' Gifford gives a complete list of Massinger's plays, with the dates of their appearance, which range from 1621 to 1640. They are thirty-seven in number, including those of which he wrote only a part, but which went under his name. Of these eighteen remain, and ten or not twelve more, might have been added to their number had it not been for the folly of Warburton, through whose carelessness the manuscripts were destroyed by a servant.

There is a peculiar interest in Massinger's plays derived from the state of the times in which they were written, and the bearing of influence which they must have exercised on those national feelings from which, as is probable, they took their own actual shape. No one who reads the play called 'The City Madam' can help seeing in it the exposition of a state of society likely to give birth to troubles as well as the direct exhibition of many of those opinions and feelings which took such active part in the Revolution then impending. We see there portrayed a city opulent to extravagance, courtiers needy and unprincipled, and a landed proprietor of no family not scrupling to compare himself with one of the barons of the realm, and appearing to advantage as a blunt honest man contrasted with a noble, overbearing and insolent, though not intended by the poet to exhibit any vices except those incident to all members of his order. Still more striking are the political doctrines contained in 'The Maid of Honour'

Massinger is, we believe, the only dramatist of his time who did not either openly or in secret espouse the court doctrine of the divine right of kings. Massinger's plays are distinguished by an almost entire abstinence from common oaths, and although we cannot add to this that they contain no coarse or even disgusting passages, we might perhaps venture, in respect to some of them, those for instance in the 'Virgin Martyr,' to shift the blame from Massinger himself to his coadjutor in the composition. Whether this abstinence from profanity arose from the restraining influence of the growing prejudice against stage-plays, or from Massinger's own taste, we cannot now tell, but the delicacy, approaching to feminine, so evident in his writings, would induce us to ascribe it to the poet's own choice.

Massinger's extant plays are, 'The Old Law,' 'The Virgin Martyr,' 'The Unnatural Combat,' 'The Duke of Milan,' 'The Bondman,' 'The Renegado,' 'The Parliament of Love,' 'The Roman Actor,' 'The Great Duke of Florence,' 'The Maid of Honour,' 'The Emperor of the East,' 'The Fatal Dowry,' 'A New Way to Pay Old Debts,' 'The City Madam,' 'The Guardian,' 'A Very Woman,' and 'The Bashful Lover.'

(Gifford, *Preface to Massinger*; and the *Edinburgh Review* for 1808.)

MASSON, ANTOINE, a celebrated French engraver and painter was born at Loury, near Orléans, in 1636, and was originally an armourer and 'damasquinier,' or ornamental engraver and inlayer of metals, an artist in much request in the days of armour and chivalry. Masson, who in engraving appears to have been self-taught, had extreme facility and certainty of execution, and he was one of the first artists who made a marked distinction in the textures of the objects which he engraved; he was also extremely successful in his mode of representing colour. The fantastic and eccentric mode however in which he sometimes engraved his portraits, has been condemned by some critics as mere bravura to display his own remarkable facility in handling the graver; in some heads the features are engraved in continuous and peculiar lines. He was very fond of displaying his skill also in executing hair, whether of man or beast, though he frequently sacrificed truth to his propensity for making these fine lines, and in draperies and animals he has gone so far beyond the truth, that this peculiarity is the most striking feature of some of his works. A print, after Titian, of the Disciples at Emmaus, is from the nature of the cloth on the table generally known as La Nappe, and there is a dog in the picture which is such a mass of hair, that upon a close inspection it appears, says Watelet, to be made entirely of straw; yet notwithstanding these peculiarities, says the same intelligent critic, this print is the best engraving after Titian. Watelet says that Masson's faults are faults which he would have, and that they are always compensated by his beauties. The print of the Disciples at Emmaus has an additional value beyond its merits as an engraving, for, with the exception of that of Christ, all the heads are portraits—the praying disciple is the Pope Adrian IV., the other is the Emperor Charles V., the host is the emperor's confessor, and the attendant is Philip II. of Spain. Masson died at Paris, in 1700, as engraver in ordinary to the king, and a member of the French Academy of Painting. He has executed many portraits, several after his own paintings, and some of them are nearly of the size of life. Masson's portraits have a peculiar interest also as representing a great portion of the most distinguished men during the reign of Louis XIV. His historical pieces are not numerous, but they are all excellent. (Watelet and Levesque, *Dictionnaire des Beaux Arts*; Robert Dumesnil, *Peintre-Graveur Français*; Nagler, *Neues Allgemeines Künstler-Lexikon*.)

MAS'ÚDÍ, ABU-L-HASAN 'ALÍ BEN-HUSEIN BEN-'ALÍ, one of the most celebrated Arabian writers, was born, according to his own statement, at Bagdad, in the 3rd century of the hejra, or the 9th of the Christian era. He belonged to the illustrious family of 'Abdallah-ben-Mas'úd, of the tribe Hodzáll, and one of his ancestors was among the few early followers of Mohammed who accompanied the prophet on his flight from Mecca to Medina. Mas'údí was gifted with great talents, which he applied at an early age to learned pursuits. He gathered an immense stock of knowledge in all branches of science, and his learning was not mere book learning, but he improved it in his long travels through all parts of the East, Turkey, Eastern Russia, and Spain. In A.H. 303 he visited India, Ceylon, and the coast of China, where the Arabs had founded numerous small colonies; thence he went to Madagascar and Southern Arabia; thence through Persia to the Caspian, and he visited the Khazars in Southern Russia. In A.H. 314 he was in Palestine; from 332 to 334 in Syria and Egypt, and he says that in 345, when he wrote his last work, the second edition of his 'Golden Meadows,' he was in Egypt, and had been a long time absent from his native country, Irak. He says that he travelled so far to the West (Marocco and Spain), that he forgot the East, and so far East, that he forgot the West. Mas'údí died probably at Kahirah (Cairo), in A.H. 345 (A.D. 956), and since he visited India as early as A.H. 303, it is evident that those who say he died young are mistaken.

No Arabian writer is quoted so often, and spoken of with so much admiration by his countrymen, as Mas'údí, and although only a small portion of his numerous and voluminous works is known to Europeans, it is sufficient to show that he deserves his reputation. The variety of subjects on which he wrote astonishes even the learned, and the philosopher is surprised to see this Arab of the middle age resolving questions which remained problems to Europeans for many centuries.

after him. Mas'údí knew not only the history of the Eastern nations, but also ancient history and that of the Europeans of his time; he had thoroughly studied the different religions of mankind, Mohammedanism, Christianity, those of Zoroaster and Confucius, and the idolatry of barbarous nations. His geographical knowledge was no less extensive and correct than his acquaintance with history, and no Arabian writer can boast like him of learning at once profound and almost universal. A characteristic feature of Mas'údí is his want of method in arranging the prodigious number of facts which a rare memory never failed to supply him with while he was writing. He illustrates the history or geography of the West with analogies or contrasts taken from China or Arabia; he avails himself of his knowledge of Christianity to elucidate the creeds of the different Mohammedan sects; and while he informs the reader of the mysteries of the extreme North, he will all at once forget his subject and transfer him into the desert of the Sahara.

The principal works of Mas'údí are:—1, 'Akhbár-es-zemán,' or 'History of the Times.' This work, the wonder and delight of the learned in the East, was too voluminous to meet with popularity. According to Burekhardt there is a manuscript of it in the library of the mosque of St. Sophia, which, incomplete as it is, consists of twenty large volumes in 4to, and ten at least are said to be wanted to make it complete. The 'Akhbár-es-zemán' was a general history of all nations; it has never been printed; manuscripts are very rare in the East, and there are none in Europe. In the royal library in Paris however there is a manuscript fragment of it on Egypt, of which there is a manuscript translation by Pétis de la Croix, which has been perused by later orientalisists. The Arabic work 'Kitáb tarikh-al-jumán fi mokhtasár akhbár-es-zemán,' or 'The Book of Pearls gathered from the History of the Times,' of which there is a manuscript copy in the Royal Library at Copenhagen, and another in that of Paris, is an extract from the 'Akhbár-es-zemán,' according to the Danish orientalist Rasmussen. Saint Martin however doubts this. This extract was made in the 9th century of our era, by Shehábéd-din Ahmed-am-Mokri, a native of Fez in Marocco. 2, 'Kitáb-al-úsat,' 'The Book of the Middle,' the word 'úsat' the plural of 'wesat,' being probably taken in the sense of 'proportionate,' 'not exceeding a certain size.' This is the complement to No. 1, and treats of the most curious and important questions in history and geography. There is no manuscript of it in Europe, and we know some of its details only through the quotations of other Arabic writers. Aware that his works were too voluminous, Mas'údí wrote, 3, 'Morúj-ad-dhehel we m'ádin-al-jewáhir,' his celebrated 'Meadows of Gold and Mines of Gems.' This is an extract with additions from Nos. 1 and 2. In the Leyden manuscript perused by Dr. Sprenger, the work is divided into 132 chapters, of which the doctor gives the titles in the introduction to the first volume of his translation of the work; in a Paris manuscript it is divided into 129 chapters, 65 of which treat on foreign countries, and the remainder on the Empire of the Arabs. Mas'údí wrote this work in A.H. 332, in the space of one year, according to the author, for each chapter bears the date when the author finished it. This seems however scarcely credible. In A.H. 345 the author issued a second edition containing 350 chapters, but this work was again too voluminous, and met with less favour from the public than the first edition, of which there are many manuscripts in the East as well as in Europe; but there is no manuscript extant of the second edition. A Spanish Arab, El-Shatibi, a native of Xativa, made an extract from the 'Golden Meadows,' and so did Reiske during his residence at Leyden. The 'Historia Jootanidarum,' in Schultens' *Monumenta Antiquissima Historiæ Arabum*, is a translation of a chapter of the 'Golden Meadows,' and it appears that the Arabic treatise of which Renaudot published a translation under the title 'Anciennes Relations des Indes et de la Chine de deux Voyageurs Mohammedans' is likewise a fragment of that work, though probably of the second edition. Dr. Gildemeister published a translation of a chapter of it on India, entitled 'De India,' Bonn, 1836, 8vo. The Oriental Translation Fund proposed to publish a translation of the whole work, but only the first volume, containing the first seven chapters, translated by Dr. Aloys Sprenger, with the co-operation of the late Earl of Munster, has appeared under the title 'El-Mas'údí's Historical Encyclopaedia entitled Meadows of Gold and Mines of Gems,' 1st vol., London, 1841, 8vo. A French translation 'Les prairies d'Or par Derembourg' is announced as "in the press." The 'Golden Meadows' treat on the history, geography, religion, manners, and politics of most of the Eastern and European nations, and are full of matter both important and curious.

The following are works of Mas'údí, some of which are extant in manuscript, but most of them are only known by being quoted by other writers:—

4, 'Kitáb fonúu-al-m'árif,' &c., 'Different Branches of Science, and of what has happened in bygone times'; 5, 'Kitáb dekháir-al-'olum,' &c., 'Treasury of Science,' &c.; 6, 'Kitáb-al-istib sár,' 'The Book of Consideration,' treats on a matter of the highest importance to all Moslems, namely on those who were entitled to succeed Mohammed as Khalif; 7, 'Kitáb-al-mesáil,' &c., 'The Book of Questions on the Causes of Religion'; 8, 'Kitáb-al-ábánah,' 'On the Principles of Religion'; 9, 'Kitáb-as-safwah,' 'On Sincerity,' treats on the different Mohammedan sects. Mas'údí was a schismatic, and it is believed that he left his native town, and settled abroad, on account of some religious differences; 10, 'Kitáb sirr-al-háyáh,' 'On the Secret of Life,'

especially on the soul, and its transmigration; 11, 'Kitáb-al-*ḥ*áwī-*sh*-*sh*enī'ah,' 'On Extravagant Opinions.' It is much to be regretted that there is no translation of this work; 12, 'Kitáb tabl-an-nofs,' 'The Physician of the Soul,' with a metaphysical digression on dreams; 13, 'Haddúk-al-*sh*ázár,' 'Beds of Flowers,' contains historical information on the descendants of Mohammed and their virtues; 14, 'Al-mabáddi we al-tarákhīb,' 'On Principles and Compositions,' treats among other subjects on the influence of the sun and the moon; 15, 'Kitáb-ar-rús asseb'f'yah min as-sásah am-molúkiah,' 'The Book on the Seventy Chapters,' treats on the policy of kings, and is a very remarkable work. We close this list with, 16, 'An Account of the Establishment of the Fatemite Dynasty in Africa, from a manuscript ascribed to Mas'údi,' with notes, by John Nicholson, Ph.D., Tübingen and Bristol, 1840, 8vo. According to Kosegarten and Silvestre de Sacy, this work is a fragment either of No. 1 or No. 2 in our list. The manuscript used by Dr. Nicholson is one of those which the unfortunate Dr. Seetzen purchased at Damascus; it is now No. 261 in the library of the reigning Duke of Saxe-Coburg-Gotha, at Gotha; it was written in A.H. 627, and is consequently of more modern date. An orientalist well acquainted with the works of Mas'údi would confer a great benefit on geographers by writing a commentary on the geographical system of the author. Mas'údi had thoroughly studied the systems of Ptolemaeus and Marinus of Tyre, and he distinguishes between the maps of Ptolemaeus and those of the Syrian geographer. There is consequently no doubt that the geography of Marinus was extant in the 10th century of our era. Mas'údi speaks of the Arabic origin of the kings of Tibet, a fact which is likewise mentioned in the Chinese annals; of a Syrian empire anterior to that of Nineveh; of Wán in Armenia as the city of Semiramis; of cuneiform inscriptions, and other matters.

(Haji Khalfah, *Biographical Dictionary*; Herbelot, *Bibliothèque Orientale*; Quatremère de Quincy, *Mémoire sur Masoudi*, in 'Journal Asiatique,' 3ième Série, vol. 7, January 1839, a very valuable reference; the *Introductions* to the Translations by Dr. Sprenger and Dr. Nicholson mentioned above.)

MATHAM, JACOB, a celebrated Dutch engraver and painter, was born at Haarlem in 1671. He was the pupil of Golsius, who married Matham's mother, by whom he acquired considerable fortune. Matham's prints are very numerous; Bartsch describes nearly 300. He died in 1631.

MATHER, COTTON. The name of Mather is associated with a remarkable period in the early history of New England, where three of that name occupied in succession conspicuous situations; while two of them were among the earliest and most voluminous of American writers. In his life of Cotton Mather, the Rev. W. B. O. Peabody has quoted an old doggerel tombstone inscription, as describing pretty accurately the relative qualities of father, son, and grandson:—

"Under this stone lies Richard Mather,
Who had a son greater than his father,
And eke a grandson greater than either."

RICHARD MATHER, the grandfather, a non-conformist divine, had emigrated to New England, then the Puritan land of promise, in 1635, and was called to be minister of a church in Dorchester, Massachusetts, where he remained to the end of his life generally respected as a man of learning, ability, and piety.

INCREASE MATHER, his son, was however a man of higher mark. Born at Dorchester on the 21st of January 1639, he was a native colonist, and among the little community his early promise was watched with interest and pride. Already talked of as a scholar, he at the age of twelve entered Harvard College, and having graduated there with honours in 1656, he proceeded to Trinity College, Dublin. There he studied diligently for four years, and then returned to Boston, at that time the largest and most important city in America. He was soon after chosen pastor of North-Church, Boston, an office he held for sixty-two years; and, after once before declining the honour, he in 1684 became principal of Harvard College, and continued its president till 1701, when he resigned the presidency rather than the pastorate, the duties of the two having become incompatible. From the college he received the degree of D.D., his being the first diploma of that class granted in America.

But Increase Mather was something more than merely the pious and faithful minister of a flourishing city church, or even the learned head of the first American university. He was also the leading political counsellor and statesman of the community. As Mr. Bancroft observes ('Hist. of America,' ii. c. xv.), "The same causes which had given energy to the religious principle, had given weight to the ministers. In the settlement of New England the temple, or as it was called, the meeting-house, was the centre round which the people gathered. As the church had successively assumed the exclusive possession of civil franchises, the ambition of the ministers had been both excited and gratified. They were not only the counsellors by an unwritten law; they also were the authors of state papers, often employed on embassies, and at home, speakers at elections and in town-meetings." In Increase Mather's time this ministerial influence was at its height, and he as one of the first "native-bred ministers," and by general repute the most learned, enjoyed an unusual share of it; but he lived to see its decline, and his son participated in its

downfall. Increase and Cotton Mather were foremost in counselling opposition to the arbitrary measures of Charles II., and when that monarch annulled the charter of Massachusetts in 1685, Increase Mather was despatched to England on the dangerous mission of agent for the colonies. He was still in England in this capacity when James II. fled from his throne, and he procured from William III. a new charter of somewhat less democratic character than that which Charles II. had taken away. On his return to Boston he received the thanks of the House of Representatives, but the new constitution was less satisfactory than the old, and Mather's popularity suffered for the part he had taken in procuring it. He gradually took a less prominent share in public affairs, yielding the lead to his more ambitious but less prudent son; but to the close of his life he continued in the active exercise of his ministerial and benevolent labours. He died on the 28rd of August 1723, aged eighty-four: the 'Patriarch of New England,' as he was affectionately called by his fellow-citizens.

Increase Mather was a diligent writer, the list of his works numbering ninety-two distinct publications. But few of them are remembered now. One has however been recently republished in this country as a volume of Mr. Russell Smith's 'Library of Old Authors':—'Remarkable Providences, illustrative of the earlier days of American Colonisation; with Introductory Preface, by George Ofor,' 8vo, 1856, and is curiously illustrative of the mental character and peculiarities of the people whose virtues it celebrates.

COTTON MATHER, son of Increase Mather, was born at Boston, February 12, 1662-63. Educated under the eye of his father, he was at the age of twelve, when he entered Harvard College, not only able to read Virgil and the Latin classics, but to enjoy Homer and Isocrates, in the original. At college his progress was answerable, and when at the age of sixteen he took his first degree, the president, Oke, addressed him in a Latin speech, lauding in glowing phrase his past conduct and attainments, and predicting a glorious future. But it was not in worldly knowledge only that he was so advanced a student. The descendant of a line of ministers, he seemed to be himself, by his aptness in learning and early seriousness, specially marked out for the ministry. But among the New England churches, before there could be a call to that office, it was requisite that there should be manifest evidence of great personal piety and a strong internal desire for the work. As early as his fourteenth year, Cotton Mather's mind began to be greatly exercised with religious thoughts. He at this time laid down a system of rigid fasts, which he continued to practise monthly or weekly, and sometimes oftener through the rest of his life, of strict and regular self-examination, and of prolonged times of prayer, to which he afterwards added frequent nightly vigils. It is necessary to mention these things in order to understand some points in his character and conduct in future years. For awhile he was diverted from his purpose of becoming a minister by a growing impediment in his speech, and began to study medicine. But being shown how by a "dilated deliberation" of speech he might avoid stammering, he returned to his theological studies; at eighteen commenced preaching, and received in February 1680 a unanimous invitation to become assistant minister to his father in the North Church; and in January 1682 he was elected co-pastor.

As a minister he was in every way zealous, yet he found time not only to continue and extend his studies, but to send to the press a prodigious number of sermons, works of devotion and stimulants to religious usefulness, and to accumulate materials for greater works he was already contemplating. Nor did he any more than his father shrink from the political duties which the ministerial office had been supposed to cast upon those who held it. "New England," he wrote, "being a country whose interests are remarkably inwrapped in ecclesiastical circumstances, ministers ought to concern themselves in politics." When therefore his father was sent to England to seek relief from the arbitrary measures of Charles II. and James II., Cotton Mather regarded himself as the natural leader of the citizens, and on their seizing and imprisoning the obnoxious governor, he drew up their declaration justifying that extreme measure. But the people were beginning to tire of the dominance of their ministers, and Mather regarded the growing freedom of thought and manners as evidence of a falling away from the purity of the old faith; and he fancied he saw signs that the evil one was busy in turning away the hearts of the people. A case of supposed possession occurred at an opportune time for his theory. The daughter of one Goodwin, a respectable mechanic of Boston, accused a laundress of having stolen some of the family linen. The mother of the suspected person, an Irish emigrant, expostulated in no very gentle terms against such a charge, and as was averred, not content with abuse, cast a spell over the accuser. The younger children soon began to suffer similarly; and the poor Irishwoman was denounced as a witch. To test, as he said, the truth of the story, Cotton Mather took the eldest girl, then about sixteen years old, into his house, and her vagaries soon left on his mind no doubt that she was really under the influence of an evil spirit. The poor Irishwoman was tried, condemned, and executed; and Mather published a relation of the circumstances, and an account of such influences in other places. The book, which was published with the recommendation of all the ministers of Boston and Charlestown, was entitled 'Memorable Providences relating to Witchcraft and Possessions: with Discoveries and Appendix,' 8vo,

Boston, 1689. Everywhere in the colony it was greedily read, and in England it was republished with a preface by Richard Baxter, as sufficient to convince all but the most obdurate Sadducees. In the pulpit, and in his intercourse with both magistrates and people, Mather urged the necessity of eradicating the sin. That he fully believed in the reality of witchcraft—which indeed comparatively few then doubted—there can be little question, but the narrative he gives of his own 'experiments,' as he calls them, is sufficient proof of his almost infantile credulity. By these 'experiments' he arrived at some rather curious 'conclusions.' One was that though the devils understood Hebrew, Greek, and Latin, as well as English, there was one 'inferior' Indian language which they could not comprehend. A blunder made on one occasion led him to conclude that "perhaps all devils are not alike sagacious." "Whether devils know our thoughts or no?" was a question he was anxious to solve, and though he does not undertake positively to decide the point, he shows that his opinion is in the affirmative. He found too that while the spirits had a vehement antipathy to the regular meeting-houses, they rather enjoyed a visit to a Quakers' meeting. So again they found pleasure in the Roman Catholic service, and whilst a "minister's prayer" was torture to them, they took a marvellous delight in that abomination of the puritans, the Book of Common Prayer; nay, what was more wonderful still, although they could not endure to hear a passage read from the Bible, they had no objection at all to listen quietly to either gospel, epistle, or psalms, when read from the "episcopal service-book."

Mather's book was not slow in producing its fruit. In the beginning of 1692, the children of Mr. Samuel Parris, a minister of Salem village, about three miles from Boston, became strangely afflicted. They accused an Indian servant, who appears to have actually used some Indian incantations with a view to their relief, of having bewitched them. She was cast into prison, and brought to confess that she was guilty. But this, instead of putting an end to the mischief, was but its commencement. The girls now began to accuse others of being witches; and becoming as it were clairvoyant—only one of the points of resemblance between the Salem witchcraft and more modern 'manifestations'—found that they were possessed of the faculty not only of discovering witches, but also of seeing their familiar spirits. The magistrates applied to Mather for advice, and he urged them to adopt the most rigorous measures. No doubts occurred to his mind. That there were evil spirits abroad was one of the most cherished articles of his creed, and that they should especially prevail in New England was what he thought was quite to be expected. "The New Englanders," he had written in his 'Memorable Providences,' "are a people of God settled in those which were once the devil's territories; and it may easily be supposed that the devil was exceedingly disturbed when he perceived such a people here accomplishing the promise of old made unto our blessed Jesus 'that he should have the utmost parts of the earth for his possession.'" And he thought himself in a more particular manner bound to be zealous in the matter, for in the course of his 'experiments' with the girl Goodwin, one of the spirits had been driven to acknowledge that Mather himself, by his "little books," with which as he says he had "filled the country," had brought this visitation upon the people—"that this assault of the evil angels upon the country was intended by Hell as a particular defiance upon my poor endeavours to bring the souls of men unto Heaven."

What is known as the 'Salem Tragedy' followed. What with constant preaching against witchcraft, prayer-meetings, fasts, and public examinations, the people of Salem soon came to be in a state of the most fervid excitement. Nothing hardly but witchcraft and demoniacal possession was spoken of. Every unusual form of disease in people or cattle was attributed to this cause; and Mather, as the chief minister, was constantly among them, stirring up their already too ardent zeal. By May, in that small town, above 100 persons were in jail, and the infection soon spread to the surrounding villages. The deputy-governor and five magistrates went over from Boston to conduct the preliminary examinations; and when the new charter arrived, a special court was at once appointed to try the accused. The first trial was of a poor old woman named Bridget Bishop. Her guilt was declared 'notorious,' and the evidence adduced, though of the most ridiculous kind, was received as though any evidence was scarcely necessary. She was declared guilty, and, protesting her innocence, was hanged. The same measure was dealt out to others similarly suspected. Such as confessed their guilt, and professed penitence, had their lives spared; those who persisted in denying their guilt, were, upon conviction, hanged. One poor man named Cory, eighty years old, whose wife had been executed as a witch, refused to plead, and was by the barbarous punishment of the 'peine forte et dure' (which was permitted long after to disgrace the English criminal code) pressed to death—the last instance of the kind in North America. By September twenty persons had been put to death; eight more were under sentence of death; fifty-five had confessed their guilt, and so escaped hanging; above a hundred more were lying in jail, and twice that number were at large under suspicion. The last execution had produced a deep impression on the country. It was that of a Mr. Burroughs, formerly a minister at Wells, who had occasionally preached at Salem, and seems to have been regarded

by Parris—the chief prosecutor in all the trials—with professional as well as personal hatred. On evidence the futility of which he made perfectly clear in his defence, the unfortunate man was convicted, and his execution took place in spite of the general expression of public sympathy. His speech at the gallows deepened the feeling, notwithstanding, or perhaps the more, that Cotton Mather had the extreme bad taste to address the crowd in answer to the poor man's appeal, and after repeating the evidences of his guilt, to warn the people against being misled by his seeming piety, since "even Satan could, if occasion were, transform himself into an angel of light." But now beyond the influence of the excitement a cry of horror was raised. The grand jury of Andover ventured to throw out a bill though the evidence was direct. A reaction was evidently in progress, which Cotton Mather in vain attempted to arrest. With the concurrence of the governor, the deputy governor, the president of Harvard University, and the ministers, he drew up and published an elaborate justification of what had been done, and an expression "of pious thankfulness to God for justice being so far executed among us," under the title of 'The Wonders of the Invisible World; Observations upon the Nature, the Number, and the Operations of the Devils' (8vo, Boston, 1693). But it was too late. In the adjourned court of sessions more than half the bills were thrown out; and in the twenty-six trials which followed all the accused were acquitted, though the evidence was stronger than in the previous convictions. A sturdy opponent, one Robert Calef, met Mather on his own ground by the publication of 'More Wonders of the Invisible World,' in which he tried to show that the whole was a delusion; and though Mather caused the pamphlet to be publicly burned, the author was not silenced. The trials were now at an end; the accused were all set at liberty; the convicted were pardoned. Some of the judges even went so far as to stand up publicly in the religious assemblies whilst their prayers for pardon if they had shed innocent blood were read aloud. But Mather evinced no signs of penitence or even regret. In his 'Magnalia Christi,' published nine years later, he does indeed admit that there had perhaps been "a going too far in that affair," but this was evidently a concession to public opinion rather than to conviction. Mr. Bancroft seems to decide against Mather's good faith in these proceedings; but we think that they will arrive at a more correct as well as charitable conclusion who look at his whole character—who remember that his education had been of the sternest order of Puritanism—that he regarded New England as in some measure under theocratic government, and that he drew all his notions of public sin and punishment from the Old Testament—who remember also that in his own person he was accustomed to look for immediate spiritual guidance by some sign or token in all his conduct,—that his prayers and fasts and vigils were all with a view to direct providential interposition, and that as a consequence he looked on the direct interposition of evil spirits as constant and certain.

From this time his public influence declined. Twice even when a president of Harvard College had to be chosen he was to his great mortification passed over, though not only universally regarded as the most learned of its alumni, but as a man of almost unequalled genius. But he lived and laboured on with all his wonted zeal. In 1713 he was elected, on account of his 'Curiosa Americana,' a Fellow of the Royal Society of London (being the first American who received that distinction), and some letters appearing in its 'Transactions' in 1721, giving an account of the practice of inoculation, then recently introduced from Constantinople by Lady Mary Wortley Montague, determined him to endeavour to render inoculation available for the benefit of his countrymen. Small-pox was then raging in Boston, and Mather convoked a meeting of the physicians of the city, but they with one exception declared against the innovation. Mather and his convert Dr. Boylston persisted, and though they were assailed by every kind of professional and popular invective, they succeeded in persuading 247 persons out of 5589 who suffered from the epidemic in Boston in 1721, to submit to the operation, some of the younger members of Mather's family being the first upon whom it was tried. The result was found to be that of the inoculated only one in forty-two died, while of those not inoculated one in seven died; and inoculation became a part of the established medical treatment in America. Cotton Mather survived till the 18th of February 1728; and it is a noteworthy circumstance that in his later years the chief actor in the terrible witch tragedy was the friend and adviser of Benjamin Franklin, the great American representative of so entirely opposite a school of philosophy.

We spoke of Cotton Mather as the author of a prodigious number of works. He himself mentions having published above 300; their actual number is said to be 382. How with his busy public and ministerial engagements he could have written so much it is difficult to imagine, for he was also an indefatigable reader. Dr. Chauncey, a learned contemporary, declared of him that there were "hardly any books in existence with which Cotton Mather was not acquainted," but he also says of him that he was "the greatest redeemer of time he ever knew." Many of his publications were sermons and "little books," but some are of considerable bulk: his greatest work, the 'Scripture Illustrations,' on which he laboured from his thirty-first year to his death, still remains in manuscript in the archives of the Massachusetts Historical Society. For a long period his "practical works" were great authorities with certain religious sects. Benjamin

Franklin in his 'Autobiography' says of Cotton Mather's 'Essays to do Good,' that "they perhaps gave him a tone of thinking that had an influence on some of the principal future events of his life;" and in reading Franklin's writings and plans of self-discipline we have often fancied that we saw the influence also of Cotton Mather's 'Student and Preacher,'—a student's guide which in the theological academies and among the studious young men of the dissenting bodies of England, as well as in America, was a cherished manual, till superseded by the 'Mental Discipline' and the 'Student's Manual' of the Burders and the Todds of our own day. Mather's writings on witches and spirits will be preserved by the circumstances to which they refer; his greatest published work 'Magnalia Christi Americana: or the Ecclesiastical History of New England, from its first planting in the year 1620, unto the year of our Lord 1696; in seven books,' London, 1702; first American edition 2 vols. 8vo, Hartford, 1820, though a mere mass of undigested materials, is valuable as an important contribution to the early ecclesiastical and general history of New England.

MATHEW, THE REV. THEOBALD, the Apostle of Temperance in Ireland, was born at Thomastown, county of Tipperary, October 10, 1790. His father, an illegitimate member of the family of the earls of Llandaff, died while his children were young, and Theobald was enabled by the kindness of the Countess of Llandaff and Lady Elizabeth Mathew, to proceed to the academy of Kilkenny, and afterwards to St. Patrick's College, Maynooth, where he remained until he was ordained a priest of the Roman Catholic Church in 1814. He was appointed to a missionary charge at Cork, where his influence was great among the rich and the poor alike: on his appointment to this mission he received from the pope, Gregory XVI., the degree of D.D., with a dispensation enabling him to hold property. Among other benefits which Father Mathew conferred upon the inhabitants of Cork was the establishment of a religious society for the purpose of visiting the sick and needy, on the model of the societies of St. Vincent de Paul: this institution obtained the warm approbation of the Irish Poor-Law Commissioners in 1834. About four years later he was requested to lend his aid to a temperance association formed in Cork. He joined the association and became its president; and devoting himself heart and soul to the peaceful agitation, he had the satisfaction to see within a few months no less than 150,000 converts in Cork alone. Extending his sphere of action he commenced a 'progress' through the west of Ireland, where proportionate results were seen; wherever he went the crowds that flocked to 'Father Mathew' to take the pledge of temperance were so numerous, that they could only be kept in control by the military and police. The same results followed in all the towns which he visited in the north of Ireland, and at Dublin, and to a considerable extent in Liverpool, Manchester, and London, where regardless of creed and country he went about doing good, and raising the squalid objects of pity and compassion to self-respect, independence, and industry. It ought to be added, that in the execution of his mission Father Mathew did not scruple to sacrifice his temporal prospects; a distillery in the south of Ireland which belonged to his brother, and formerly provided him with almost all his income, being shut up in consequence of his preaching against the use of ardent spirits. His services in the cause of morality and religion having been recognised by statesmen of all shades of opinion, her Majesty granted to Father Mathew out of the civil list an annuity of 300*l.* a year—a sum, which though ample in itself, is understood to have been little more than sufficient to keep up the payments on policies of assurance upon his life obtained for the sake of securing his creditors; and a private subscription was entered upon for his assistance. He died on the 8th of December 1856; having from the state of his health been for some years incapacitated for active labours.

MATHEWS, CHARLES, an eminent comedian, was born on the 28th of June 1776, and educated at Merchant Tailors' School. His father, Mr. James Mathews, was a bookseller in the Strand, and intended Charles, who was his seventh son, to follow the business. A strong and early inclination for the stage however induced the son, after two or three attempts in private, to make his debut as an amateur in the parts of Richmond in 'Richard III.,' and Bowkit in 'The Son-in-Law,' at the Richmond Theatre, on Saturday, September 7, 1793; and on the 19th of June 1794 he made his first appearance as a regular comedian at the Theatre-Royal, Dublin, for the benefit of Mrs. Wells, and in the characters of Jacob in 'The Chapter of Accidents,' and Lingo in 'The Agreeable Surprise.' In 1797 Mr. Mathews married his first wife, Miss Eliza Kirkham Strong, the daughter of a physician at Exeter. She died at York in 1802, and in 1803 Mr. Mathews was united to his second and surviving wife, Miss Anne Jackson, at that time a member with himself of the York company. On the 15th of May in the same year Mr. Mathews made his first bow to a London audience at the Haymarket Theatre, and on the 17th of September 1804 his first appearance at Drury Lane, in the character of Don Manuel, in 'She would and she would not.' On Wednesday, April 12, 1808, at the Theatre-Royal, Hull, he made his first trial of those popular performances, his 'Entertainments' and 'At Homes,' by the recital of his 'Mail-Coach Adventures, or Rambles in Yorkshire.' On the 22nd of July 1814 Mr. Mathews was severely injured by being thrown out of a tilbury in which he was driving his friend Mr. Terry. The effects of this unfortunate accident he felt to the last day of his life. On the 2nd of April 1818 he commenced his extraordinary

engagement with Mr. Arnold of the English Opera House, and gave his first 'At Home' in London, an entertainment which he repeated thirty-nine nights to overflowing houses. In 1822 he paid his first visit to New York, returned to England in the following year, and in 1824 produced his entertainment entitled 'A Trip to America.' In January 1828 he accepted a short engagement at Drury Lane, and in the autumn of the same year became joint-proprietor with Mr. Yates of the Adelphi Theatre, by the purchase of his deceased friend Mr. Terry's share. In 1834 he again visited America, but was compelled by ill health to return prematurely, having played only thirty nights. On Tuesday, 28th of June, 1835 (his birth-day), he expired at Plymouth, after considerable suffering, aged fifty-nine, and was buried in the vestibule of St. Andrew's church in that town. As a comedian, Mr. Mathew ranked deservedly high; but his greatest popularity was certainly achieved by his wonderful talent for personation and imitation, in the exercise of which his kind heart as well as good taste kept him guiltless of offence even to the most sensitive of those whose peculiarities of voice, manner, or person he so happily assumed. In private life Mr. Mathews was universally respected, and with him the stage lost a perfect gentleman as well as a distinguished professor. His memoirs, partly autobiographical, and edited by his widow, have been recently published in 8vo. His son, the present Mr. CHARLES MATHEWS, was educated as an architect, and commenced the practice of that profession with a fair prospect of success, but eventually gave scope to his strong bent for the stage. As manager, in connection with his wife, so long a public favourite as Madame Vestris, first of the Olympic and afterwards of the Lyceum Theatre, Mr. Mathews's career is well known. As a light comedian, he has secured for himself a special line of characters in which he is without a rival.

MATILDA or MAUD, EMPRESS. [HENRY I.; HENRY II.]

MATSYS, QUINTIN, an eminent painter, born at Antwerp in 1466, is said to have followed the trade of a blacksmith, or farrier, till he was at least twenty years of age. His quitting his trade to take up painting has been ascribed to different causes. The story that he gained most credit (perhaps because it is the most romantic) is, that he fell in love with a young woman whose father was resolved she should marry none but an artist; and that he in consequence applied himself to painting with such success, that he was in a very short time qualified to claim the lady's hand. He was admitted a Master of the Guild of Painters in 1491. His manner is singular, and different from that of any other master; his design is correct and true to nature, and his colouring forcible. His pictures are carefully finished, though rather dry and hard. It is thought by competent judges that, if he had been in Italy, and studied the antique and the great masters of the Roman school, he would have been one of the most eminent painters of the Low Countries. Though he generally took his subjects from ordinary life, he sometimes ventured with success into the higher departments of the art. One instance of this is a 'Descent from the Cross,' painted for the cathedral of Antwerp, and now in the museum of that city. His most remarkable and best known picture is that of the 'Two Misers,' of which there are numerous copies. The picture in the Royal Gallery at Windsor is supposed to be the original. Dr. Waagen speaks in the highest terms of a 'Mary Magdalen,' half-length, three-quarters the size of life, in the gallery at Corsbam House, the seat of Lord Methuen. The drawings of Matsys are extremely rare. He died at Antwerp in 1530. The National Gallery has a 'Salvator Mundi' (No. 295), by him.

MATTHEW, ST., the Apostle and Evangelist, was a native of Galilee, and a publican or collector of customs and tribute under the Romans. While employed in his office at the city of Capernaum, he was called by Christ to follow him (Matt. ix. 9), and was afterwards chosen to be one of the apostles (Matt. x. 3). An account which corresponds in all respects to that of the conversion of Matthew, is related by himself, is given by Mark (ii. 14), and Luke (v. 27), respecting a publican named Levi, the son of Alphaeus. Grotius and others have supposed that Matthew and Levi were different persons, whose conversion took place at the same time; but if so, why should Matthew relate his own conversion and omit all mention of that of Levi? As the three narratives plainly refer to the same time and place, and as Levi is not mentioned among the apostles, nor in any other passage of the New Testament, we may safely conclude that Matthew and Levi are names of the same person. Perhaps Levi was his proper name, and Matthew a surname given him after his conversion, as that of Peter was to Simon. The Hebrew word Matthew signifies 'a gift of Jehovah.'

In the Acts of the Apostles (i. 13), Matthew is mentioned with the other apostles as remaining in Jerusalem after the ascension of Christ. His subsequent history is quite uncertain. According to Sozrates, an ecclesiastical historian of the 5th century, he went to Ethiopia (Soz. 'Hist. Ecc.' lib. i. c. 19); but according to another tradition, to Parthia. It has been a commonly-received opinion that he was put to death at Naddabar, a city in Ethiopia (Cave's 'Lives of the Apostles,' p. 178); but Heraclon, a Valentinian of the 2nd century, mentions him among those of the apostles who escaped martyrdom. The passage is cited by Clement of Alexandria ('Stromata,' lib. iv., p. 502 B).

MATTHEW OF WESTMINSTER, one of those valuable old writers, the Latin chroniclers of England, who have handed down to us in a simple statement of facts the deeds of the sovereigns and the persons who guided public affairs at a remote period. Matthew spent

his life near the ancient palace of the kings of England, where the parliaments were usually held and the most important affairs transacted, for he was a monk of the abbey of Westminster, the church of the abbey being the usual place of interment of the kings and their families, and still remains to show of what a splendid establishment it formed a part. Matthew's date is the reign of Edward II. His history closes with the death of Edward I.; little or nothing is known of his personal history.

He entitles his work 'Flores Historiarum.' He begins with the creation of the world, and the first and least valuable half is taken up with affairs of other countries and our own before the Conquest. Two hundred and thirty-six pages in the Frankfurt edition contain the history from the Conquest to the death of Edward I. This portion is very highly esteemed. Matthew of Westminster was published in London in 1567, and again at Frankfurt in 1601, in the same volume with Florence of Worcester, another writer of the same class, and a continuation of Matthew to the year 1377, the year of the death of Edward III. A translation of the 'Flowers of History,' by C. D. Yonge, forms two volumes of Bohn's 'Antiquarian Library,' 1858.

MATTHIAS, EMPEROR. [HABSBURG, HOUSE OF.]

MATTHISSON, FREDERICK, born at Hohendodeleben, near Magdeburg, in 1761, was a posthumous child, and brought up by his grandfather, a village pastor, until the age of fourteen, when he was sent to the school at Klosterbergen, and afterwards to the University of Halle, to study theology. His natural taste however led him to apply himself more to philology and general literature. Instead therefore of entering the church, he supported himself for some time as a private tutor at Altona, Heidelberg, and Mannheim, after which he resided for two years with his friend Bonstetten near the Lake of Geneva. In 1794 he obtained the appointment of reader and travelling companion to the reigning princess of Anhalt-Dessau, and during the next seven or eight years visited Italy, the Tyrol, and part of Switzerland, relative to which countries his 'Briefe' and his 'Erinnerungen' furnish many interesting details, besides numerous sketches and anecdotes of distinguished literary persons and others with whom he became acquainted in the course of his tours. Although somewhat deficient in regard to simplicity of style, these works exhibit him to considerable advantage as a prose-writer; but it was as a lyric poet that he was the favourite of the German public, and will long continue to be admired for the happy delineation of external nature, and the touching melancholy and charm of sentiment which characterise his poems, besides their charms of style and versification. His 'Elegy in the Ruins of an old Castle' is hardly less popular than that of Gray is with us, being one of those productions which are of themselves sufficient to give the writer a lasting reputation. Matthiesson also performed a good office for the poetical literature of his country by his 'Lyrische Anthologie,' a collection in twenty volumes, published at Zürich, 1805-7, and containing select pieces and specimens from 202 lyric poets, commencing with Weckherlin, Zingref, Opitz, and other earlier poets, and terminating with Tiedge. These volumes may be considered as a gallery where the specimens of the different masters are arranged chronologically, and exhibit the characteristic qualities of each. Matthiesson died at Wörlitz, near Dessau, March 12, 1831.

MATY, MATTHEW, M.D., the son of Paul Henry Maty, a Protestant clergyman, was born in 1718, at Montfort, near Utrecht, and was originally intended for the Church; but in consequence of some mortifications which his father received from the synod on account of particular theological sentiments, his thoughts, when he grew up, were turned to physic. He took a degree at Leyden, and in 1740 came to settle in England, his father being determined to quit Holland for ever. His earliest patron in England appears to have been Lord Chesterfield. In 1750 he began to publish, in French, an account of the productions of the English press, which he printed at the Hague, under the name of 'Journal Britannique;' a publication which Gibbon praised as exhibiting a candid and pleasing view of the state of literature in England for the space of six years, from January 1750 to December 1755. It answered its intention, and introduced Dr. Maty to the most eminent literary persons of the country. In 1756, as soon as the establishment of the British Museum was completed, he was appointed one of the first under-librarians of that institution. In 1758 he became a fellow, and in 1765, upon the resignation of Dr. Birch, was chosen secretary of the Royal Society. In 1772, upon the death of Dr. Gowin Knight, Dr. Maty, by his majesty's appointment, became principal librarian of the British Museum. He died of a lingering disorder, August 2, 1776. His body being opened, the appearances which presented themselves were considered so singular that they were described before the Royal Society by Dr. Hunter, whose account of them was inserted in vol. lxxvii. of the 'Philosophical Transactions.' Dr. Maty was an early and active advocate for inoculation; and when a doubt was entertained that a person might have the smallpox, after inoculation, a second time, he tried it upon himself, unknown to his family. Besides various smaller pieces, he published:—1, 'Mémoire sur la Vie et sur les Ecrits de M. Ab. de Moivre,' 12mo, Haye; 2, 'Authentic Memoirs of the Life of Richard Mead, M.D.,' 8vo, London, 1755. At the time of his death he had nearly finished the 'Memoirs of the Earl of Chesterfield,' which were completed by his son-in-law Mr. Justamond, and prefixed to that nobleman's 'Miscel-

aneous Works,' 2 vols. 4to, 1777. Dr. Maty was Lord Chesterfield's executor.

MAUPERTUIS, PIERRE-LOUIS-MAREAU DE, was born at St. Malo, 17th of July 1698. Upon quitting the army, in which he held the rank of captain of dragoons, he applied himself assiduously to the study of mathematics and astronomy, partly under the instruction of M. Nicole. In 1723 he was admitted a member of the Royal Academy of Paris, and in 1727 a member of the Royal Society of London. At this time the error in the measurement of the arc of the meridian conducted by Dominic and James Cassini had not been detected. It is well known that the result of this survey was directly at variance with the conclusion to which Newton had arrived relative to the figure of the earth: and although several of the geometers of the day were of opinion that the comparison of degrees in latitudes so nearly contiguous (for the measured arc consisted of two conterminous portions, the difference of the mean latitudes of which was little more than 4') could not be considered decisive, inasmuch as the errors incidental to the survey could not be supposed to be confined within such narrow limits as the small difference of length which the survey was employed to detect; still it afforded to others, who were interested in refuting the Newtonian theory, plausible grounds for disputing the oblate figure of the earth, to which that theory had led. To set the question at rest, Bouguer and La Condamine were sent to Peru; and during their absence Maupertuis, in company with Clairaut, Camus, Lemonnier, and Outhier, were deputed by the Academy to measure an arc of the meridian in Lapland. They were afterwards joined by the Swedish astronomer Celsius, who brought with him from London instruments made by Graham, of a very superior construction to any then in use. The party reached the gulf of Bothnia in July, 1736, intending to fix their trigonometrical stations upon the islands of the gulf; but upon examination, they found the valley of the river Tornea more eligible for the purpose, and, in December following, commenced measuring a base of 7407 toises upon the frozen surface of that river. An account of this survey was published by Maupertuis in 1738: 'La Figure de la Terre,' 8vo, Paris, 1738. The result was that the difference of latitude of the extreme stations, namely, the town of Tornea and the mountain Kittis, was 57' 29" 6", and that the length of the corresponding arc was 55,023 toises, from which it followed that a degree of the meridian in 66° N. lat. exceeded a degree in the latitude of Paris by 512 toises, and consequently tended to prove that the earth's figure was that of an oblate spheroid. The survey was repeated in the years 1801-2-3, by Svanberg, whose result differed from that of Maupertuis by 226 toises.

Maupertuis was one of the first among his countrymen who defended the Newtonian theory against the attacks of Descartes, and when his opinion was confirmed by the result of his survey, he became an open and strenuous opposer of the Cartesian philosophy. When Frederic II. was about to reorganise the academy of Berlin, he offered the presidency to Maupertuis, who, tired of his stay in Paris, where, says M. Delambre, the reputation of many had a tendency to eclipse his own, eagerly assented to so honourable a proposition. But his residence at the court of Prussia, which dates from 1745, seems to have been chiefly occupied in cultivating the good graces of Frederic, and he showed little interest as to scientific research except such as had reference to his survey in Sweden. His vanity on this point was conspicuous. In the portrait which he had painted of himself he is represented in the act of compressing the poles of the earth. He died at Basel, 27th July, 1759, at the house of two of the sons of John Bernoulli, with whom he had always been on terms of friendship. His latter years were embittered by a dispute with Koenig, professor of mathematics at the Hague and foreign associate of the academy of Berlin, respecting a mechanical principle of considerable importance, which Maupertuis appears to have been the first to promulgate, and from which he deduced the laws of the reflection and refraction of light, and those to which the collision of bodies are subjected, but of which he was unable to give any general demonstration. This principle, which he designated "the principle of least action," he enunciated in terms identical with those employed at the present time (see his 'Essai de Cosmologie,' Leyden, 1751, p. 70), although he probably attached to them a somewhat different signification. Koenig endeavoured to show, first, that the same principle had been previously advanced by Leibnitz; secondly, that it was not true. The academy of Berlin, to whose arbitration the dispute was referred, decided in favour of Maupertuis, and ordered the name of Koenig to be erased from their list of associates; but even this decision, added to the support of the celebrated Euler, seemed inadequate to compensate Maupertuis for the railing of Voltaire, who, although totally incompetent to judge on the scientific merits of the case, had taken the part of Koenig, and published his satirical piece, entitled 'Diatribe du docteur Akakia, Médecin du Pape,' wherein he was too successful in turning into ridicule both Maupertuis and his "principle." Frederic, who disliked Maupertuis, laughed at the satire, but ordered it to be burnt by the common executioner, which led to Voltaire's asking and obtaining permission to leave Berlin. ('Vie de Voltaire,' par Condorcet.) The following list of the published works of Maupertuis is given in Quérard's 'Dictionnaire Bibliographique':—

'Anecdotes of moral and moral, 12mo, no date. 'Nautical Astro-

onomy, or Elements of Astronomy, alike applicable to a fixed and moveable Observatory,' 8vo, Paris, 1743 or 1751: Lyon, 1756. 'Memoirs read before the royal academies of France and Prussia,' 16mo, Dresden, 1753. 'Memoir on the Moon's Parallax,' 1755. 'Discourse on the different Forms of the Stars, with an Exposition of the Systems of Descartes and Newton,' 8vo, Paris, 1732 and 1742. 'A Latin inaugural metaphysical Dissertation on the System of Nature,' 12mo, 1751. The same in French, Berlin, 1754. 'Dissertation on the White Negro,' 8vo, 1744. 'Elements of Geography,' 8vo, Paris, 1740. 'Eloge of Montesquieu,' 8vo, 1755. 'Essay on Cosmology,' 8vo, Berlin, 1750. 'Essay on Moral Philosophy,' Berlin, 1749; and London, 1750. 'Disinterested Examination of the different Undertakings for determining the Figure of the Earth,' Oldenburg, 1738; and Amsterdam, 1741. 'Examination of the three Dissertations published by M. Desaguliers on the Figure of the Earth,' Oldenburg, 1738 (this book, by some attributed to Maupertuis, is supposed to have been written by the Count de Bièvre). 'The Figure of the Earth, as determined by the Observations of MM. Maupertuis, Clairaut, Camus, Le Monnier, Outhier, Celsius, &c., near the Polar Circle,' Paris, 8vo, 1738. 'Letter to Madame de Vertillac,' Paris, ——. 'Letter to Euler,' ——. 'Letter of an English Clockmaker to an Astronomer of Pekin,' 12mo, 1740 (a humorous satire against MM. de Cassini on the subject of the measurement of the meridian). 'Letter upon the Comet,' Paris, 1742. 'Letter on the Progress of the Sciences,' Berlin, 1752. 'The Measurement of a Degree of the Meridian between Paris and Amiens, determined by Picart, with the Observations of MM. Maupertuis, Clairaut, Camus, and Le Monnier,' 8vo, 1740. 'Miscellaneous Works,' 12mo, Amsterdam, 1744. 'Philosophical Reflections on the Origin of Language and the Signification of Words,' 12mo. 'A Method of superseding the action of the Wind,' 1753. 'Venus physique,' 1745 and 1777. The works of Maupertuis were collected and published at Dresden, in 1752, 4to; and at Lyon, in 1754 and 1768, in 4 vols. 8vo. Among his memoirs in the Transactions of the French Institute, his 'Ballistic Arithmetic,' 1731, and an elegant Commentary upon the 12th section of the first book of the *Principia*, 1732, deserve particular mention.

(*Life of Maupertuis*, by Delambre, in the *Biographie Universelle*; Montucla, *Histoire des Mathématiques*, &c.)

MAUR, ST. There appear to have been two persons of this name: one a disciple of St. Benedict, who is mentioned in St. Gregory's 'Dialogues,' and who is said to have died in 584; the other, abbot of Glanfeuil, who lived till 640, and was a monk of the order of St. Columban, and not of St. Benedict. Of the former of these a Life is extant in the great work of the Bollandists. His day was the 15th of January.

MAURICE OF NASSAU. [NASSAU, HOUSE OF.]

MAURICE, REV. FREDERICK DENISON, M.A., a chief of one of the parties in the Church of England, and whose influence as an intellectual leader is widely felt, not only in the church but in society at large, was born in 1805, the son of a Unitarian minister of high reputation for intelligence and philanthropic zeal. Mr. Maurice was sent at an early age to Trinity College, Cambridge, where he formed an intimate friendship with the late John Sterling, a friendship which lasted through the whole of Sterling's life, and which was made closer in the end by the marriage of the friends to two sisters. From Trinity College both Maurice and Sterling removed to the smaller corporation of Trinity Hall; and here already the former began to exert that singular influence, partly intellectual and partly moral, upon all who came near him, which has accompanied him throughout his whole career. Being a Dissenter he was unable to take a degree, though he passed the usual examinations with the highest distinction. Such was his reputation in the college that not only was a Fellowship offered him, but, on his declining it on the ground that he could not declare himself a *bonâ fide* member of the Church of England by signing the articles and so qualifying himself for the appointment, it was proposed to him to keep his name on the college-books for a year or two as a non-resident member, in order that, if during that time his scruples vanished, he might still take his degree and enjoy a fellowship. This also he declined, on the ground that, by holding out to himself such a prospect, he would be subjecting his intellectual independence to the risk of a temptation, and bribing his conscience. Accordingly, quitting Cambridge without a degree, he removed to London, where for some time he devoted himself to literature. With his friend Sterling he became connected with the 'Athenæum,' then just started by Mr. Silk Buckingham. Notwithstanding the intellectual and literary power which Maurice, Sterling, and their friends threw into this journal at its commencement, it did not succeed commercially; and it was reserved for Mr. Dilke, who afterwards purchased it, to raise it to its present position among British literary journals. About the same time Mr. Maurice wrote a novel of very thoughtful and striking character called 'Eustace Conyers.' Meanwhile his own views and beliefs had shaped themselves into a form which enabled him conscientiously to become not only a member but a clergyman of the Church of England. With a peculiar delicacy however he did not return to Cambridge to complete his qualification, but did so at Oxford, by a residence of one or two terms, so as to take his degree. Since that time the Church of England has been the scene and object of his chief activity, and Christian theology

in connection with that church, and with the wants of modern British society has been his all-absorbing study.

The following is a list of his principal writings, omitting numerous separate sermons and occasional tracts:—'The Doctrine of Sacraments Deduced from the Scriptures'; 'Lectures on the Ecclesiastical History of the First and Second Centuries'; 'Theological Essays'; 'Priests and Lawgivers of the Old Testament'; 'Prophets and Kings of the Old Testament'; 'The Unity of the New Testament'; 'Christmas Day and Other Sermons'; 'On the Religions of the World'; 'On the Prayer Book'; 'The Church, a Family'; 'On the Lord's Prayer'; 'On the Sabbath'; and 'Law on the Fable of the Bees.' Mr. Maurice was also a contributor to the 'Encyclopædia Britannica,' from whose pages two works of his on the 'History of Moral and Metaphysical Philosophy,' in ancient and in mediæval times have been republished. In all these writings, the theological and ecclesiastical views expounded are those of what has been named the 'Broad-Church' party, as distinguished from the other denominational sections of the Church of England. Since the death of Dr. Arnold, indeed, Mr. Maurice has been a prominent leader and adviser of this section of the Church of England, looked up to with extraordinary veneration by all who have belonged to it, including such men as the late Archdeacon Hare and Mr. Kingsley. The influence exerted by Mr. Maurice on such men has been partly through his writings, partly personal and private; and it is said that no man has come near him personally without contracting a very unusual degree of respect for his moral and intellectual character. It is Mr. Maurice's great idea that the Church of England ought to grapple intellectually, in its theological aims and expositions with the most advanced forms of sceptical thought, in such a manner as to evince a liberal sympathy with much that is new in theological in its apparent aspect, in order the more surely to exhibit the supremacy of religion over all; it is also his idea that the Church of England, as an institution, ought to grapple with contemporary forms of social evil, so as to exhibit Christianity as the true source of every effective social amelioration. In carrying out these ideas he has necessarily come into conflict with the views of others, both in and out of the church. His orthodoxy on various doctrinal points has been questioned, and at no time more loudly than immediately after the publication of his 'Theological Essays,' in which his language respecting both the Atonement and the question of Eternal Punishment was made the text of many attacks. As the originator, or one of the originators, of the Christian socialist movement, the design of which was to break down the system of competitive labour, and elevate the working classes by teaching them to associate together in little companies, undertaking work in common, and sharing the proceeds, Mr. Maurice necessarily came in conflict with another set of antagonists. In the midst of much controversy however, no one has ever questioned his ability, his zeal, or his single-mindedness. The only ecclesiastical office he holds is that of chaplain to Lincoln's Inn, in which capacity he preaches sermons which draw audiences as select as any in London. Till recently he held a professorship of divinity in King's College, London, but that office he vacated, in consequence of the objections raised by the college authorities to the opinions advanced in his 'Theological Essays.' Mr. Maurice is the founder and principal of the Working Men's College, Red Lion Square, and during the last few years has devoted a great deal of time and energy to its management. He also takes great interest in the cause of female education. But indeed there are few social questions of importance to which his sympathies do not extend.

MAURICE, THE REV. THOMAS, was born about 1755, at Harford, where his father was then head-master of the Christ's Hospital school. After his father's death the family was impoverished by an unfortunate marriage of the widow: and his education proceeded irregularly till Dr. Parr, on opening his school at Stanmore, was prevailed on to receive him as a pupil, and treated him with great generosity and kindness. At the age of nineteen he was entered at St. John's College, Oxford, whence he removed next year to University College. After taking his degree of B.A., he was ordained by Bishop Lowth; and he held for some time the curacy of the large parish of Woodford in Essex, which in 1785 he resigned for a chapel at Epping, in order to obtain greater leisure for study. Next year he married, but his wife lived for no more than four years. He had already published a translation of the 'Edipus Tyrannus,' and several other volumes of poems; and he long continued to publish volumes of verse. But his turn for historical studies had been fostered at University College by his distinguished tutor Lord Stowell; and before removing to Epping he had begun to concentrate his attention on the history of India, for dealing with which he made proposals in 1790 in a published letter addressed to the East India Directors. The irreligious spirit of the French Revolution, alarming Mr. Maurice's mind, induced him to remodel his first work after it was nearly completed, and to devote a considerable proportion of it to dissertations on the Hindoo mythology. His 'Indian Antiquities' began to be published in 1791, when two volumes appeared, in octavo; the rest were brought out at intervals, the completion of the work being mainly owing to the liberality of the Earl of Harborough; and the seventh and last volume appeared in 1797. Meantime he had undertaken his 'History of Hindostan,' the three volumes of which, in quarto, were published

n 1795, 1798, 1799; and a second edition appeared in 1821. In 1798 Earl Spencer presented him to the vicarage of Wormleighton in Warwickshire: next year he was appointed assistant librarian in the British Museum: in 1800 Bishop Tomline obtained for him the pension hat had been held by the poet Cowper: and in 1804 he received from the Lord Chancellor the vicarage of Cudham in Kent. His 'Modern History of Hindostan,' in two volumes, appeared in 1802 and 1804. Several other volumes on Eastern history and theology, and attempts in verse, succeeded this work: and one of his last undertakings was his 'Memoirs, comprehending the History of the Progress of Indian Literature, and Anecdotes of Literary Characters in Britain, during a period of thirty years.' Of this work the three volumes appeared in 1819, 1820, and 1822. Mr. Maurice died at his apartments in the British Museum, on the 30th of March 1824.

MAURICIANUS, JUNIUS, a Roman jurist, who appears to have been writing in the time of the emperor Antoninus Pius, from an expression which he uses ('Dig.' 38, tit. 2, a. 23); he was therefore a contemporary of Gaius. The only work of his that is mentioned in the Florentine Index is six books *Ad Leges*. There are four excerpts from Mauricianus in the Digest.

MAUROLICO, or MARULLO, FRANCIS, abbot of Messina, was born at that place, September 16, 1494, and died there, July 21, 1575. Several accounts, which do not conceal the age which he attained, state that he was prematurely sacrificed to excess of study. His life was written by his nephew of the same name, and was published at Messina in 1613; we have not seen this work, but it is much used, and freely quoted, in the Abbé Scina's 'Elogio,' Palermo, 1803, which contains a full but flattered account of the life and writings in question. Maurolico taught mathematics publicly at Messina, and lived in habits of close friendship with Cardinal Bembo. These, and his being obliged, much against his will, to suppress a part of his dissertation on comets, on account of the offence which some passages gave to certain Venetian noblemen, are the only circumstances of his personal life which are worth recording.

The printed works of Maurolico are numerous, and those which he wrote still more so; a list of all (but without titles or dates for the printed works) is given by the Abbé Scina. Among the former must be mentioned an edition of Autolyus with commentaries, Messina 1558, folio; of Archimedes, 1670, and 1681 (or 1685?); the Phenomena of Euclid, 1588, and an edition of Theodosius and Menelaus in the same year, which contains a table of secants, being the first introduction of these lines; 'Opuscula,' printed at Venice, 1575, containing treatises on the sphere, the calendar, astronomical instruments, gnomonics, music, and arithmetic; treatise on Cosmography, 1543. Other works have been stated as printed, but we have only inserted those which have good authority.

Maurolico will be remembered by his geometrical writings, particularly his manner of treating the conic sections, by his optical theorems, and by his arithmetical works; but the interest which attaches to his writings connects them rather with the general history of the science than with his own biography, as there are no very prominent discoveries to record. In his arithmetic he proceeds upon geometrical principles, as his eulogist states (and with confirmatory descriptions and citations), but at the same time with an attempt to generalise operations into rules, and to present them in a form closely approaching to the modern algebra, to the spirit of which they approach, without the language. It is to be remembered that before the time of Vieta the method of expressing general formulae, which now constitutes the foundation of algebraical language, did not exist; and it seems to us, from such parts of Maurolico's writings as we have seen cited (the works themselves are very scarce), that the transition from the arithmetic of Euclid to that of Maurolico is an approach to algebra of a character which deserves more attention than it has met with from historians. These writers, so far as algebra is concerned, do not even mention the name of Maurolico, a circumstance which must be explained probably by the latter not being in the line of investigation of Cardan, Tartaglia, and those who lie in the direct track between the Hindoo algebra and that of Vieta. Nevertheless the propositions of Maurolico on the summation of series, and the methods by which they were deduced, form a very curious step in the progress of arithmetical inquiry.

MAURUS TARENTIANUS, a Latin grammarian, who is said to have been born at Carthage. The time in which he lived is uncertain. Cassius supposes him to have been the same Tarentianus who is addressed by Martial as the prefect of Syene in Egypt ('Epigram,' i. 7); and he at all events lived during or before the time of St. Augustine, since he is mentioned by the latter in terms of the highest respect. 'De Civitate Dei,' vi. 2; 'De Utilitate Credendi,' c. 17.)

The only work of Maurus which has come down to us is entitled 'De Litteris, Syllabis, Pedibus, et Metris Carmen.' It is included in the 'Grammatici Veteres,' edited by Putschius, Hanover, 1605; and has been also edited by D. J. V. Lennep, Leyden, 1825, and by Lachmann, Leipzig, 1836.

MAURY, JEAN SIFFREIN, Cardinal, was born on the 26th of June, 1746, at Vauréas, in the Venaissin, of poor but respectable parents. He showed at a very early age a great disposition for learning, and, being destined by his parents for the ecclesiastical profession, he was placed at the seminary of St. Garde, at Avignon, to

pursue his theological studies. At the age of eighteen he proceeded to Paris, in the expectation of earning a subsistence by the cultivation of his talents. Though he was without friends in that city, his first publication attracted considerable notice. Encouraged by this early success he took orders, and devoted himself to the study of pulpit eloquence. In 1772 an 'Eloge' on Fénelon, which he published, was favourably received by the French Academy, and caused him to be appointed vicar-general of the Bishop of Lombes. He however soon returned to Paris, where he became very popular as a preacher. A panegyric of St. Louis, which he delivered before the French Academy, and one of St. Augustine before an assembly of the clergy, met with so much success that the abbey of Frenade in the diocese of Saintes was bestowed upon him by the King, Louis XVI, who likewise appointed him preacher to the court. In 1785 he became a member of the Academy in the place of the lyric poet Lefranc de Pompignan; and the following year the valuable benefice of the priory of Lioris was conferred upon him. At the assembly of the States-General in 1789 he was named deputy of the clergy for the bailiwick of Péronne, and soon took a prominent part in the debates. From the first he enlisted himself on the aristocratic side, where his energetic eloquence and peculiar talent at reply rendered him a formidable antagonist to Mirabeau. [MIRABEAU.] His impressive and impassioned oratory, though it expressed opinions hostile to the great majority of the assembly, was often listened to with admiration and greeted with applause. His great moral courage and firm adherence to the principles which he had adopted, and which in spite of the most violent opposition and in the face of the greatest danger he earnestly advocated, secured for him the respect and esteem of the more enlightened portion of his enemies. On the 27th of November 1790, a decree was passed in the National Assembly, by which every ecclesiastic in the kingdom was required to take an oath to maintain with all his power the new constitution; and, in case of any priest's refusal it was declared that he should be held to have renounced his benefices. To this constitution the pope had refused his sanction, on account of its hostility to the interests of the church, and the oath was indignantly refused by the great majority of the clergy. When the day arrived for the taking of it by the bishops and clergy of the Assembly, an infuriated mob surrounded the hall, threatening death to all who should refuse. On this occasion also Maury displayed his usual intrepidity, and boldly advocated the independence of his order. "Strike, but hear me," was his exclamation, when the last efforts of his impassioned eloquence in that Assembly were interrupted by the incessant cries of his political antagonists. At the close of the stormy session of the National Assembly, Maury, who could lend no further aid to the prostrate cause of royalty and religion, quitted his native country, and, at the invitation of Pius VI., took up his residence at Rome. He was there received with the highest distinction, and the loss of his benefices in France was more than compensated by his speedy elevation to the highest situations in the Roman church. In 1792 he was named Archbishop of Nicæa "in partibus infidelium," and afterwards appointed apostolical nuncio to the diet held at Frankfurt for the election of the Emperor Francis II. This mission accomplished, in 1794 he was elevated to the dignity of a cardinal, and was instituted to the united sees of Monte-Fiascone and Corneto.

On the invasion of Italy by the French in 1798, though every effort was made to seize Cardinal Maury, he escaped under disguise to Venice, where he assisted at the conclave assembled for the election of Pius VII. In 1799 he returned to Rome upon the conquest of Italy by Suwarrow, and was accredited as ambassador to his exiled king, Louis XVIII., who was at that time residing at Mittau. This office he resigned on the reconciliation of the Church of Rome with the government of France under Napoleon, on which occasion he addressed to the First Consul a letter, couched in the most submissive language, praying for permission to return to France. This letter, which was deemed not to be in unison with the tenor of his former conduct, subjected him in after-times to the reproaches and persecutions of the party whom he had served with so much personal hazard. Napoleon gladly received the proposal of a reconciliation with so distinguished a member of the Church whose establishment he was restoring in France: an interview took place between them at Genoa, and in May 1806 Maury re-appeared at Paris. The flattering reception he there met with was calculated to attach him to the interests of this chief, who admitted him to his intimacy, and availed himself of his counsels in ecclesiastical matters. He received the pension assigned to the dignity of a French cardinal, and was appointed First Almoner of Jérôme Bonaparte. In 1807 he was elected a member of the Institute in the place of Target, one of the advocates of the unfortunate Louis XVI. His acceptance in 1810 of the archbishopric of Paris subjected him to the displeasure of Pius VII., between whom and Napoleon there had arisen much disagreement. Cardinal Maury was a warm and sincere admirer of the emperor, and he not only espoused his cause in the disputes with the head of the Church, but took every occasion, which the frequent victories of this chief afforded him, of testifying his gratitude by the expressions of admiration which were contained in his mandates to the clergy of his diocese. These mandates, written in a style of the most florid eloquence, do not remind us of the impressive and energetic orator of the National Assembly: they were severely criticised by the adherents of the ancient régime, and by the witty frequenters of the

Parisian saloons, who styled them 'archiepiscopal despatches,' in allusion to their military tone, and their imitation of the style and manner of Napoleon's bulletins.

After the capitulation of Paris on the 30th of March 1814, Maury was deprived by the Bourbons of the administration of his diocese; and in their resentment for his adherence to Napoleon's fortune they forgot his former daring and powerful support of their tottering throne. He then returned to Rome, where he was imprisoned during one year by the orders of the pope; he was afterwards allowed to live in retirement on a pension which was given to him in compensation for his resignation of the see of Monte-Fiascone. In this retirement, deeply affected by the ingratitude of his former party and that of the pontiff, to whose elevation he had been instrumental, he died on the 11th of May 1817.

"Notwithstanding his extraordinary eloquence," says the Duchess of Abrantes, who knew him intimately, "the Abbé Maury had been before the Revolution, what he was in proscription, what he continued under the empire, a man of talent rather than a man of sense, and a curate of the time of the League rather than an abbé of the reign of Louis XIV." She adds that his figure was in the highest degree disagreeable, but the description she gives of it appears rather a caricature than a portrait.

His principal work, 'Essais sur l'Eloquence de la Chaire,' 3 vols. 8vo, published after his death by his nephew Louis Siffrein Maury, still maintains its well-merited popularity. His mind was formed to appreciate the eloquence of Massillon, Bossuet, and Bourdaloue, and his criticisms on the other French divines are in general as correct as they are temperate. In his review however of English pulpit oratory, he manifests a want of acquaintance with the writings of our most celebrated preachers, such as Jeremy Taylor, Sherlock, and Barrow, and he selects Blair as the best model of English eloquence; the comparison which he draws between him and Massillon is necessarily most unfavourable to Blair. His own Panegyric of St. Augustine is esteemed one of the finest pieces of French pulpit eloquence. He is also supposed, conjointly with l'Abbé de Boismonet, to be the author of a work entitled 'Lettres sur l'Etat actuel de la Religion et du Clergé de France.'

MAWMOISINE, or MALVOISINE, WILLIAM DE, was bred in France, and has been thought by some to have been a native Frenchman. He afterwards came to Scotland, where he was made one of the *clerici regis*, and archdeacon of St. Andrews, in which latter capacity he was present at the baptism of Prince Alexander, afterwards King Alexander II. He was made chancellor of Scotland in August 1199, about which time also he was elected bishop of Glasgow, and consecrated the following year by special precept from the pope. (Fordun, viii. 61.) In the year 1202 he was translated to the see of St. Andrews, when he seems to have resigned the office of chancellor. In September 1208, he dedicated a new cemetery at Dryburgh Abbey. (Chalm., 'Caled.,' ii. 339.) He afterwards made a visit to the Continent; and having returned, we find him and the bishop of Glasgow, in 1211, possessed of legatine powers from Rome, and assembling at Perth a great council of the clergy and people, to press upon the nation the pope's will and command that an expedition be undertaken to the Holy Land. In 1214 he attended the coronation of King Alexander II., and is said to have set the crown upon the king's head. The next year he went with the bishops of Glasgow and Moray and the mitred abbot of Kelso to the Fourth Lateran Council, where the doctrines of Wycliffe were condemned; and he seems to have remained abroad till 1218. From the Continent he brought with him into this country various orders of monks and mendicants, till then unknown here, and had convents of Black Friars erected at Aberdeen, Ayr, Berwick, Edinburgh, Elgin, Inverness, Montrose, Perth, and Stirling, and monasteries for the monks of Valliscaulium at Pluscardine, Beaulieu, and Ardchattan. He wrote lives of the popish saints Ninian and Kentigern. It was to him and in his time that Pope Innocent III. sent the decretal letters which we find in the 'Corpus Juris Canonici,' to the king of Scots, and to the bishop, archdeacon, and abbot of St. Andrews, respectively. But zeal for the church was by no means this prelate's only passion; for we find that on one occasion, noticed by Fordun (viii. 62), he deprived Dunfermline Abbey of the presentation to two churches, because the monks had failed to provide him wine for supper. Fordun adds that the monks had indeed supplied wine, but the bishop's own attendants had drunk it all up. He continued bishop of St. Andrews till his death (Keith, 'Bishops'), which happened on the 9th of July 1238 (Chalm., 'Caled.,' iii. 616); and he is remembered in a composition respecting tithes, 1297 (Connell, 'On Tithes,' ii. 413).

MAXENTIUS, MARCUS AURELIUS VALERIUS, son of Maximianus, the colleague of Diocletian in the empire, was living in obscurity when, after his father's abdication, and the elevation of Constantine to the rank of Cæsar, he became envious of the latter, and dissatisfied with the neglect of Galerius towards him. Accordingly he stirred up a revolt among the prætorian soldiers at Rome, and was proclaimed emperor, A.D. 306. Galerius, who was then in the East, sent orders to Severus Cæsar, who had the command of Italy, to march from Milan to Rome with all his forces, and put down the insurrection. In the mean time Maximianus, who lived in retirement in Campania, proceeded to Rome, and was proclaimed emperor as colleague with his son, in 307. Severus, on arriving with his troops near Rome, was deserted by most of his officers and soldiers, who had formerly served

under Maximianus, and were still attached to their old general. Upon this he retired to Ravenna, which he soon after surrendered to Maximianus, on being promised his life and liberty; but Maximianus put him to death. Maximianus proceeded to Gaul to form an alliance with Constantinus, leaving Maxentius at Rome. Galerius soon after arrived in Italy with an army; but not finding himself strong enough to attack Maxentius in Rome, and fearing the same fate as that of Severus, he made a precipitate retreat. Maximianus, returning to Rome, reigned for some months together with his son, but afterwards quarrelled with him, and took refuge with Galerius, who acknowledged him as emperor. There were then no less than six emperors, Galerius, Maximianus, Constantinus, Maxentius, Licinius, and Maximinus Daz. In the following year, 309, Maxentius was proclaimed consul at Rome, together with his son, M. Aurelius Romulus, who in the next year was accidentally drowned in the Tiber. Maxentius possessed Italy and Africa; but Africa revolted, and the soldiers proclaimed as emperor an adventurer of the name of Alexander, who reigned at Carthage for three years. In the year 311 Maxentius sent an expedition to Africa, defeated and killed Alexander, and burnt Carthage. Proud of this success, for which he had the honour of a triumph, Maxentius made great preparations to attack Constantine, with whom he had till then preserved the appearance of friendship. Constantine moved from Gaul into Italy, advanced to Rome, and defeated Maxentius, who was drowned in attempting to swim his horse across the Tiber, in 312. [CONSTANTINUS; FLAVIUS VALERIUS.]



Coin of Maxentius.
British Museum. Actual size. Gold.

MAXIMIANUS, GALERIUS VALERIUS, was surnamed Armenianus, on account of having been a herdsman in his youth. The events of his life are narrated under DIOCLETIAN, CONSTANTINUS I., and CONSTANTINUS. According to the historians, he died (A.D. 311) of a loathsome disease, which was considered by his contemporaries and himself as a punishment from heaven for his persecution of the Christians.



Coin of Galerius Valerius Maximianus.
British Museum. Actual size.

MAXIMIANUS, MARCUS VALERIUS, a native of Pannonia born of obscure parents, served in the Roman armies with distinction, and was named by Diocletian his colleague in the empire, A.D. 286. The remainder of his life is given under DIOCLETIAN, CONSTANTINUS, and MAXENTIUS. He was put to death at Marseilles, by order of Constantine, for having conspired against his life, in 310.



Coins of Marcus Valerius Maximianus.
British Museum. Actual size.

MAXIMILIAN. [HABSBURG, HOUSE OF.]
MAXIMINUS, CAIUS JULIUS VERUS, was originally a Thracian shepherd. He was of gigantic size and great bodily strength. He entered the Roman army under Septimius Severus, and was rapidly advanced for his bravery. Alexander Severus gave him the command of a new legion raised in Pannonia, at the head of which he followed Alexander in his campaign against the Germans, when the army being

encamped on the banks of the Rhine, he conspired against his sovereign, and induced some of his companions to murder him in his tent, as well as his mother *Mammaea*, A.D. 235.

Maximinus, being proclaimed emperor, named his son, also called Maximinus, Cæsar and his colleague in the empire. He continued the war against the Germans, and devastated a large tract of country beyond the Rhine, after which he repaired to Illyricum to fight the Dacians and Sarmatians. But his cruelty and rapacity roused enemies against him in various parts of the empire. The province of Africa revolted, and proclaimed Gordianus, who was soon after acknowledged by the senate and the people of Rome, A.D. 237.

But Capellianus, governor of Mauritania for Maximinus, defeated Gordianus and his son, who fell in the struggle, after a nominal reign of little more than a month. [GORDIANUS, MARCUS ANTONIUS AFRICANUS.] Rome was in consternation at the news, expecting the vengeance of Maximinus. The senate proclaimed emperors Clodius Pupienus Maximus and Decimus Cælius Balbinus, but the people insisted upon a nephew of the younger Gordianus, a boy twelve years of age, being associated with them. Maximus marched out of Rome with troops to oppose Maximinus, who had crossed the Isonzo and laid siege to Aquileia. Maximinus experienced a brave resistance from the garrison and people of that city, which excited still more his natural cruelty, and the soldiers, being weary of him, mutinied, and killed both him and his son, in 238. Maximinus the father, then sixty-five years old, was a ferocious soldier and nothing else, and wonderful tales are related of his voracity, and the quantity of food and drink that he swallowed daily. His son is said to have been a handsome but arrogant youth. (Capitolinus, in 'Historia Augusta.')



Coin of Maximinus.

British Museum. Actual size. Copper.

MAXIMINUS, DAIA, or DAZA, an Illyrian peasant, served in the Roman armies, and was raised by Galerius, who was his relative, to the rank of military tribune, and lastly to the dignity of Cæsar, A.D. 305, at the time of the abdication of Diocletian and Maximianus, when he had for his share the government of Syria and Egypt. After the death of Galerius, in 311, Maximinus and Licinius divided his dominions between them, and Maximinus obtained the whole of the Asiatic provinces. Both he and Licinius behaved ungratefully towards the family of Galerius, their common benefactor. Valeria, the daughter of Diocletian and widow of Galerius, having escaped from Licinius into the dominions of Maximinus, the latter offered to marry her, and on her refusal banished her with her mother into the deserts of Syria. He persecuted the Christians and made war against the Armenians. A new war having broken out between Licinius and Maximinus, the latter advanced as far as Adrianople, but was defeated, and fled into Asia, and died of poison at Tarsus in 313.



Coin of Maximinus.

British Museum. Actual size.

MAXIMUS, C. P. [BALBINUS, D. C.]

MAXIMUS MAGNUS was a native of Spain, or, as some think, though much probably, of Britain. He accompanied Theodosius several of his expeditions, and was with him, in the capacity of general, in Britain in 368, and remained there several years. Whilst there he is said to have married Helena, daughter of a wealthy British noble of Caersegont (Caernarvon), in Wales, but this is very doubtful. The measures of Gratian having excited discontent among the soldiery, the army in Britain revolted, and proclaimed Maximus emperor, A.D. 383. He immediately proceeded to Gaul, whither Gratian advanced to meet him, but being deserted by most of his troops, he was easily defeated by the usurper near Paris, and forced to fly. He was, however, overtaken at Lyon, and put to death; and Maximus was acknowledged as emperor throughout Gaul, Spain, and Britain, and recognised as sole emperor of those provinces by Theodosius and Valentinian. But Maximus having determined on invading Italy also, crossed the Alps, and compelled Valentinian to

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take flight, in 387. Theodosius however now came with all the force he could muster to the aid of his colleague. The troops of Maximus were unable to oppose any successful resistance, and the emperor was driven to take refuge in Aquileia. Thither Theodosius followed him and stormed the city. Maximus was taken, loaded with chains, and carried before Theodosius, who, after reproaching him for his ambition, ordered him to be beheaded, August 388. [GRATIANUS; THEODOSIUS.]



Coin of Maximus Magnus.

British Museum. Actual size. Gold.

MAXIMUS, PLANUDES. [PLANUDES MAXIMUS.]

MAXIMUS, RUTILIUS, a Roman jurist, whose period is uncertain, but he probably wrote under Severus and Caracalla. The only work of his mentioned in the Florentine Index is 'Ad Legem Falcidiam,' or a commentary on the Lex Falcidia. ('Dig.' 30, s. 125). There is one excerpt from Maximus in the Digest.

Q. CORNELIUS MAXIMUS, a contemporary of Cicero, was the master of C. Trebatius Testa, the friend of Cicero and Horace (Cicero, 'Ad Diversos,' vii. 8, 17; 'Dig.' 1, tit. 2, s. 2, s. 45). There is no excerpt from his writings in the Digest, but he is once cited by Alfenus Varus ('Dig.' 33, tit. 7, s. 16), who prefers his opinion to that of Servius on the question that if a vinea (vineyard) was bequeathed with the "instrumentum," the word "instrumentum" comprised the rakes, spades, poles, and stakes.

MAXIMUS TYRIUS, a rhetorician and Platonic philosopher, lived in the latter half of the 2nd century, during the reigns of the Antonines and of Commodus. He resided principally at Athens, but sometimes visited Rome: he does not seem to be the same person as the stoic Claudius Maximus, who was one of the philosophical friends of the Emperor M. Aurelius, though some critics have been of this opinion. ('Life of Aurelius,' by J. Capitolinus, c. 3.)

There are extant forty-one dissertations (*διαλέξεις* or *λόγοι*) of Maximus Tyrius on various points connected with the Platonic philosophy, which are written in an easy and pleasing style, and more commendable for the expression than the matter. The following examples will give some idea of the subject of these dissertations:—'On Plato's opinion respecting the Deity;' 'Whether we ought to return injuries done to us;' 'Whether an Active or a Contemplative Life is to be preferred;' 'Whether Soldiers or Husbandmen are more useful in a State;' 'On the Dæmonium of Socrates;' 'Whether Prayers should be addressed to the Deity,' &c.

The best editions of Maximus Tyrius are by Stephanus, Paris, 1557; by Heinsius, Leyden, 1607, 1614, reprinted at Oxford, 1677; by Davis, Cambridge, 1703, reprinted at London with notes by Markland, 1740. The dissertations have been translated into French by Morel, Paris, 1607, by Forney, 1764, and by Dounais, 1802; into Italian by Petro de Bardì, Venice, 1642; and into German by C. T. Damm, Berlin, 1764. There is, we believe, no English translation of this author.

There were several other ancient writers of the name of Maximus, of whom the most celebrated was Maximus of Ephesus, who initiated Julian into the Eleusinian mysteries, and had subsequently great influence in the councils of that emperor.

MAXIMUS, THE GREEK, a celebrated personage in Russian church history, was a native of Arta in Albania, where he was born towards the end of the 15th century. After studying at Paris, Florence, and other cities then distinguished as seats of learning, he entered the cloister of Mount Athos, where he took the monastic vows; but the Grand Duke Vassili Ivanovich, having desired the Patriarch of Constantinople to send two persons to arrange and describe a vast number of Greek manuscripts and books that had recently been discovered in some part of the palace, the choice fell upon Maximus for one of them. He accordingly set out for Moscow, and was astonished to meet with such a prodigious store of Greek literature. He was directed by Vassili to examine the books, and to select such as were most deserving of translation; but as he was then wholly ignorant of the Slavonic tongue, he had first to prepare a Latin version, which was afterwards rendered by others into Slavonian. It was thus that the translations of a Psalter with a commentary, and Chrysostom's 'Homilies on St. John,' were produced. Desirous of returning to his convent, it was only at the instances of the Tzar, who wished him to revise the earlier translated books of the Greek Church, that he remained and undertook that task, for which he was then qualified by having obtained in the interim a competent knowledge of Slavonian. The diligence with which he executed it tended however only to raise up numerous enemies against him, among the rest Daniel, the metropolitan; for the corrections he deemed it requisite to make were so numerous as to give great offence to the more zealous. What more immediately tended to his disgrace

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was the firmness with which he opposed Vassili's divorce from his first wife Salome (on account of barrenness), and his marriage with the Princess Helena Glinski. He was condemned by a synod, excommunicated as a heretic, and imprisoned in the Otrotch monastery at Tver, in 1525. In this confinement he was treated with great rigour till the death of the metropolitan Daniel; after which the Bishop of Tver interceded for him, and obtained some mitigation of the severity used towards him. At length the next Tzar, Ivan Vassilivich, consented to his being removed to the monastery of St. Sergius, where he continued until his death in 1556. A great number of works are extant by him (chiefly in manuscript) on a variety of subjects, dogmatical, polemical, philosophical, &c.; from which considerable information has been derived with regard to the opinions and prejudices of the clergy and people in that age; nor was he at all timid in reproving the abuses and vices of the times. This alone would account for the persecution which he drew down upon himself; but after his death even those who had been among the more violent against him admitted his innocence, nor was it long before his memory came to be regarded as that of a holy man and a martyr.

MAXWELL, ROBERT, LORD, son of John, third Lord Maxwell, who was killed at Flodden, in September 1514. He had been knighted, and appointed Stewart of Annandale, on the resignation of his father, on the 10th of June preceding; and in 1517 he was appointed warden of the West Marches. In 1524 he was provost of Edinburgh, and in that capacity chosen one of the lords of articles for the commissioners of boroughs: a solitary instance, it is supposed, of a peer being so elected. He was afterwards chosen one of the privy-council; and on the 17th of November 1533, appears in the sederunts of the Court of Session as an extraordinary lord of session. In 1536 he was appointed one of the lords of the regency to whom the government of the kingdom was intrusted during the absence of King James V. on his matrimonial expedition to France; and the next year he was himself despatched to negotiate the marriage of Mary of Lorraine. He is said to have advised the expedition which terminated at Solway Moss, but was so incensed at the command of the army being given to Oliver Sinclair, that in common with most of the Scots nobility he mutinied and yielded himself up a prisoner to the English, who had a force much inferior to their opponents. On the death of King James V. he was ransomed and allowed to return to Scotland, in the hope that he would further the projects of King Henry VIII., in reference to the marriage of the young Queen of Scots. In the first parliament of Mary, which met in March 1543, he presented to the lords of articles one of the most important acts of the time, which had undoubtedly considerable effect in accelerating the progress of the Reformation. This was a writing, or as we should now term it, a 'Bill,' for an act of parliament to allow the reading of the Scriptures in the vulgar tongue. The lords of articles found the proposal reasonable; and it was accordingly brought into parliament, and passed into a law notwithstanding the protest and opposition of the lord chancellor and the whole hierarchy of the kingdom. Towards the end of the same year, Beaton became chancellor, and Lord Maxwell was apprehended, but he contrived to make his escape almost immediately after. He died on the 9th of July 1546.

MAY, THOMAS, an early English dramatist and historian, was born in 1595. He was the son of Sir Thomas May, who was descended from an ancient family in the county of Sussex. Having finished his education at Sidney-Sussex College, Cambridge, he came to London, adopted the law as his profession, and made the acquaintance of several persons of distinction. In 1637 May was opposed to Sir William Davenant as candidate for the office of laureate, which the death of Ben Jonson had left vacant. Sir William was successful, and his success so exasperated May, that although hitherto a courtier, he became hostile to the king's party, and by the interest of Cromwell was made secretary of the parliament, of which he wrote a 'History.' On the 13th of November 1650 he was found dead in his bed. It is supposed that he was strangled by the tightness of his nightcap strings; but Marvel intimates that it was from the effects of drinking. He was buried in Westminster Abbey; but his body was taken up after the Restoration, and removed to a large pit in the churchyard of St. Margaret's, Westminster, and his monument in the abbey pulled down.

Besides a history of parliament, he wrote a 'Description in Verse of Henry II.,' and a prose 'Short Survey of the Changes of the Reign of Henry II., with the Character of Henry and Richard, his sons;' a poem entitled 'The Victorious Reign of Edward III.:' and a translation of Lucan's 'Pharsalia,' with a continuation both in Latin and English translations of Virgil's 'Georgics,' and 'Selected Epigrams of Martial.' His plays are supposed by some to be five in number, and these five are named 'Agrippina,' 'Antigone,' 'Cleopatra,' 'The Heir,' and 'The Old Couple.' The last two are comedies, and are printed in Dodsley's Collection. 'The History of the Parliament' was reprinted with a Preface by Baron Masères.

MAYER, SIMONE, was born in Bavaria (at Sandersdorf, in 1760, according to Gerber; at Mendorf, in 1763, as stated by Lichtenthal). He was sent at an early age to study music in Italy, in which country he passed the greater portion of his life. In 1799 appeared his first distinguished opera, now known under the title of 'Il Fanatico per la Musica.' In 1802 he was chosen as Maestro di Capella to the church

of Maria Maggiore in Bergamo. In the same year he produced his 'Misteri Eleusini,' which on the Continent has always been considered a work of the first class, though we believe it never reached this country. It is supposed to have prepared the way for the reception of Mozart's compositions in Italy, by the introduction of richer harmony and fuller and bolder accompaniments. In 1803 he brought out at Vienna 'L'Equivooco,' an opera buffa; and in the same year 'La Ginevra di Scozia,' founded on the episode of Ariodante in the 'Orlando Furioso,' which yet is occasionally placed on the Italian lyric stage. So indeed are his 'Lodojiska,' 'Aleramo ed Adelasia,' and 'La Rosa Bianca, e la Rosa Rossa,' the subject of the latter from the history of our wars of the Red and White Roses. But the greatness of his conceptions, and the most striking proof of the energy of his mind, are evidenced in his serious opera, 'Medea,' first made known in London by Madame Pasta, whose personation of the Sorceress of Colohis was by all acknowledged to be one of the finest histrionic efforts that any stage in any country had exhibited, and who did it less justice to the vigorous music of the composer than to the classical taste of the poet, Signor Rosetti, who built his drama on the foundations laid by Euripides and Corneille. The bold determination of Mayer (and also of Paer) to draw more effects from the orchestra—give to his compositions a higher colouring, as well as deeper contrast of light and shade, than had been allowed by the Italian school—was at first with much opposition from the sturdy non-progressives, and, through their influence, from the public generally; but its enlarged powers of the art thus obtained soon became apparent, and overcame all resistance. Mayer died in Italy, December 2, 1845.

MAYER, TOBIAS, was born at Marbach, a town of Würtemberg, on the 17th of February 1723. His father was a civil engineer, and held the appointment of inspector of the water-works (inspecteur des eaux) at Esslingen. From him young Mayer received some elementary instruction in the mathematics, but it could not have been much, since we read that he was left an orphan and unprovided for at a very early age. To gain a livelihood he began teaching the mathematics, and at the age of twenty he studied the principles of gunnery, probably with a view of entering the army. In the year 1746 he took an active part in the establishment of the Cosmographical Society at Nürnberg, to whose 'Transactions' he afterwards contributed several interesting memoirs. Among these is one, published in 1750, 'On the Libration of the Moon,' in which, besides treating the subject in a very able manner, he then for the first time employed "equations of condition," which are now of such extensive and important application. In 1751 he became director of the observatory at Göttingen, and at the same time or subsequently was appointed professor of astronomy in that university, which appointment was probably a sinecure, since it does not appear that he ever taught any subject but the mathematics and their application. At Göttingen, during the remainder of a very short life, he laboured with the most praiseworthy zeal to promote the sciences of geography, navigation, and astronomy. His 'Zodiacal Catalogue' was "deserving of all confidence" (Delambre) and comprised 998 stars, including those whose correct positions are of most importance to the astronomer. In 1755 he published his 'Lunar Tables' in the 'Acts of the Academy of Göttingen,' and a copy of them was forwarded to the London Board of Longitude. In order of the board the accuracy of the tables was rigorously tested by Dr. Bradley, who was able in no instance to detect an error greater than 1' 30" (the error of the other tables then existing sometimes amounted to 10'), and even part of this he was of opinion might fairly be attributed to his own observations. (See Dr. Bradley's 'Letter to the Secretary of the Admiralty,' dated 10th of February 1757.) These tables were printed by the Board of Longitude in the year 1757, and likewise the 'Solar Tables' by the same author in the year 1758. After the death of Mayer the British parliament, at the recommendation of the Board, paid his widow the sum of 3000*l.* The original resolution of the Board, dated 9th of February 1765, recomended that a sum "not exceeding 5000*l.*" should be awarded; and Delambre states that a further sum of 2000*l.* was subsequently paid; but this is a mistake. The act of parliament awarding the 3000*l.* is that of 5 Geo. III., c. 20; and the later acts relating to the Board of Longitude make no further mention of Mayer's widow. To Mayer is also due the discovery of the principle of the repeating circle, which was afterwards so fully developed by Borda, and employed by him in the measurement of the arc of the meridian. [BORDA, vol. i., col. 55.] Mayer died at Göttingen on the 20th of February 1762. His grave was spoken by Kaestner (Gött., 4to, 1762). In 1801 a simple monument was erected to his memory at Göttingen, the place of his interment.

The following list of his published works is given by M. Delambre from the 'Eloge' of Mayer by Kaestner:—'Description of a new Globe of the Moon' (Nürnberg, 1750); 'Terrestrial Refractions;' 'Geographical Maps;' 'Description of a new Micrometer;' 'Observations of the Solar Eclipse of 1748;' 'Conjunctions of the Moon and Stars observed in 1747-48;' 'Proofs that the Moon has no Atmosphere;' 'Motion of the Earth explained by a Change in the Direction of Gravity;' 'Determination of the Latitude of Nürnberg, with other Astronomical Observations;' 'Memoir on the Parallax of the Moon, and upon the Distance of that Satellite from the Earth, as deduced from the Length of the Second Pendulum;' 'On the Transformation of Rectilinear Figures into Triangles;' 'Inclination and

Declination of the Magnetic Needle as deduced from Theory; 'On the Inequalities of Jupiter.' In addition to the above there appeared at Göttingen, in 1775, in folio, edited by George Lichtenberg, his successor at the observatory of Göttingen, the first volume of what was intended to be a complete edition of Mayer's works. This, which is the only volume that has been published, consists of six memoirs entitled, 1, 'A Method of determining more correctly the Variations of the Thermometer: a Formula for determining the mean Temperature of Different Latitudes, and the Period of the Year corresponding to the greatest Intensity of Heat and Cold;' 2, 'Observations made with his mural Quadrant of six feet radius;' 3, 'An easy Method of calculating the Eclipses of the Sun;' 4, 'A Memoir on the Affinity of Colours,' wherein he recognises but three primitive colours, 5, his 'New Catalogue of Stars;' 6, 'A List of Eighty Stars,' in which he believed he had detected a motion, in addition to that resulting from the precession of the equinoxes.

('Notice of the Life of Mayer,' by M. Delambre, in the *Biog. Univ.*; Hutton, *Mathematical Dictionary*; and Montucla, *Hist. des. Math.*)

*MAYHEW, HENRY, was born November 25, 1812, in London, where his father was a solicitor in good practice. He was sent for education to Westminster School, where he continued some time, but did not take kindly to the discipline, twice ran away, and before he had completed his course of study was placed on board a ship-of-war, in which he made a voyage to Calcutta. On his return to England he was articled to his father, in whose office he remained three years. He afterwards rusticated for a time in Wales, but, returning to London, commenced the course of literary occupation in which he has since been uninterruptedly employed. He assisted in starting the periodical called 'Figaro in London,' and in partnership with the late Mr. Gilbert A'Beckett, who had been his school-fellow at Westminster, took the Queen's Theatre, near Tottenham Court Road, where he brought out his farce of 'The Wandering Minstrel.' This speculation was entered into without capital, and terminated without profit. In 1841 he was the principal agent in the establishment of the well-known periodical, 'Punch,' of which he was for some years the editor, but retired from it in consequence of a difference with the proprietors. He was also the editor of the 'Comic Almanac,' and has since been employed not only in contributing largely to magazines and other periodicals, but has published several works in his own name.

In 1842 Mr. Mayhew published 'What to teach, and how to teach it,' a small treatise on education, in which he argues vigorously against the system of teaching usually adopted in schools, and against all task-work, flogging, and prizes, contending that the pupil ought to be induced to pursue his studies by the delight which the mind naturally experiences from the acquisition of knowledge; and that the teacher should communicate the information himself, rather than oblige the scholar to acquire it from books. Under the influence of this train of reasoning he perhaps recommends a system not generally practicable, but the work contains truths and suggestions worthy the attention of parents as well as professional teachers. During the period from 1846 to 1850 there were published several works 'By the Brothers Mayhew,' illustrated by George Cruikshank, in the composition of which perhaps Henry Mayhew had some share, but which were probably for the most part the productions of two of his brothers, Augustus and Horace. They are of a humorous character, but are coarse, broadly farcical, generally overcharged with modern slang, and containing little of the true imitation of either life or nature. The principal of these joint productions are the following:—'The Good Genius that turned Everything into Gold, or the Queen Bee and the Magic Dress, a Christmas Fairy Tale,' 1846; 'The Greatest Plague of Life, or the Adventures of a Lady in Search of a Servant,' 1847; 'Whom to Marry and how to get Married, or the Adventures of a Lady in Search of a Good Husband,' 1848; 'The Image of his Father, or One Boy is more Trouble than a Dozen Girls, being a Tale of a Young Monkey,' 1848; 'The Magic of Kindness, or the Wondrous Story of the Good Huan,' 1849. Another brother, Edward Mayhew, besides contributing perhaps to the above works and to magazines and newspapers, has published some works on the management and medical treatment of cattle, horses, and dogs. About the time of the opening of the Great Exhibition of Industry, Mr. Henry Mayhew published in his own name, '1851, or the Adventures of Mr. and Mrs. Sandboys and Family, who came up to London to enjoy themselves, and to see the Great Exhibition,' illustrated by George Cruikshank.

Mr. Henry Mayhew's most important work is 'London Labour and the London Poor, a Cyclopedia of the Condition and Earnings of those that will work, those that cannot work, and those that will not work,' 2 vols. 8vo, 1851, &c. This work is incomplete, and has been suspended, in consequence, as Mr. Mayhew states, of its having been thrown into the Court of Chancery, owing to the claims of contending parties arising from matters over which the author had no control. This work originated in a series of inquiries into the condition of the poor of London, the results of which were published in the 'Morning Chronicle' in the form of letters. The sketches of the condition and characters of the poorest classes of London were highly effective, and excited much attention; but a suspicion gradually arose that the accounts were exaggerated, and had been overcharged for the sake of effect. In one of the series an attack was made on the Ragged Schools, which could not afterwards be substantiated, and thus some

degree of discredit was thrown over the whole. Still the work contains a vast amount of information obtained from the people themselves, at the same time that it exhibits the condition of their homes and families from personal observation. Mr. Mayhew had several assistants in his labours of investigation. He mentions particularly Mr. Henry Wood and Mr. Richard Knight (late of the City Mission). While he was engaged in this work he published anonymously 'The Mormons, or Latter-Day Saints, a Contemporary History,' cr. 8vo, 1852. During the interruption of the 'London Labour and London Poor,' Mr. Mayhew published two educational works, written in a narrative form, for boys in humble life, and intended partly for their instruction, but chiefly perhaps as a stimulus to self-education. The first of these is 'The Story of the Peasant-Boy Philosopher' (founded on the life of James Ferguson), 18mo, 1854, and treats of the mechanical powers, the construction of a clock and watch, and so much of astronomy as relates to the measurement of time by the motions of the earth and moon, the observation of the stars, &c. The other work is 'The Wonders of Science' (founded on the life of Humphry Davy), 18mo, 1855, and treats of the diffusion of heat, the effects of heat, the safety-lamp, the refraction of light, the reflection of light, and photography. Both the works are copiously illustrated by woodcuts and diagrams. The work on which Mr. Mayhew is at present engaged (December 1856) is 'The Great World of London,' 8vo. The nine numbers already published consist of a brief topographical sketch, and of a full description of the prisons of London and its suburbs, illustrated by wood-engravings. The materials have obviously been derived from actual inspection and careful personal investigation. The work, if completed upon its present scale, must occupy several volumes. In the spring of this year Mr. Mayhew issued a prospectus of an association for the reformation of criminals, and held two or three meetings, which were attended by that class of persons, some of whom detailed their experiences. The machinery of the proposed association was to consist of a home for prisoners after their discharge from jail, a bank for deposits or loans, a school for instruction, &c. We have not seen any notice of the actual establishment of this benevolent institution.

MAYNE, JASPER, was born in 1604, in Devonshire. After having continued at Westminster School till nineteen years old, he was entered as a servitor of Christchurch, Oxford; and in 1631 he commenced M.A. Taking holy orders, he became a popular preacher; and, being presented by his college to two livings in the neighbourhood, continued to reside in the university. He was created D.D. in 1646. Firmly devoted to the royal cause, he was deprived of his student's place in 1648, and soon lost both of his vicarages. But his spirit was unbroken; and in 1652 he held a public disputation with a noted Anabaptist preacher. Afterwards he resided, till the Restoration, as chaplain in the family of the Earl of Devonshire. In 1660 he was restored to his livings; he then became chaplain in ordinary to the king, a canon of Christchurch, and archdeacon of Chichester. He died at Oxford in 1672, and was buried in the aisle adjoining to the choir of Christchurch. Dr. Mayne published, in 1662, a translation of a part of Lucian's 'Dialogues;' and also several sermons and scattered poems. But he is now remembered only through the humour which marked his conversation, and which gave birth to two plays of his: 1, 'The City Match, a Comedy,' folio, 1639; 4to, 1658; 8vo, 1659; and in the ninth volume of Dodaley's 'Old Plays;' a work considerably more amusing than decorous, and especially lively in its satire on the Puritans; 2, 'The Amorous Warre, a tragic-comedy,' 4to, 1648.

MAYO, HERBERT, M.D., a distinguished medical writer, whose works on physiology, although now to some extent superseded, were in considerable advance of his time. The first, by which he made himself known was, 'Anatomical and Physical Commentaries,' published in 8vo in 1822; followed by a smaller work in 12mo in 1825, 'A Course of Dissections for the Use of Students.' In 1827 he published in 8vo, 'Outlines of Human Physiology,' of which several editions have been published; and in the same year, in folio, 'A Series of Engravings intended to illustrate the Structure of the Brain and Spinal Cord in Man.' On the establishment of King's College he was appointed Professor of Anatomy and Physiology, which office he held till 1836, when he left in consequence of having become a candidate for a similar office at University College. In 1837 he issued 'The Philosophy of Living,' in 8vo and 12mo; and the 'Management of the Organs of Digestion,' in 12mo; in 1840, in 8vo, 'A Treatise on Syphilis;' and in 1842, 'The Nervous System and its Functions.' About this time he became a convert to the theory of mesmerism, and wrote many papers in the 'Medical Gazette,' strongly advocating his newly-adopted opinions. Subsequently he also adopted hydropathy. His practice as a medical man fell off, and he at length removed to Germany in order to follow his profession as a hydropathist. He settled at Bad-Weilbach, near Mainz, on the Rhine, and there died on August 15, 1852. The product of his later opinions was the 'Cold-Water Cure, its use and misuse examined,' published in 1842; and 'Letters on the Truths contained in Popular Superstitions,' issued at Frankfort in 1849, and re-issued in London in 1851, with 'An Account of Mesmerism.'

MAZARIN, JULES (properly MAZZARINO, GIULIO), the cardinal and celebrated minister of Louis XIV. of France, was descended from

a noble Sicilian family, and born on the 14th of July 1602, most probably at Pescina, near the Lake of Celano, in Abruzzo Citra, though in the letters of naturalisation granted him in France in 1639 it is stated that he was born at Rome. He was undoubtedly educated at Rome by the Jesuits, and at the age of seventeen went to Spain to study law in the universities of Alcalá and Salamanca. In 1622 he returned to Rome, and shortly afterwards entered the military service. In 1625 he had attained the rank of captain, and was serving in the army of Pope Urban VIII, in the Valtellina, where a religious war had been raging for some years. Mazarin's talents as a statesman were here first displayed: he was employed to negotiate with the French and Spanish generals; by his address he gained the confidence of both, and his labours led to the peace of Monçon in 1626. The war being ended, Mazarin resumed in Rome the study of jurisprudence. Shortly afterwards the contested succession to the duchy of Mantua, in which France supported the pretensions of the Count de Nevers; the Emperor of Germany, the King of Spain, and the Duke of Savoy, those of the Duke of Guastalla; led Pope Urban to fear another war in Italy. To prevent this, Cardinal Sacchetti was sent to Turin as a mediator, and Mazarin (who now received a Doctor's degree) was given him as an assistant. Sacchetti at once perceived his talent, gave him his entire confidence, and in fact devolved upon him the entire management of the negotiation. It was not immediately successful; for in 1629 Louis XIII. in person invaded Savoy, took Suza, and forced the Duke of Savoy to abandon his alliance with Spain. Sacchetti returned to Rome, leaving Mazarin, with the title of 'internuncio,' to continue the negotiations. Urban then sent his nephew, the Cardinal Barberini, to replace Sacchetti; and Barberini found Mazarin as indispensable as his predecessor had done. Mazarin laboured hard, though for some time ineffectually, to restore peace. He visited the contending powers; and in 1630 he first saw Louis XIII. and Cardinal Richelieu, who both formed a high opinion of him, and this visit proved the first step to his future eminence. In the following year (1631) he succeeded in effecting the treaty of Cherasco, by which peace was restored, but in which Mazarin displayed considerable trickery in favour of France. By this unfair partiality he acquired the hatred of the courts of Spain and Germany, and the thanks of Louis and Richelieu, who recommended "the able negotiator" to 'the favour of the pope. To enable him to receive the reward for his services, he a second time relinquished the sword for the gown, and had an office in the chancery of Rome conferred on him.

In 1634 he was named vice-legate to Avignon, but was sent to Paris as nuncio to intercede with Louis XIII. in favour of the Duke of Lorraine, of whose duchy Louis had taken possession. Mazarin, in this part of his mission, did not succeed; probably he was not very earnest in his supplications, for it is said he neglected no means of making himself agreeable to Louis and his powerful minister Richelieu. His efforts in this direction were far more fortunate. He returned to Rome in 1636 as the avowed supporter of French interests, and on the death of Richelieu's celebrated confidant Father Joseph, Pope Urban was solicited by Louis and his minister to bestow the cardinal's hat upon Mazarin which had been promised for father Joseph. Urban refused, and in 1639 Mazarin quitted Italy for France. In 1640 he was nominated ambassador to Savoy, where, after a short war, he was enabled to restore peace, and in 1641 he was at length raised to the rank of cardinal. Mazarin, in France, was a faithful and useful assistant to Richelieu, especially during the famous conspiracy headed by Henri de Cinq-Mars, which ended by his execution in Sept. 1642. This was Richelieu's last triumph. In the following December he died, recommending on his death-bed that Louis should receive Mazarin as his own successor. Louis was sufficiently predisposed in Mazarin's favour to accede to this wish. Mazarin as prime minister adopted a milder and more conciliatory line of conduct than Richelieu had done; and he released from their imprisonment Bassompierre and many other political victims. He also succeeded in inducing Louis XIII. to name a council of regency, to govern for his infant son in case of his decease, consisting of himself, the Duke of Orleans, the Prince of Condé, the Chancellor Séguier, and the secretaries of state, Bouthillier and Chavigny. Louis died on May 14, 1643.

From this period the history of Mazarin's life is that of the history of France; and will be found noticed under LOUIS XIV. One incident only need be further mentioned; the attachment formed by Louis XIV. for one of his nieces, Marie Mancini, the daughter of a Roman nobleman by Mazarin's sister. Louis, it is stated, was desirous of marrying her, but Mazarin prevented it, by sending her to Italy, and ultimately marrying her to Prince Colonna, a union which was not happy. The lady involved herself in some curious and romantic adventures in escaping from her husband, and made more than one attempt to revive the passions of Louis in her favour; but he had grown cold, refused even to see her, and she at last retired to a convent and took the veil. After governing France with great ability, and just as Louis XIV. was arriving at an age when he felt the capacity and desire for governing for himself, Mazarin died on March 9, 1661. In 1690 some letters, written by Mazarin during the negotiation of the peace of the Pyrenees, were published, additional letters were published in 1693, and in 1745 others were added, and the whole arranged under the title of 'Lettres du Cardinal Mazarin, où l'on voit le secret de négociation de la Paix des Pyrénées.' They

were written for the information and instruction of the young king, and form useful examples of clearness and precision in diplomatic writings.

MAZEPPA, Hetman (that is, commander-in-chief) of the Cossak of the Ukraine, has become celebrated by a poem of Lord Byron, which has for its subject his extraordinary adventure. He was the son of a Polish gentleman in Podolia, and served for some time as a page at the court of King John Casimir (who reigned 1648-1655), where he acquired some education. On his return to his native province he carried on an intrigue with the wife of one of his neighbours. Being surprised by the offended husband, he was bound by his order, according to the current story, to one of those wild horses which roam in a half-savage state about the Ukraine, and the animal was turned loose. The frightened horse ran with his unwilling burden, till it reached the country of the Cossaks, where Mazeppa, who was in a senseless state, was released from his dangerous position. Being restored to health by the kind treatment of the Cossaks, he entered into their service, and rose by degrees to the rank of their supreme commander. The story however as related in the contemporary memoirs of Passak, which were some thirty years ago published in Polish, is to the effect that, Mazeppa was bound by the offended husband to the same horse on which he had come to pay his addresses to the wife. The horse, being let loose, carried its master back to his own house, and the shame which Mazeppa felt at having been exposed in such a manner induced him to leave his native land and retire among the Cossaks. Whatever may have been the reasons which induced Mazeppa to take that step, he soon distinguished himself by his bodily strength, great courage, natural abilities, and some acquirements, so that he became general-adjutant and secretary of Hetman Samoilowich, and after his death in 1637 was chosen to his place.

The Cossaks of the Ukraine, who were organised by King Stephen Batory (who died in 1586), rebelled against Poland in 1648, and being unable to maintain themselves as an independent nation, they submitted to the yoke of Muscovy in 1654, on condition that all their liberties and privileges should be preserved. But the Muscovites soon began to encroach on their liberties, and attempted to convert the Ukraine into a province and govern it like the other parts of their empire. Mazeppa, who was much in favour with Peter the Great, to whom he had rendered many eminent services, was strongly attached to the liberties of his adopted country, and is said to have made strong but useless representations against their violation. The victories of Charles XII. of Sweden induced Mazeppa, notwithstanding his great age, for he was then about seventy, to enter into a negotiation with him for the independence of the Ukraine, which Charles promised to establish if Mazeppa would join him with his forces. The negotiation was discovered by two colonels of the Cossak army, named Iskra and Kocubey, who reported it to Peter the Great. Peter was however so confident in Mazeppa's fidelity, that he gave up both the colonels as calumniators to Mazeppa, who ordered them to be beheaded.

According to his agreement with Mazeppa, Charles turned from the high road to Moscow, which he was pursuing, to the south, in order to join Mazeppa and spend the winter in the rich Ukraine, but the disasters which befell his army on a march during the severe winter of 1708-9, reduced it to a wretched condition; whilst the designs of Mazeppa being discovered, his capital, Baturin, was taken, after a desperate resistance, by the troops of Peter, and Mazeppa, being deserted by his army, joined Charles with an inconsiderable force. After the battle of Pultava he retired with Charles to the Turkish territory, where he died in September 1709.

* MAZZINI, GUISEPPE, was born at Genoa in the year 1809. His father was an eminent medical practitioner in that city. Mazzini was the only son of his parents, and was educated with great care, both at home and at the public school and university of his native place. He chose the profession of the law; but, before he had well begun the practice of his profession, he had devoted himself, heart and soul, to a career very different from that which would have awaited him as a Genoese lawyer. About the year 1829-30, when Mazzini was twenty years of age, Italy was in its lowest state of political degradation—such portions of it as were not under the Austrians being under native despotism of the most absolute kind. In Tuscany alone was the government comparatively mild: the Piedmontese or Sardinian states, to which the territory of Genoa had been attached since 1615, were then (though now the case is altered) under a system of tyranny as abject as prevailed in Naples or in any other part of the peninsula. The reigning king was Charles-Felix (1821-31), and the condition of Piedmont under him was such that the Piedmontese were as well qualified as any other portion of the Italians to know the pains which all alike suffered. Nowhere, either, throughout the Sardinian states, was the discontent stronger than in Genoa, the people of which, having been so recently incorporated with the Sardinian kingdom, still cherished their ancient republican memories, and were in some other respects distinct in character from the Piedmontese. Accordingly, about the time in question, there was an unusually fervent aspiration after political liberty among the young men of Genoa. Above all, this aspiration incarnated itself in Mazzini. Of a character unusually enthusiastic, he became the centre of a circle of young

men of all professions, to whom he communicated his spirit and his zeal. At first, the ardent longing with which he was inspired and with which he inspired his friends, found vent in conversations about art and literature, and the past glories of Italy in both. The controversy between Classicism and Romanticism was then agitating intellectual Europe; and the friends were drawn to the side of Romanticism, and that with which all their aspirations corresponded. To give effect to their ideas, Mazzini established a literary journal in Genoa, and when that was suppressed by the police, another in Leghorn in the Tuscan states, where the censorship was more liberal. He wrote many papers on literature and art for these journals, all breathing his peculiar spirit, and though not formally political, yet clearly inculcating doctrines tending to revolution. But this was not enough. Though once or twice since 1815, insurrection had been attempted in Italy and had failed, the example of the successful revolt of the Greeks against the Turks was quoted again and again by Mazzini among his friends as a proof that, if duly organised beforehand, insurrection might succeed in Italy too.

What was necessary, he said, was a 'Heteria' or universal association in secret of patriotic souls, to prepare measures and watch for the right time of action. For awhile, it appeared to him and his friends that the requisite elements of such an association might be furnished by a revived form of the so-called Carbonarism—that is, that system of secret association which had sprung up among the Neapolitans when struggling twelve or fifteen years before with the restored Bourbons. Soon however they became disgusted with Carbonarism, as an effete and mean system, and resolved to originate an association on what they conceived to be purer and higher principles. The French Revolution of July 1830, striking an electric shock through Europe, gave new alacrity to their desire. In the midst of their hopes and consultations however, some hint of what they were scheming reached the Piedmontese government; and Mazzini was arrested. Nothing definite could be ascertained against him, and after a short imprisonment, he was released on the condition of leaving Italy (1831). Marseille became the place of his exile. Here however he was not idle. Clinging with unabated tenacity to his purpose of revolutionising Italy, and entering into relations with the numerous Italian refugees whom he found already in Marseille and in other parts of France, sheltered for the time by the new government of Louis-Philippe, he determined to act upon Italy even from his position as an exile. The rudiments of a new organisation were formed by him among the refugees, under the striking name of 'La Giovine Italia,' or 'Young Italy,'—a name also borne by a journal which he established in Marseille, copies of which were conveyed in great numbers, both overland, and by sea, into Italy. The main idea of this celebrated association—and it is the idea to which Mazzini has uncompromisingly adhered ever since, and which he has never ceased to propagate—was that "the freedom of Italy, both from domestic and from foreign tyranny, could only be attained by a union of all the separate states into one nation—Romans, Piedmontese, Tuscans, Neapolitans, Lombards, Venetians, &c.—all merging their separate interests in the one common name of Italians, and under this name forming a single powerful European nation." What should be the form of government of this united Italian nation, was to be determined by events; but Mazzini's own preference was for a Republic. Meanwhile, he urged, the only way in which the union could be effected, was by a general popular insurrection.

These views he communicated by correspondence to the friends he had left behind him at Genoa, urging them to prepare means for putting them in practice. Charles-Felix was no longer on the Sardinian throne; he had been succeeded by his distant relative, Charles-Albert (1831-49), who, though he had been connected with the Carbonari before his accession, gave no sign, when the government came into his own hands, of any intention to alter the policy which he had condemned. Accordingly, Mazzini's communications from Marseille were eagerly received, and led to extraordinary results. "After months of secret plotting, a conspiracy was organised which, from Genoa as a centre, spread through all Italy, from the Alps to the extremity of Sicily; and even the officers and soldiers of the Piedmontese and Neapolitan armies were concerned in it." According to every account the organisation was truly formidable. Before the moment fixed for the outburst however the conspiracy was discovered; the Piedmontese government took steps with the other governments for breaking it up; many of the chief agents were arrested and put to death or imprisoned; and others escaped and took refuge in France, Switzerland and Italy (1833).

From 1833 to 1848, was a period during which, with one or two exceptions, Mazzini's exertions in the cause to which he had devoted his life were confined to a propagandism of his ideas through the European press, and to a correspondence with Italy in order to repair and maintain the insurrectionary organisation which had been broken. Expelled from France, at the instance of the Piedmontese ambassador, by the government of Louis-Philippe, he and other Italian exiles moved into Switzerland, where they established journals in the cause of "Young Italy," and whence they made at least one attempt to throw insurrection into northern Italy. At length the Swiss government too was obliged, by threats from the menaced powers, to refuse them shelter; and, after persisting in remaining as long as he

could, Mazzini came over to London. Here he resided for a good many years, contributing articles, both political and scientific, to some of the leading English and French journals, and, though living in seclusion, known to many of the first men of the day. His correspondence however with Italy still continued; and the Mazzinian or "Young Italy" party still continued to exist in Italy and to look to him in his exile as their chief. In 1844 his name came prominently before the British public, in consequence of the discovery that his letters had been opened in the Post-office by the authority of the British Home Secretary, and that, in consequence of information thus derived and communicated to the Austrian government, the brothers Bandiera, who were then planning an insurrection in the Venetian states, lost their lives. The matter formed the subject of a vehement discussion in parliament.

After the French revolution of February 1848, Mazzini went over to Paris; and when the shock of that great event was responded to in Italy by the insurrection of Milan (March 1848), the evacuation of Lombardy by the Austrians, and the concession of constitutions by the native Italian princes, he was able once more to present himself in his native land. He appeared in Milan, and there, by his personal exertions, strove to give a direction to the Italian movement corresponding to the ideas which he had always preached. As all know however, the conduct of the great war into which all Italy then rushed for the utter expulsion of the Austrians, was undertaken by the Piedmontese King Charles-Albert, who sought this opportunity of at once blotting out the remembrance of former facts in his career by a heroic patriotism, and increasing his own dominions by the annexation of Lombardy. Mazzini has been accused of impeding the efforts of Charles-Albert in this enterprise by preventing the republican party from co-operating with him; and he has defended himself, as Manin has also done, by asserting that the jealousy was on Charles-Albert's side and not on that of the republican leaders, whose co-operation was rejected, but who were willing to give it, and to postpone all questions as to future political arrangements if Charles-Albert would have done the same. Suffice it to say that, from whatever cause, or complication of causes, Charles-Albert failed, and by the battle of Custoza (July 24, 1848) Radetzky once more restored Austrian domination in Lombardy.

By this time also the reaction had begun in other parts of Italy, more particularly in the Neapolitan kingdom; and in other parts of Europe the revolution was ebbing. Still the struggle was not over in Italy, and Mazzini remained there to do what he could to bring it to the issue he desired. After the return of the Austrians to Milan, and the other Lombard cities, he wandered about as a volunteer with Garibaldi, who, with his band, tried to protract the war. He made his way to Tuscany, where, at Florence and other places, he laboured to bring about a union between the Tuscans and the Romans. At length in February 1849 he, for the first time in his life, set his foot in Rome. The moment at which he arrived was one of the utmost importance. In November 1848 the pope had fled into the Neapolitan States, leaving Rome and the provinces without a regular government; he had refused to return; and the Roman Constitutional Parliament then sitting had resigned its functions and convened an assembly to be elected by universal suffrage, and to take the responsibility of the extraordinary crisis. This assembly, consisting of 150 members, had met on the 6th of February 1849; and on the 9th of February it passed two momentous decrees—one, carried with only five dissenting votes, abolishing for ever the temporal sovereignty of the pope in the Roman States; the other, carried with only eleven dissenting votes, constituting these states into a republic. These measures were passed before Mazzini's arrival in Rome; but as such a revolution accorded with the tenor of his ideas and breathed his spirit, it was natural that he should be received by the Romans with acclamations. He was elected to the assembly, and immediately became the acknowledged leader of the new republic. On the 30th of March Mazzini, Saffi, and Armellini were appointed a triumvirate, and charged with full powers for the defence of the republic against the coalition which the pope at Gaëta was forming against it. The main attack however came not from Austria, Spain, or Naples, but from France. The French expedition, under Oudinot, (fitted out by the government of Louis-Napoleon, then president, landed at Civita Vecchia on the 24th of April 1849. It was expected that the Romans would admit them into the city, and so surrender to the French government the right of restoring the pope under new arrangements; but the Romans and the triumvirs had prepared themselves to resist to the last. The French accordingly marched against Rome, and began the siege. For two months the Romans, who had only 14,000 regular troops in the city, maintained the defence with an obstinacy which raised the astonishment of Europe; besides at the same time repelling a Neapolitan invasion. Mazzini was the soul of this defence. At last, on the 3rd of July, after great part of the city was laid in ruins, the French entered it. They remained masters of it until April 1850, when the pope returned and re-established his rule under the protection of a French garrison left on purpose.

On the fall of Rome Mazzini returned to England, where he has chiefly resided since, publishing writings explanatory of the events of 1848-49, corresponding as before with Italy, and waiting for that new explosion which he has never ceased to expect, and which it is his aim, so far as means offer, to bring to pass as expeditiously as

possible. His ideas are to be read in detail in his numerous writings and proclamations. A collection of his chief writings, political and literary, has been published in Italian, and selections from them have been translated.

MAZZOLINI, LODOVICO, a celebrated painter of Ferrara, sometimes called Ludovico Ferrarese, was born about 1481. Mazzolini, like several other distinguished painters not Florentines, owing to the silence of Vasari regarding them, has only recently received his due meed of praise. His name is sometimes confounded with Massolino, a name given by Lomazzo to Parmigiano, as the diminutive of Mas-suoli, and Vasari has noticed him slightly under the name of Malini, whence, says Lanzi, he has been divided into two—Malini and Mazzolini, and treated as two distinct scholars of Lorenzo Costa, instead of one and the same; an error which is not corrected by Baruffaldi, the historian of the Ferrarese painters, who appears to have had very imperfect knowledge of him. Mazzolini was nevertheless, in pictures of small dimensions and small figures, one of the most successful of all the early Italian painters. His works are miniature altar-pieces, and are excellent in colour, light and shade, and expression; and even in composition they are equal to the best works of their style, the symmetrical. They are on the whole little inferior to the small works by Garofalo. Mazzolini generally painted architectural backgrounds, and these are remarkable for the beautiful detail of the ornaments and figures in basso-rilievo which are introduced into them. He died at Ferrara in 1580.

The works of Mazzolini are not numerous. There are several in the Capitol and in the Doria Gallery at Rome; four in the Gallery of Berlin, among which is a valuable large picture on wood, of 'Christ disputing with the Doctors.' There are two very characteristic works—both Holy Families—by this master in the National Gallery, and a small piece, 'The Woman taken in Adultery.' Besides these, there are very few authenticated works by this painter, many being, no doubt ascribed to other masters, especially to Gaudenzio Ferrari, as in the case with a beautiful Nativity, in the Florentine Gallery.

MAZZUOLI, FRANCESCO. [PARMIGIANO.]

MEAD, RICHARD, M.D., was born near London in 1678, and after studying in some of the most celebrated of the continental schools, took the degree of Doctor of Medicine at Padua in 1695. On his return to England, obtaining considerable reputation in his practice, he was appointed in 1708 physician to St. Thomas's Hospital, and in 1711 anatomical lecturer to Surgeons' Hall. He was also elected a Fellow of the Royal College of Physicians, and was physician to George II. On the death of his chief patron, the celebrated Dr. Radcliffe, Mead became the most renowned physician of the day, and was obliged to relinquish all his public offices. He employed the greater part of the wealth which he obtained from his practice, in the patronage of science and literature, and in collecting pictures, and a very valuable library, of which he bequeathed the greater part to the College of Physicians. He died February 16, 1754.

Mead's principal works are, 'A Mechanical account of Poisons,' London, 1702; 'De imperio solis et lunæ in corpora humana, et morbis inde oriundis,' 1704; 'A short Discourse concerning Pestilential Contagion,' 1720, which was written at the request of the secretary of state, in reference to the contagious nature of the plague then raging at Marseille, for the prevention of which Mead recommended the most rigorous measures of quarantine and disinfection; some papers on Grecian coins struck in honour of physicians, from which he inferred many interesting facts in the history of medicine, and on which he had a long discussion with Dr. Conyers Middleton; 'On the Scurvy,' 1749; this was published as an appendix to the account of the method of ventilating the holds of ships then lately invented by Sutton; 'On Small-pox and Measles,' 1748; containing a full account of inoculation, of which he had witnessed the first experiments in this country on some condemned prisoners; 'Medicina Sacra, seu de Morbis insignioribus qui in Bibliis memorantur,' 1748; 'Monita et Præcepta Medica,' 1751, containing a general summary of his medical experience. All these works, both individually and collectively, passed through several editions in this country, as well as in Germany, France, and Italy.

(*Authentic Memoirs of the Life of Richard Mead*, by Matthew Maty, M.D., 8vo, London, 1755.)

ME'CHAIN, PIERRE-FRANÇOIS-ANDRÉ, was born on the 16th of August 1774 at Laon, a town of France, in the present department of Aisne. After quitting the school 'Des Ponts et Chaussées,' where the limited means of his parent had enabled him to pursue his studies only for a short time, he engaged himself as mathematical tutor, and devoted his leisure to the cultivation of astronomy. Shortly after this an accident brought him under the notice and patronage of Lalande. The necessity of affording some pecuniary assistance to his father obliged Mechain to dispose of an astronomical instrument which by rigid economy he had recently been able to purchase. Lalande became the purchaser, and, after acquainting himself with the past history of Mechain, procured for him a government appointment as hydrographer, in which he was engaged in the construction of marine charts, and, jointly with M. Bretonnière, in the survey of the French coast between Nieuport and St. Malo. His attention however appears to have been chiefly directed to the theory of eclipses, and of comets, of which he discovered eleven, and computed the orbits of twenty-

four. To his memoir on the comet of 1582, which it was expected would re-appear in 1789 or 1790, the prize of the Academy of Sciences was awarded, and the same year (1782) he was admitted a member of that society. In 1791, the National Convention having determined upon employing the length of the arc of the meridian computed between Dunkirk and Barcelona as the basis of their new measure, the measurement of the southern portion of this arc, between Laon and Barcelona, was, at the recommendation of the Academy, confided to Mechain. The northern portion was allotted to M. Delambre, whose account of the entire survey ('Système Métrique,' 3 vols. Paris, 1806, 1807, 1810), containing many interesting particulars relative to Mechain, we refer the reader. It will be sufficient here to state that Mechain experienced his share of the difficulties and annoyances which have usually attended such operations, and that the break-out of the French revolution, which prevented his return from Spain, and the consequent anxiety for his family whom he had left behind, brought upon him a melancholy state of mind from which he never wholly recovered. His skill as an observer is particularly mentioned by Delambre, and also the accuracy of all his calculations connected with the survey. Of this Mechain himself was unconscious. He employed the repeating circle, an instrument which he regarded as absolutely infallible; and finding a difference of three seconds between his observations at Barcelona and Montjouy, he attributed it wholly to his own incapacity. Upon his return to Paris, which he reached with much personal risk, fearing to divulge this discrepancy, he refused to deliver his papers to the Academy. The subject continuing to press upon his mind, he applied, after several years, to the French board of longitude, and urged them to prolong the measurement of the arc from Barcelona to the Balearic Islands. To this the board consented, but being unwilling to dispense with his services at the Paris Observatory, they suggested that Mechain should not be the conductor of the survey. This however would have been to relinquish the chief object of his application. He obtained permission to depart, but after his arrival in Spain he was attacked by an epidemic disorder, of which he died on the 20th of September 1805 at Castellon, a town of Catalonia.

Before Mechain's departure, he entrusted all the manuscripts relating to his previous expedition to M. Delambre. They have since been arranged and deposited in the Paris Observatory, together with a much of his correspondence as related in any way to the survey.

Mechain's published works are few. They consist of papers printed in the 'Connaissance des Temps,' subsequently to 1785, in which year he succeeded Jaurat as editor of that ephemeris, and several memoirs in the 'Transactions' of the French Institute, commencing with the year 1782. These memoirs refer chiefly to the cometary theory of eclipses.

(Delambre, *Notice of the Life of Mechain*, in the *Biog. Univers. Hutton, Mathematical Dictionary*, &c.)

MECHITAR, or MEKHITAR, the founder of the order of Mechitarists, and by that means the reviver of Armenian literature, was born at Sebaste, a town of Armenia Minor, in 1676. His original name was Manug, which he changed to that of Mechitar, or 'Conscience' on entering into ecclesiastical orders. At the age of fifteen he became an inmate of the convent of the Holy Cross, near Sebaste; and a few years after, being made the secretary of the Archbishop Michael, who took him to Erzerum, he became acquainted with a fellow-country man who had travelled in Europe, who lent him an Armenian work by Galanus, an Italian missionary—'On the Reconciliation of the Armenian Church with that of Rome,' published at Rome in 1681. Though Mechitar still continued professedly a member of the Armenian priesthood, he appears from this time to have become in secret proselyte to the Church of Rome; but the exact date of his passage over seems to have been unknown to all his biographers. He was anxious to make himself acquainted with the civilization of the west, and, though dissuaded by his friend Beauvilliers, a French Jesuit sent out for Italy, but, attacked by severe illness in the island of Cyprus, was compelled to return, begging his way as he went. In 1700, when a preacher at Constantinople, some dissensions between the patriarchs of two rival patriarchs divided the Armenian community into two hostile parties. Mechitar at first advised reconciliation, and afterwards, to their surprise, preached submission to the Church of Rome, which roused such a storm against himself that he was obliged to claim the protection of the French ambassador, which was readily afforded.

From this time he appeared openly as a Roman Catholic. To escape from the animosity of his countrymen he still found it necessary to remove in disguise to Smyrna, and finally he settled at Modon in the Morea, under the protection of the Venetian government, to whom it then belonged. Already on the 8th of September 1701 he had founded at Constantinople a new religious community, in which ten other persons joined with him; at Modon on the 8th of September 1703 he took possession of an estate given him by the Venetians, to build a convent of the new order, which was called after his own name. The rules of the Mechitarists are modelled after those of the Benedictines, but every member must be of the Armenian nation, and be actively devoted to the cultivation of the Armenian language and literature. The result, it has been said, has been the formation not only of a convent but of an academy, and in fact the best schools for the study of Armenian are in the houses of the order. The conquest

of the Morea by the Turks drove Mechtitar to Venice, where he exerted his remarkable persuasive powers, and on the 8th of September 1717 the senate presented him with the little island of San Lazzaro, near the Lido, on which the convent was built from his designs which still attracts the attention of every visitor to Venice. From that time till his death on the 27th of April 1749 he was left in quiet to develop his plans, which have had up to our own times a widely beneficial influence on the literary state of the Armenian nation. In early life Mechtitar was noted for never parting with any book that came to his hands till he had perused it. When attacked by a disorder of the eyes that prevented him from reading, he caused some poetry to be read aloud to him, and committed it to memory. He was himself a somewhat voluminous author; he composed several hymns which are still sung in the Armenian churches, some poems, a few of which relate to his own adventures, a translation of Thomas à Kempis's 'Imitation of Christ,' and of St. Thomas Aquinas's 'Theology,' and above all, a Grammar and Dictionary of the Armenian language. The first volume of the dictionary appeared in 1749 the year of his death, the second in 1769, and the two contain more than three thousand quarto pages. The grammar, which is entirely in Armenian, was published in 1770. By these latter works he greatly contributed to improve the study of the literal Armenian, the ancient language of the country, which differs as much from the modern, or as it is called the vulgar Armenian usually spoken, as the ancient from the ordinary modern Greek.

Mechtitar is acknowledged even by his opponents of the Armenian Church to have revived the literature of his country from a state of lethargy. He not only contributed to this by his writings, but in a still more important degree by the establishment of a printing-press in his convent, for which he imported three different founts of Armenian types from Amsterdam, previously the most distinguished seat of Armenian typography in Europe. From the presses of San Lazzaro have issued a whole Armenian library, extending to some hundreds of volumes—the theological portion of which has a Roman Catholic circulation only, but the other portions have found a welcome from all classes in Armenia. A periodical, in imitation of the 'Penny Magazine' of the Society for the Diffusion of Useful Knowledge, is one of their publications which has had a marked success, and numerous translations from the European languages appear in the long catalogue of their stock. Among those from the English are to be found the 'Paradise Lost,' Young's 'Night Thoughts,' 'Robinson Crusoe,' and the ubiquitous 'Uncle Tom's Cabin.' Recently another society of Mechtitarists, also distinguished for literary activity, has been founded at Vienna, and a third at Paris—the brethren of the convent at Venice having, it is said, felt themselves cramped in their movements by a discordance of opinion with the congregation of the Propaganda. A branch is also in course of formation at Constantinople. The Armenian missionaries, who compose books in the so-called vulgar Armenian, appear however to have made an impression on the Armenian population, even more favourable than that produced by the Mechtitarists. The fullest account of Mechtitar and his institution, in English, is to be found in 'A brief Account of the Mechtaristic Society, founded on the island of St. Lazzaro, by Alexander Goode, Venice, printed at the press of the same Armenian Academy, 1835.' It is dedicated to Pascal Aucher, the instructor of Lord Byron in Armenian.

MECKENEN, MEKENEN, or MECHELN, ISRAEL VAN, a celebrated old goldsmith, engraver, and painter of the 15th century, born probably at Meckenen near Bocholt, in the bishopric of Münster, though this is a matter of speculation. His name is written in a great variety of ways, but the above form has met with most supporters, as it is found written in full on his tombstone and upon two of his prints: some however have supposed that the engraver and painter were two distinct artists, or that Israel van Meckenen is not Meister Israel the painter mentioned by several old writers. There are eighteen beautiful old oil-paintings in the Pinakothek at Munich, and some in other collections, which are attributed to Meister Israel; they are of the Van Eyck school, but most of them have been found in the neighbourhood of Cologne and Coblenz, which is one of the reasons for concluding that Meckenen in Westphalia was the artist's birthplace, notwithstanding Meckenheim near Bonn is in the district in which these works have been collected. There is good evidence in favour of Meckenen, as Israel was buried at Bocholt, and he appears to have resided there. In Ottley's 'Early History of Engraving' there is a print from a drawing in the British Museum, which was made from Israel's tombstone (since lost), which contains an inscription in the old Gothic character to the following purport:—"In the year of our Lord 1503, died Master Israel van Mecknen; his soul rest in peace."

Israel van Meckenen was evidently an engraver, from the signatures on his numerous prints, and we know him to have been a goldsmith, from accounts in the old Bocholt records in which his name occurs, from 1482 to 1498 inclusive; but he is on no occasion mentioned as a painter. Yet a painter of the name of Israel is mentioned by several writers, and among them by Jacob Wypfeling, in his 'Herum Germanicarum Epitome,' c. 67, "de pictura et plasticis;" but from this circumstance it is argued that the goldsmith and engraver Israel Van Meckenen cannot have been the painter Israel

Alemannus mentioned by this writer, as engraving was not known until the latter part of the 15th century, and subsequent to the time that Wypfeling appears to indicate. Wypfeling however does not say 'picturæ' or 'tabulæ depictæ,' but 'icones' Israelis Alemanni, which may mean prints as well as pictures, and he certainly speaks of Israel as of his own time and contemporary with Albert Dürer, while he notices Martin Schoen, or Schongauer, an excellent engraver, as already dead, of whom he says, "qui fuit tam eximius." He therefore clearly writes at a time when engravings were not only known, but very generally spread over Europe: his book appeared first in 1505, at Strasbourg, only two years after the death of Israel van Meckenen: it is evident therefore that as far as Wypfeling is concerned, there are no grounds for disputing the identity of Israel Van Meckenen the engraver, and Israel Alemannus the painter.

Lomazzo, in his 'Trattato della Pittura,' which was published in 1584, also notices a German engraver of the name of Israel. He calls him Israel Metro (Meken?), and says he was the master of Martin Schön; but if we substitute pupil for master we shall probably have the truth, for Israel studied the engravings of Martin, and there are still extant forty copies by him of Martin's prints. It is remarkable that out of three hundred prints and upwards, attributed with and without certainty to Israel, one only has the date fixed to it, and that is the Virgin Mary crowned by two angels and standing upon the half-moon, with the infant Christ on her left arm, and in her right hand a crucifix; the whole surrounded by a glory of angels. On the margin of this print is 'Dñs maculavit Adam propter me et matrem meam,' &c., with the following signature and date—"Israel V. M. A. 1502," the 5 being reversed. It is No. 44 in Heineken's list. His prints are generally signed Israel V. M.; I. V. M.; I. M.; and sometimes Israel alone. He has engraved his own portrait twice: in one his name is signed in full 'Israel Van Meckenen, goldsmit;' the other, in which his wife is also engraved, is marked 'Figuracio Facierum Israelis et Ide ejus uxoris—I. V. M.' The pictures attributed to Israel van Meckenen, perhaps upon insufficient authority, are all upon gold grounds and upon panel. They are some of them on a large scale, many of the figures being about half the size of life, and in execution are equal to any works of their style extant; their expression is often excellent, and the colouring very clear, forcible, and effective. The Ascension and Coronation of the Virgin, Joachim and Anne at the golden gate, and several pictures of Apostles, in the Pinakothek at Munich, are very beautiful works, and if by Van Meckenen, he is evidently entitled to rank with the Van Eycks, Wilhelm von Köln, Hans Burgkmair, Hans Memling, Lucas van Leyden, and other distinguished masters of that time and school. Some of these pictures were drawn in lithography, in 1822, by N. Strixner. The supposed signature of Van Meckenen, with date on a picture in the gallery of Vienna, mentioned in the catalogue of Von Mechel, is according to Bartsch an error.

MEDE, JOSEPH, was born at Berden in Essex, in the year 1586. When only ten years old he lost his father, but his education was well provided for by his relations. While a boy at school he met accidentally with a copy of Bellarmine's Hebrew grammar, and soon gained a considerable acquaintance with that language. In 1602 he entered Christ's College, Cambridge, and took his degree of master of arts in 1610. At this time his learning is spoken of as extraordinary. During the earlier part of his residence at college he is said to have been troubled with sceptical opinions, which however he soon shook off. His first work was a treatise, 'De Sanctitate Relativa,' addressed to Dr. Andrews, bishop of Ely, which procured for him the patronage of that prelate, who requested him to become his domestic chaplain. This offer Mr. Mede declined, and was soon after made a fellow of his college and reader of the Greek lecture of Sir Walter Mildmay's foundation. He appears to have been remarkably skilful and successful as a tutor. In 1618 he took his degree of B.D. He refused the provostship of Trinity College, Dublin, which was twice offered him, in 1627 and 1630, through the influence of archbishop Usher. The extent of his ambition seems to have been to pursue his studies without interruption in the retirement of his college. There he spent the remainder of his life, and died on the 1st of October 1638, aged 52.

Mr. Mede was distinguished for his meekness, modesty, and prudence, and his liberality was such that he devoted the tenth of his scanty income to charitable uses. His learning was diversified and profound. In his younger years he studied astrology, but afterwards abandoned the pursuit. He was well acquainted with mathematics, medicine, and the various branches of philosophy, and was deeply versed in history and antiquities, and in the literature and sciences of the East, into the abstrusest parts of which he searched for illustrations of the prophecies of Scripture.

His chief work is the 'Clavis Apocalyptica,' containing a system for explaining the Apocalypse, which has been followed more or less by nearly all subsequent writers on the prophecies, and is recommended by Bishop Hurd in his tenth sermon on the study of the prophecies, as being the first rational attempt to explain the Apocalypse. This work was translated by Mr. T. Bransby Cooper, 8vo, Lond., 1833. Mede's whole works were collected after his death by Dr. Worthington, in one vol. fol., Lond., 1672, with a life of the author prefixed.

MEDICI, FAMILY OF. The early history of the family of the Medici is obscure, although some authors have traced their genealogy from the age of Charlemagne. But it must be remembered that these genealogies were made after the elevation of this family to supreme power in Florence. It appears, however, from authentic monuments, that many individuals of this family had signalled themselves on various important occasions. Giovanni de' Medici, in the year 1251, with a body of only one hundred Florentines, forced his way through the Milanese army, then besieging the fortress of Scarpia, and entered the place with the loss of twenty lives. Francesco de' Medici was at the head of the magistracy of Florence in 1348, at the time when the black plague, which had desolated so large a portion of the world, extended its ravages to that city. Salvestro de' Medici acquired great reputation by his temperate but firm resistance to the nobles, who, in order to secure their power, accused those who opposed them of being attached to the party of the Ghibelines, then in great odium at Florence. The persons so accused were said to be *ammontiti* (admonished), and by that act were excluded from all offices of government. In the year 1379, Salvestro, being chosen chief magistrate, exerted his power to reform this abuse, which was not however effected without a violent commotion, in which several of the nobility lost their lives. After the death of Salvestro, his son, Veri de' Medici, continued to hold a high rank in the republic, and was in great favour with the populace.

The founder however of that greatness which his posterity enjoyed for several ages was GIOVANNI DE' MEDICI, the great-grandfather of Lorenzo the Magnificent. By a strict attention to commerce, he acquired great wealth; by his affability, moderation, and liberality, he ensured the confidence and esteem of his fellow-citizens. Without seeking after the honours of the republic, he was honoured with them all. The policy by which the house of Medici attained its political power is indicated in the charge given by this venerable old man on his death-bed to his two sons, Cosmo and Lorenzo; "I feel," said he, "that I have lived the time prescribed me. I die content; leaving you, my sons, in affluence and in health, and in such a station, that whilst you follow my example, you may live in your native place honoured and respected. Nothing affords me more pleasure than the reflection that my conduct has not given offence to any one; but that, on the contrary, I have endeavoured to serve all persons to the best of my abilities. I advise you to do the same. With respect to the honours of the state, if you would live with security, accept only such as are bestowed on you by the laws and the favour of your fellow-citizens; for it is the exercise of that power which is obtained by violence, and not of that which is voluntarily given, that occasions hatred and contention." He died in the year 1428, leaving two sons, Cosmo, born in the year 1389, and LORENZO in 1394, from the latter of whom is derived the collateral branch of the family, which in the beginning of the 16th century obtained the absolute sovereignty of Tuscany.

Even in the lifetime of his father, Cosmo had engaged not only in the extensive business by which the family had acquired its wealth, but also in the affairs of state. Such was his authority and reputation, that in the year 1414, when Balthasar Cossa, who had been elected pope, and had assumed the name of John XXIII., was summoned to attend the council of Constance, he chose to be accompanied by Cosmo de' Medici, among other men of eminence, whose characters might countenance his cause. By this council, which continued nearly four years, Balthasar was deprived of his pontifical dignity, and Otto Colonna, who took the name of Martin V., was elected pope. Cosmo did not desert in adversity the man to whom he had attached himself in prosperity. At the expense of a large sum of money, he redeemed him from the hands of the Duke of Bavaria, who had seized upon his person; and afterwards gave him an hospitable shelter at Florence during the remainder of his life. The successful pontiff, instead of resenting the kindness shown to his rival, soon afterwards paid a public visit to Florence, where, on the formal submission of Balthasar, and at the request of the Medici, he created him a cardinal, with the privilege of taking the first place in the sacred college. The new-made cardinal died in 1419, and it was rumoured that the Medici at his death possessed themselves of immense wealth which he had acquired during his pontificate. This rumour was afterwards encouraged by those who well knew its falsehood. The true source of the wealth of the Medici was their superior talents and application to business, and the property of the cardinal was scarcely sufficient to discharge his debts and legacies.

The authority which Cosmo and his descendants exercised in Florence, during the 15th century, consisted rather in influence than in any definite power. Cosmo exerted this influence with great prudence, yet owing to the discontent of the Florentines with the result of the war against Lucca, a party arose, headed by Rinaldo de' Albizi, which, in 1433, after filling the magistracies with their own adherents, seized Cosmo, and committed him to prison. He was afterwards banished to Padua for ten years, and several other members and friends of the Medici family were treated in the same way. From Florence Cosmo proceeded immediately towards Venice, where he was received with marked respect by the government; and after a short stay there he went to Padua. Upon an application to the Florentine state by Andrea Donato, the Venetian ambassador, it was consented

to that he might reside on any part of the Venetian territories, but not to approach within 170 miles from Florence. The affectionate reception which he had met with at Venice induced him to fix his abode there. Within a year of Cosmo's retreat, Rinaldo was obliged to quit Florence; and Cosmo was recalled, and returned amidst the acclamations of the people. The gonfaloniere, or standard-bearer, the executive officer who had pronounced his sentence, with a few others of his party, were put to death on the occasion. Measures were now taken to restrict the choice of magistrates to the parties of the Medici, and alliances were formed with the neighbouring powers for the purpose of supporting and perpetuating the new system of administration in Florence. The subsequent life of Cosmo de' Medici was an almost uninterrupted course of prosperity. The tranquillity enjoyed by the republic, and the satisfaction which he experienced in the esteem and confidence of his fellow-citizens, enabled him to indulge his taste for the promotion of science and the encouragement of learned men. Though a private citizen, he surpassed almost all the princes of Europe in his munificent patronage of literature and the fine arts. He assembled round him some of the most learned men of the age, who had begun to cultivate the Greek language and philosophy. He established at Florence an academy expressly for the explanation of the Platonic philosophy, at the head of which he placed the celebrated Marsilius Ficinus. By means of foreign correspondence, he collected the Greek, Latin, and Oriental manuscripts, which formed the basis of the Laurentian library; nor was he less liberal in his encouragement of the fine arts. During the retirement of his latter days, his happiest hours were devoted to the study of letters and philosophy, and the conversation of learned men. He also endowed numerous religious houses, and built an hospital at Jerusalem for the relief of distressed pilgrims. The spirit of his administration was moderate, he avoided all appearance of state which might excite the jealousy of the Florentines; and, by way of increasing his interest among them, he confined the marriages of his children to Florentine families. By this prudent conduct and his benevolence, he acquired the title of 'father of his country,' which was inscribed upon his tomb; an appellation which, as it was founded on real merit, has ever since been attached to the name of Cosmo de' Medici. He died August 1st, 1464. Cosmo de' Medici married Contesina Bardi, of a noble and illustrious family, which had been long distinguished at Florence. By her he had two sons, Giovanni and Piero; and he had a natural son by a mistress.

GIOVANNI DE' MEDICI was one of the Florentine ambassadors who were sent, in 1455, to take the necessary oaths to Calixtus III., who had succeeded Nicholas V. He was Cosmo's favourite son, on whom all his future hopes and expectations rested; but he died prematurely in 1463. Giovanni married Cornelia de' Alessandri, by whom he had only one son, who died an infant. PIERO DE' MEDICI succeeded to Cosmo's fortune and authority at Florence: Cosmo, in the decline of life, had recommended to his surviving son to employ one Diotisalvi Neroni as his minister, whom he believed to be attached to the Medici interests; but the ambition of Neroni, and the disaffection of some former friends of the Medici, had nearly proved fatal to Piero's administration. It was the intention of the conspirators to surprise Piero at one of his country residences; but one of the conspirators went and communicated the plot to him. Piero, by an expeditious return to the city, at the head of a chosen troop of his friends, baffled the designs of his enemies. Most of the conspirators saved themselves by flight; and though, with the assistance of the Venetians, they afterwards made a stand, they were finally compelled to evacuate Tuscany. Piero died December 3, 1469, leaving by his wife, Lucrezia Tornabuoni, two sons and two daughters, Lorenzo, Giuliano, Bianca, and Giovanna.

At the death of Piero de' Medici, his two sons inherited his property; but Lorenzo succeeded him as head of the republic, and upon him the title of Magnificent was afterwards conferred. LORENZO the MAGNIFICENT was born January 1, 1448. From the time of Cosmo's death, in 1464, on account of the infirmities of his father, Lorenzo had been introduced to a knowledge of public affairs, although then only sixteen. With this view he was sent to visit the principal courts in Italy. Upon the accession of Sixtus IV. to the papal throne, he went, with other citizens of Florence, to congratulate the new pope, and was invested with the office of treasurer of the holy see; and while at Rome took every opportunity to add to the remains of ancient art which his family had collected. One of the first events after he undertook the administration of affairs was a revolt of the inhabitants of Volterra, on account of a dispute with the Florentine republic. By the recommendation of Lorenzo, force was used, and the result was the sack of Volterra. In 1472 he re-established the academy of Pisa, to which city he removed in order to complete the undertaking; he selected the most eminent professors, and contributed a large sum from his private fortune, in addition to that granted by the state of Florence.

Lorenzo, who was, or affected to be, an admirer of Plato, took an active part in the establishment of an academy for the cultivation of the Platonic philosophy, and instituted an annual festival in honour of Plato. Whilst Lorenzo was thus dividing his time between the administration of the state and the promotion of literature, the Pazzi, a numerous and distinguished family in Florence, formed a conspiracy

to assassinate Lorenzo and his brother. Giuliano was killed, but Lorenzo escaped. The people, who were attached to the Medici, collecting in great numbers, put to death or apprehended the assassins. Salviati, archbishop of Pisa, was hung through the windows of the palace, and was not allowed to divest himself even of his robes; and Jacopo de' Pazzi, with one of his nephews, shared the same fate. The name and arms of the Pazzi family were suppressed, its members were banished, and Lorenzo rose still higher in the regard of his fellow-citizens.

Sixtus IV., who was a party to this conspiracy, excommunicated Lorenzo and the magistrates of Florence, laid an interdict upon the whole territory, and, forming a league with the king of Naples, prepared to invade the Florentine dominions. Lorenzo appealed to all the surrounding potentates, and he was zealously supported by his fellow-citizens. Hostilities were commenced, and carried on for two campaigns. At the close of 1479, Lorenzo took the bold resolution of paying a visit to the king of Naples, and, without obtaining any previous promise of security, trusted himself to the mercy of his enemy. The result of this confidence was a treaty of mutual defence and friendship between the king of Naples and Florence, and Sixtus afterwards consented to a peace. The death of Sixtus IV. freed Lorenzo from a dangerous enemy, and he found a friend in his successor Innocent VIII. Lorenzo now secured to the republic of Florence a degree of tranquillity and prosperity which it had scarcely ever known before; and by procuring the institution of a deliberative body, of the nature of a senate, he corrected the democratical part of its constitution.

Lorenzo distinguished himself above all his predecessors by the encouragement of literature and the arts. His own productions are sonnets, canzoni, and other lyric pieces; some longer works in stanzas, some comic satires, carnival songs, and various sacred poems. Many of the lighter kind were popular in their day. Although the ancestors of Lorenzo laid the foundation of the immense collection of manuscripts contained in the Laurentian library, Lorenzo has the credit of adding most largely to the stock. For the purpose of enriching his collection of books and antiquities, he employed learned men in different parts of Italy, and especially his intimate friend Politian, who made several journeys in order to discover and purchase the valuable remains of antiquity. Two journeys were undertaken at the request of Lorenzo into the East by John Lascaris, and the result was the acquisition of a great number of manuscripts. On his return from his second expedition, Lascaris brought two hundred manuscripts, many of which he had procured from a monastery at Mount Athos; but this treasure did not arrive till after the death of Lorenzo, who in his last moments expressed to Politian and Pico of Mirandola his regret that he could not live to complete the collection which he was forming. On the discovery of the art of printing, Lorenzo quickly saw and appreciated its importance. At his suggestion, several Italian scholars devoted their attention to collating the manuscripts of the ancient authors, for the purpose of having them accurately printed. On the capture of Constantinople by the Turks, many learned Greeks took refuge in Italy; and an academy was established at Florence for the purpose of cultivating the Greek language, partly under the direction of native Greeks, and partly under native Italians. The services of these learned men were procured by Lorenzo, and were amply rewarded by his bounty. "Hence," as Roscoe observes, "succeeding scholars have been profuse of their acknowledgments to their great patron, who first formed that establishment, from which (to use their own scholastic figure), as from the Trojan horse, so many illustrious champions have sprung, and by means of which the knowledge of the Greek tongue was extended, not only through Italy, but through France, Spain, Germany, and England, from all which countries numerous pupils attended at Florence, who diffused the learning they had there acquired throughout the rest of Europe."

Lorenzo also augmented his father's collection of the remains of ancient art. He appropriated his gardens in Florence to the purpose of an academy for the study of the antique, which he furnished with statues, busts, and other works of art, the best in their kind that he could procure. The higher class of his fellow-citizens were incited to these pursuits by the example of Lorenzo; and the lower class by his liberality. To the latter he not only allowed competent stipends while they attended to their studies, but gave considerable premiums as rewards of their proficiency. To this institution, more than to any other circumstance, Roscoe ascribes the sudden and astonishing advance which, toward the close of the 15th century, was evidently made in the arts, and which, commencing at Florence, extended itself to the rest of Europe. In 1488 Lorenzo lost his wife; and on the 8th of April 1492 he sunk under a slow fever, and expired in the forty-fourth year of his age. Leoni of Spoleto, his physician, a person of great eminence in his profession, is said to have hastened his death by mistaking his case.

By his wife, Clarice Orsini, Lorenzo had a numerous family: three sons (Piero, Giovanni, and Giuliano) and four daughters arrived at the age of maturity. Piero was born February 15th, 1471, Giovanni in 1475, and Giuliano in 1478. Giovanni was afterward known under the name of Leo X.; and Giuliano, having allied himself by marriage to the royal house of France, became Duke of Nemours.

Of Giuliano, the brother of Lorenzo, Roscoe preserves an interesting anecdote. Shortly after the attempt at assassination, he says, "Lorenzo

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received a visit from Antonio da San Gallo, who informed him that the untimely death of Giuliano had prevented his disclosing to Lorenzo a circumstance with which it was now become necessary that he should be acquainted: this was the birth of a son, whom a lady of the family of Gorini had borne to Giuliano about twelve months before his death, and whom Antonio had held over the baptismal font, where he received the name of Giulio. Lorenzo immediately repaired to the place of the infant's residence, and, taking him under his protection, delivered him to Antonio, with whom he remained until he had arrived at the seventh year of his age. This concealed offspring of illicit love, to whom the kindness of Lorenzo supplied the untimely loss of a father, was destined to act an important part in the affairs of Europe. The final extinction of the liberties of Florence, the alliance of the family of Medici with the royal house of France, the expulsion of Henry VIII. of England from the bosom of the Roman church, and the consequent establishment of the doctrines of the reformers in this island, are principally to be referred to this illegitimate son of Giuliano de' Medici, who through various vicissitudes of fortune at length obtained the supreme direction of the Roman see, and under the name of Clement VII. guided the bark of St. Peter through a succession of the severest storms which it has ever experienced."

PIERO, the eldest son of Lorenzo, succeeded him in the administration of Florence. Politian said that his father had a favourable opinion of his capacity, but it soon appeared that he was unequal to the task of government. With the view of obtaining the sovereign power at Florence, he formed a more intimate connection with the pope and the king of Naples. On the entrance of the French into Italy under Charles VIII. he deserted his allies. As soon as the French king reached the confines of the Florentine state, Piero had a secret interview with him, in which he was lavish in his offers to promote the interest of the king, and as a pledge of his fidelity surrendered to him the important fortress of Sarzana, with the town of Pietra Santa, and the cities of Pisa and Leghorn. Charles undertook to restore these places as soon as he had accomplished the conquest of the kingdom of Naples. On his return to Florence after this disgraceful compromise, Piero was refused admittance into the palace of the magistrates, and, finding the people were so highly exasperated against him as to endanger his personal safety, he hastily withdrew himself from his native place to Venice. The miseries which the inhabitants of Italy experienced in consequence of the French invasion belong to the general history of Italy. The plundering of the palace of the Medici, and the dispersion of that invaluable library which had been collected by the care of the Medici, were among the misfortunes that befel Florence. The French troops, which had entered the city without opposition, led the way to this act of barbarism, in which they were joined by the Florentines themselves, who openly carried off or purloined whatever they could discover that was rare or valuable. Besides the numerous manuscripts, the plunderers carried off the inestimable specimens of the arts which the palace of the Medici contained, and which had long made it the admiration of strangers and the chief ornament of the city. Exquisite pieces of ancient sculpture, vases, cameos, and gems of various kinds, were lost amidst the indiscriminate plunder, and the rich accumulations of half a century were destroyed or dispersed in a single day.

The subsequent history of Piero was a continual succession of mortifications and disappointments. In 1504, when Italy was invaded by Louis XII., Piero entered into the service of the French, and was present at the engagement in which they were defeated by the Spaniards with great loss, upon the banks of the Garigliano. In effecting his escape he attempted to pass the river; but the boat in which he, with several other men of rank, had embarked, being laden with heavy cannon, sunk in the stream.

Of the subsequent restoration of the Medici to Florence, an account is given in the life of LEO X., as well as, under Cosmo I., of the assassination of Alessandro, and the final extinction of the republic, when Cosmo was elevated to the rank of duke of Florence, and afterwards to that of grand-duke of Tuscany. For more minute details of the house of Medici, the several works may be consulted from which this notice has been chiefly derived.

The genealogy of the Medici to the present time is given in a splendid work but little known, entitled 'Famiglie celebri Italiane,' di P. Litta. The Medici and their descendants are comprised in 'Fascicolo XVII,' in seven parts, folio, Milan, 1827-30.

(*Modern Universal History*, 8vo, vol. xxxvi.; Noble, *Memoirs of the House of Medici*, illustrated with genealogical tables; Tenhove, *Memoirs of the House of Medici*, translated from the French by Sir R. Clayton, 2 vols. 4to, Bath, 1797; Roscoe, *Life of Lorenzo de Medici*, 2 vols. 4to, Lond., 1796; and his *Life and Pontificate of Leo X.*, 4 vols. 4to, Liverpool, 1805.)

ME'DICI, GIAN GIACOMO, Marquis of Marignano, born at Milan in 1495, was the son of a steward of the Duke of Milan. He entered early the military profession, in which he showed great courage, accompanied with a want of all principle. In the war between the Italian powers and the French, for the disputed possession of Lombardy, Medici took the part of his countrymen, and served under Pescara in the campaign of 1522, in which the French were driven out of Lombardy. He acquired the confidence of the Duke Francis Sforza

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and of his chancellor Morone, who employed him to murder Astorre Visconti, a descendant of the former dynasty of the dukes of Milan, who gave umbrage to the actual occupant of the ducal throne. Medici, having committed the deed, was sent to assist in recovering the castle of Musso, situated in the mountains above the lake of Como, which was still held by the French. He succeeded in taking possession of it, and he kept it for himself for years after, defying from his stronghold the duke's authority, and making predatory incursions among his neighbours. When Francis I. again invaded Lombardy, in 1525, Medici made an incursion into the Valtellina which belonged to the Grisons, and took possession of Chiavenna. The Grisons, alarmed for their own country, recalled their troops which were serving as auxiliaries in the French camp, and this defection is said to have contributed to the defeat of King Francis at Pavia. In consequence of this service, Medici was acknowledged by the duke as feudatory of Musso and other places, with the title of Chatelain.

In the subsequent quarrel between Duke Sforza and his overbearing allies the Spaniards, Medici put himself at the head of the disaffected Milanese emigrants, and annoyed the Spaniards; but after a time the Spanish governor of Milan succeeded in conciliating Medici, on whom he conferred the title of Marquis of Musso. The object of Medici was to carve out a principality for himself at the expense of his neighbours. He again invaded the Valtellina, and took Morbegno. At last, in the year 1532, Duke Sforza, partly by force and partly by offering him a sum of money with an amnesty for the past, made him give up Musso and his other strongholds. Medici then retired to Piedmont, and entered the service of the Duke of Savoy. Here his career as an adventurer terminated. Medici afterwards served in the campaign of 1536 against the French in Piedmont. Having returned to Milan after the death of Duke Sforza, he was made Marquis of Marignano by Charles V. He then went to Spain, whence he accompanied Charles in his expedition against the revolted Flemings. Thence he went to Hungary to fight for the emperor against the Turks, and afterwards he served in Germany under Charles himself against the Duke of Saxony. Returning to Italy, Medici was appointed to the command of the expedition against Siena, which city he took after a long siege in the year 1555. On his return he was received by Duke Cosmo I. of Tuscany at Florence with great honour, and on this occasion his relationship to the Medici of Tuscany was acknowledged by Cosmo, notwithstanding which it is still greatly doubted, or rather disbelieved. On his return to Milan, Medici fell ill and died in November 1555. The Duke of Alba, Spanish governor of Milan, attended him in his last moments. His body was buried at Marignano with great pomp, but afterwards his brother, Cardinal Giovanni Angelo Medici, having become pope in 1559 by the name of Pius IV., built him a splendid monument in the cathedral of Milan, whither his remains were transferred. Gian Giacomo Medici was one of the most able and successful commanders of the age of Charles V., but was likewise one of the most unprincipled, rapacious, and cruel.

(*Missaglia, Vita di Jo. Jacopo Medici, Marchese di Marignano; Verri, Storia di Milano.*)

MEERMAN, GERARD, was born at Leyden in 1722, and in 1748 became pensionary of Rotterdam. He spent the greater part of his life in learned research, chiefly relating to law. He died at Aix-la-Chapelle, December 15, 1771. His two great works were—his 'Novus Thesaurus Juris Civilis,' &c., 7 vols. fol., 1751-53 (to which his son added an eighth volume in 1780), and his 'Origines Typographicæ,' 2 vols. 4to, Hague, 1765. An analysis of this last work was published in 'The Origin of Printing, in two Essays,' 8vo, London, 1774, by Messrs. Bowyer and Nichols, the main object of which was to establish the claim of the town of Haarlem to the invention of printing—a claim now quite abandoned.

MEERMAN, JOHN, son of the preceding, was born in 1753. His earliest literary effort was made at the age of ten years, in a translation into Dutch of the 'Mariage Forcé' of Molière. He commenced his regular studies at Leyden, and afterwards prosecuted them at Leipzig under Ernesti, and at Göttingen under Heyne. At different times in his life he visited nearly every country of Europe. His supplement (in an eighth volume) to his father's 'Thesaurus Juris Civilis' has been already mentioned. The more important of his other works were—'Specimen Juris Publici de Solutione Vinculorum quod olim fuit inter sacrum Romanum Imperium et Fœderati Belgii res publicas,' 4to, Leyden, 1774; 'A History of William, Count of Holland, King of the Romans,' in Dutch, 5 vols. 8vo, 1783-97; 'Remarks during a Tour in Great Britain and Ireland,' 8vo, Hague, 1787; 'An Historical Account of the Prussian, Austrian, and Sicilian Monarchies,' 4 vols. 8vo, Hague, 1793-94; 'Historical Account of the North and North-East of Europe,' 6 vols. 8vo, Hague, 1804-6; 'A Narrative of the Siege and Conquest of Leyden by John, Duke of Bavaria, in 1420,' 8vo, Leyden, 1806; all in Dutch. He also published 'Hugonis Grotii Parallelon rerum publicarum, liber tertius de moribus ingenioque populorum, Atheniensium, Romanorum, Batavorum,' with a translation into Dutch, 3 vols. 8vo, 1801-2; and 'Grotii Epistolæ ineditæ,' 8vo, 1806. In 1812 he published, in Dutch and French, a poem entitled 'Montmartre;' and in the same year a 'Discourse on the First Travels of Peter the Great, principally in Holland,' 8vo. His last publication was a translation into Dutch of Klopstock's 'Messiah.'

Under Louis Bonaparte, as king of Holland, he was made Director

of the Fine Arts and Minister of Public Instruction, and was entitled to the gratitude of his country for the zeal and success with which he prosecuted his functions. Afterwards, when Holland became united to France, he was made a count of the empire and senator by Napoleon. He died August 15, 1815. The Meerman Library was sold by auction in 1824, and produced no less a sum than 131,000 florins.

MEGASTHENES lived in the time of Seleucus Nicator, king of Syria, who sent him on an embassy to Palibothra, the capital of Sandracottus, king of the Prasii. The territories of Sandracottus were on the Ganges and the Jumna. Megasthenes stayed in India several years, and on his return recorded his observations in a work entitled 'Indica.' Of this work, which is unfortunately lost, there are extracts in Strabo, Arrian, and Ælian. Though Strabo has on several occasions expressed an unfavourable opinion of the trustworthiness of the author, it is quite certain that the work contained much valuable information which was then entirely new to the Greeks. Megasthenes gave the first account of Taprobane, or Ceylon.

MEHEMET ALI, Pasha of Egypt, was born in the town of Cavalla, in Roum-ili, about the year 1769. He began life as the keeper of a small shop in his native town; but having volunteered into the army, he gained the good opinion of the governor of Candia by his zeal in suppressing a rebellion of the pirates of that island. In 1799 he headed a contingent of 300 Candian soldiers in an expedition to Egypt, where he co-operated with the British forces for the expulsion of the French. Here he laid the foundation of his military renown and of his political ascendancy. On the evacuation of Egypt by the troops of the Emperor Napoleon I., the Sultan nominated, as viceroy of Egypt, Mohammed Khosrew; but the Mamelukes, having risen to assert their ancient rank and influence, of which they had been deprived during the occupation of their country by the French, chose Mehemet Ali as their viceroy. In 1806 he was made Pasha of Cairo, to which in the following year was added the Pashalic of Alexandria, as a reward for his services rendered to the Ottoman Empire. No sooner however had he gained this pitch of power than he turned against his old confederates the Mamelukes—470 of whom he murdered in the citadel of Cairo, while the rest, to the number of 1200, were massacred through the country: an end was thus put to a turbulent and formidable race which had kept Egypt in a state of anarchy and warfare for upwards of 400 years. After the destruction of the Mamelukes, Mehemet Ali made himself master of Upper Egypt. He obtained from the Sultan the government of that part of the country, the revenue of which he considerably increased by raising the land-tax and the custom duties on its internal trade. In 1811 he was sent against the Wahabis, a fanatical sect of the Moalems, who had pillaged the holy cities of Mecca and Medina, and whom he subdued after six years of constant warfare, and at a vast sacrifice of men and money. When the Greek insurrection against the Porte broke out, he offered to take part in the reduction of that country: his fleet accordingly sailed for the Morea in the summer of 1824, under Ibrahim Pasha, who however was obliged to retire after the battle of Navarino in 1827. In 1830 the administration of the island of Candia was confined to Mehemet Ali; but he had greater schemes in his view. He aimed at obtaining possession of Syria; and pleading as an excuse his desire to recover possession of some Egyptians who had settled in that country, he invaded Syria, with a large army under Ibrahim Pasha, and soon reduced it to submission. Syria as well as Egypt was an integral part of the Ottoman Empire; but the Viceroy of Egypt could not remain content with his own vice-regal territory; and peace was only made between the viceroy and the sultan [MAHMUD II.] by the interference of the European powers in 1833. Syria was ceded to Mehemet Ali on his acknowledging himself a vassal of the Porte. He remained in quiet possession of Syria as well as Egypt until 1839, when his nominal master, the Sultan, jealous and weary of the sway of so formidable a rival, sent an army and fleet to expel him from Syria; and when he found that this was impossible, he sought and obtained the co-operation of England and the other European powers. In the summer of 1840 the combined fleets appeared before the coast of Syria; in the autumn of the same year the Egyptian army was defeated near Beyrut, and both that city and Acre were captured, and Alexandria itself blockaded. Mehemet Ali was obliged to come to terms, and abandoned his claim to Syria, on condition of the Pashalic of Egypt being made hereditary in his family. He continued to administer the affairs of the country until September 1848, when he resigned the reins of government into the hands of his son Ibrahim Pasha, on whose death they passed to Abbas Pasha his grandson. Mehemet Ali himself lived only a few months after these changes, as he died August 2, 1849, at the age of about eighty years. By his wives and concubines he had sixteen children; two of his sons he sent to Paris for the sake of education. He was buried at Cairo with great pomp and splendour.

Mehemet Ali was tolerant in matters of religion to an extent rarely known among Mohammedans. His constitution was strong, his stature short; his features, though dark and stern, were animated and expressive. He was very ambitious, yet particularly sensitive to the opinions formed by others as to his public policy. His government has been extravagantly praised by some writers; but it certainly was more rational, orderly, and enlightened than that of most of the dominions of the Porte. He administered justice without partiality, established police

and law-courts, abolished torture, and encouraged education. He did his best to remove the prejudices felt by his countrymen against the introduction of the arts and sciences of Europe; he even went so far as to establish European manufactures and machinery in his dominions, including a printing office for the publication of a periodical journal. He also formed schools and colleges for teaching the arts and sciences and naval and military tactics. But with all these liberal measures, his government was essentially despotic and absolute; and in order to support the expenditure necessary to maintain the institutions already mentioned as having been introduced by him, he was obliged to have resort to a heavy forced taxation, and for his army to an enormous conscription.

Upon the whole however, it must be admitted that the Albanian peasant was in his day a great benefactor not only to his country but to society at large. Gifted with an admirable talent for organisation, he introduced into one of the most neglected and disorganised of countries the first conditions of a civilised state, order and security, to such an extent that it is said that a traveller, laden with gold, "could traverse without fear the immense territories under his sway, from the Taurus to the frontiers of Abyssinia, between sea and Nile and desert." In the administration of justice and the general management of his empire he introduced more of equity and settled principle than exists at the present time in any Oriental state. He did his best to curb the fanaticism of his subjects and to protect the Christian population. He not only encouraged commercial intercourse with Europe, but in a great measure created it; and by various enterprises of a grand and striking character, awakened that beneficial spirit of industry which for many a long century had lain dormant in Egypt. He first called into life the cultivation of cotton, indigo, and sugar, which has since been pursued with increasing success—a large portion of the produce being manufactured in his own dominions, in factories erected for that purpose at his expense. At the same time he gave a great impetus to the cultivation of silk in Syria by the plantation of mulberry-trees on an extensive scale. He founded a system of national education, of which no one for centuries past had conceived the idea in the East, and he devoted immense sums to that purpose. In fact he projected and founded more useful institutions than any Egyptian ruler since the days of Saladin. In addition to this, though at his accession to power he found Egypt without a ship or a drilled and disciplined soldier, he found means to build a fleet and to form an army trained after the European fashion. Such are the means by which the Albanian peasant, who only learned to read in his thirty-fifth year, and who often, during his eventful life, did not know where to lay down his head in safety, became a powerful prince, who twice made the Ottoman Sultan tremble on his throne at Constantinople, and whose personal energy and public importance gave him a place among the potentates of the earth.

MEIBOM, MARC, a member of a numerous German family, who were distinguished in the 17th century for their classical knowledge and scientific attainments. He was born at Tonningen, in the duchy of Schleswig, about the year 1680, and died at Utrecht about the year 1711. Dr. Hutton gives 1690 as the year of his birth, and 1688 as that of his death, which are no doubt incorrect. Marc Meibom was patronised by Christina, queen of Sweden, to whom he dedicated a collection of seven Greek authors upon music, *Amster.*, 1652, 4to. He was subsequently appointed to a professorship in the university of Upsal, by Frederick III., to whom he acted in the capacity of librarian. He quitted Upsal for the professorship of belles-lettres in the academy of Amsterdam, where he remained but a short time. In 1674 he came to England, where he proposed the publication of a new edition of the Hebrew Bible, asserting that the edition then in use was full of errors; his pretensions appear however to have been ridiculed by the learned. Among his published works, a list of which will be found in the 'Biographie Universelle,' there is a curious 'Dialogue on Proportion,' wherein he introduces the whole of the ancient geometers, Euclid, Theon, Apollonius, &c. Many of the views advanced by Meibom in this work respecting the doctrine of proportion were shown to be erroneous by Langius, and by Dr. Wallis in a tract printed in the first volume of his works. (*Hutton, Dict.; and Biograph. Univ.*)

MEISSNER, AUGUSTUS GOTTLIEB, a popular and voluminous German writer of the last century, was born at Bauzen in Upper Silesia, November 4, 1753. In 1785 he was appointed professor of æsthetics and classical literature at the University of Prague, and in 1805 director of the High school at Fulda, where he died, February 20, 1807. He wrote several dramatic pieces, including some translations from Molière and Destouches; also an abridgment in German of Hume's 'England;' but it is his 'Skizzen' that rendered him a favourite with the public. These sketches, extending to fourteen 'sammlungen,' or series (the first of which appeared in 1778, the last in 1793), consist of essays, tales, narratives, anecdotes, dialogues, &c.; and recommend themselves by their agreeable liveliness, shrewdness, and pleasantry. Although not entirely free from blemishes of style, they have the merit of being the most successful attempts in the lighter walks of literature which Germany could then produce. Many of these pieces were translated or imitated in French, Danish, and Dutch, and one or two were translated by Thompson in his 'German Miscellany.'

His 'Tales and Dialogues' (1781-89) may be considered as a continuation of his sketches, being similar in plan. His 'Alcibiades,' 'Massaniello,' 'Bianca Capello,' and 'Spartacus,' are productions of greater length (the first-mentioned being in four volumes), and are specimens of the historical and biographical romance. With the exception of the last, they have all been translated into French. Besides the above, and a variety of other works, Meissner contributed a great number of literary and historical articles to different periodicals.

*MEISSONIER, JEAN-LOUIS-ERNEST, one of the most popular French genre painters, was born at Lyon in 1813, and received his professional education in the atelier of Léon Cogniet. By the first pictures which he sent to the Salon in 1836, 'Les Joueurs d'Échecs,' and 'Le Petit Messager,' he caught the public attention. The favourable opinion was strengthened by his 'Religieux consolant un Malade,' 1838, which was purchased by the Duc d'Orléans; and still more by 'Le Liseur,' 1840, which won for him the third-class medal (genre). In 1841 he exhibited 'La Partie d'Échecs,' and was honoured with the second-class medal. In 1843 'La Peintre dans son Atelier' was exhibited, and he was accorded the first class medal; thus, while under thirty obtaining this, one of the highest objects of the French artist's ambition. Since then distinctions have continued to be showered upon him. He was created a Chevalier of the Legion of Honour in 1846; in 1848 the first-class medal was again bestowed upon him; a medal of honour in 1851; and at the Exposition Universelle of 1855 he was awarded one of the large gold medals. Among the more celebrated of his works painted since those mentioned above are:—'Le Corps-de-Garde;' 'Jeune Homme regardant des Dessins;' 'La Partie de Piquet;' 'La Partie de Boules;' 'La Fumeur;' 'Les Soldats;' 'La Rixe,' &c. A picture a good deal out of his usual style representing a 'Barricade—Juin 1848,' excited a "sensation" at the Exposition of 1851. As will have been seen by the enumeration of his pictures his subjects are usually of a homely character. They are in fact much of the class which the old Dutch and Flemish painters delighted to paint. His pictures are generally of small size, and finished with Flemish care and neatness, but with sufficient Gallicism of style to remove them from the class of imitative pictures. M. Meissonier has an extremely light clean touch, but free and spirited; and his colour, though not comparable with that of the great masters of his line of art, is far better than that of the majority of French genre painters; while both in composition and chiaroscuro he displays the knowledge and the skill of a master. His works are in great request, and though small in size, command high prices and find many imitators. M. Meissonier has painted a good many small portraits, and he has also made several vignette designs for illustrated books, among others, 'Paul et Virginie,' Balzac's 'La Comédie humaine,' 'Les Français peints par eux-mêmes,' &c.

MELA, POMPO'NIUS, a Roman writer on geography. He is thought by some critics to have been the same person as the Annæus Mella, or Mela, who was implicated in a conspiracy against Nero, and who put an end to his own life (*Tac., Ann., xvi. 17; Plin., H. N., xix. 6*); but this opinion is only founded on the similarity of the names. It is probable, from a passage in which Mela speaks of the recent conquest of Britain (*iii. 6*), that he was contemporary with the Emperor Claudius; and it is evident from many passages in his work that he could not have lived before the time of Augustus (*iii. 1, "turris Augusti titulo memorabilis;" compare iii. 2, &c.*). It appears from a passage in his own work (*ii. 6*) that he was born at Tingitana in Spain; but the manuscripts differ so widely in this passage, that it is difficult to determine the right reading: many critics think that we ought to read Mellaria.

Mela's work is entitled in most manuscripts, 'De Situ Orbis.' It is divided into three books, and contains a very brief description of the various parts of the world. In the first book, after giving a short account of the great divisions of the earth, Mela commences with Mauritania (part of Marocco), and following generally the coast, he describes successively Numidia, the province of Africa, Cyrenaica, Egypt, Arabia, Syria, Phœnicia, Cilicia, Pamphylia, Lycia, Caria, Ionia, Æolia, Paphlagonia, and the countries on the Euxine and the Mæotis as far as the Rhiphæan mountains. In the second book he commences at the river Tanais (Don), and gives an account of the countries in Europe on the western side of the Mæotis and the Euxine as far as Thrace. He then proceeds to describe Greece, Italy, Gallia Narbonensis, and the coast of Spain as far as the straits of Gibraltar, from which he commenced his description in the first book. The remainder of the second book is occupied with an account of the islands in the Mediterranean, Adriatic, Ægean Sea, &c. In the third book he commences again at the straits of Gibraltar, and follows the western coast of Spain till he reaches Gaul; he then gives an account of the western coast of Gaul, and afterwards describes Germany and the central parts of Europe and Asia as far as the Caspian. After mentioning some of the islands in the ocean, he next describes India and the maritime coast of Carmania, Persia, and Arabia, and concludes with a description of the central parts of Africa.

Mela appears to have been a mere compiler, and to have had no scientific knowledge of his subject. If we consider him later than Strabo, it does not appear from Mela's work that geography had made any progress in the meantime. Like Strabo, he considers the earth

as penetrated by four great inlets of the ocean, of which the Mediterranean, the Red Sea, and the Persian Gulf were three: the fourth was the Caspian Sea. The singular error as to the Caspian is the more remarkable when contrasted with the fact that Herodotus knew the Caspian to be a lake. (Herod. i. 203; Strabo, p. 121; Mela, i. 1; iii. 6.)

The best editions of Mela are by Gronovius, Leyden, 1685, frequently reprinted; by Tschucke, 7 vols. 8vo, Leip., 1807; and the Bipont, 1809. Mela has been translated into English, by Arthur Golding, Lond., 1685 and 1590; into Italian, by Porcacchi, Ven., 1557; into German, by Dietz, 1774; and into French, by Fradin, 3 vols., 8vo, Paris, 1804.

MELANCHTHON, PHILIP (or MELANTHON, as he himself was most accustomed to write the name, according to Christ. Saxius, 'Onomast.' iii. 589), was born February 16, 1497, at Bretten or Bretheim, in the Palatinate of the Rhine, or Lower Palatinate, as it used to be called, the dominion of the elector palatine. His father was George Schwarzerde, or Schwarzerdt, and is called by Melchior Adam, the earliest authority, Magister Armorum, a description which has given rise to some controversy. It appears that whatever was the original condition of Melanchthon's father, he was a man of remarkable ingenuity in his profession, and had worked his way up to a situation of some distinction, that of principal engineer to the elector, before the birth of his son. According to Joachim Camerarius (in 'Vit. Ph. Melan.'), he was a native of Heidelberg, and came to take up his residence at Bretten upon marrying the daughter of John Reuterus, a person who had been mayor of that town. Reuterus, who lived till his grandson was eleven years old, has the credit of having been the chief superintendent of his earliest training. On the death of his grandfather, which was followed within a fortnight by that of his father, he was sent to the college of Pfortsheim, where the remarkable progress he had already made in his studies was continued at an answerable or an accelerated rate. At Pfortsheim he lodged in the house of a sister of the celebrated Greek scholar John Reuchlin, who was his relation, and it was from Reuchlin, who had translated his own Teutonic surname into the Greek formation Capnio, on the supposition of its connection with Rauch (smoke), that the young Schwarzerde, a compound, meaning, in English, 'black earth,' received the more melodious Grecised appellation of Melanchthon (quasi μέλαινα χθών), intended to signify the same thing; by which alone he is now known.

After spending about two years at Pfortsheim, Melanchthon was removed in 1509 to the University of Heidelberg, which however he quitted in 1512 for that of Tübingen, where he remained till, on the recommendation of his friend Reuchlin, he was in 1518 appointed, by the elector Frederick of Saxony, professor of Greek in the newly-established University of Wittenberg. This situation he held as long as he lived. It was at Wittenberg that Melanchthon became acquainted with Luther, then occupying the chair of theology in that university. In his young colleague the great reformer found, along with a ready disposition to imbibe his opinions in religion, a piety as sincere as his own, and an erudition greatly superior; while, if Melanchthon wanted the fiery energy and boldness, and the large heart of Luther, he was free also from some of the defects apt to attend upon such endowments of strength and passion, and, by the calmness, moderation, and gentleness of his whole nature, was formed both to temper the impetuosity of his friend, and to win admittance for their common views into minds of a certain class, and that by no means the lowest, which all the powers of the other might have assailed in vain.

Thus attached by the characteristics in which they were contrasted, as well as by those in which they resembled each other, they soon became the most intimate of associates and fellow-workers. After that of Luther, Melanchthon's is the most distinguished name in the history of the Reformation in Germany; and the remainder of his biography is chiefly the detail of his various labours in the promotion of that great cause. In 1519 he accompanied Luther to Leipzig, to hold a disputation on the divine original of the papal authority with Ecciarius or Eckius, one of the ablest of the Roman Catholic champions of that age. For some years after this he was actively employed, not only in writing books in defence of the reformed doctrines, but in founding schools and colleges, in visiting churches, and in other services of the same kind, undertaken at the command of the elector.

In 1530 he was appointed by the general body of the reformers to draw up what was intended to be the conciliatory Confession, or exposition of their opinions, which was presented to the emperor at the diet held at Augsburg in March that year. Both Francis I. of France, and Henry VIII. of England, were desirous of obtaining the assistance of Melanchthon in their religious reforms, but circumstances interfered to prevent him from visiting either country. In 1540 and 1541 he maintained another great disputation with Ecciarius, which was begun at Worms, and afterwards transferred to Ratisbon, where it was carried on before the diet, the emperor presiding in person. After the death of Luther, Melanchthon became involved in a bitter controversy with the more ardent spirits of his party, in consequence of his aversion to extreme courses, and especially the timidity he was accused of showing in his approval of the system of compromise between the two religions issued by the emperor in 1548, and after-

wards known by the name of the Interim, an approval in which, whether the circumstance is to be held honourable to him or the reverse, it must be admitted that he stood nearly alone among the distinguished men of both sides. He died at Wittenberg on the 12th of April 1560, leaving two sons and two daughters by his wife, the daughter of a burgomaster of that town, whom he had married in 1520, and who died in 1557. His numerous works, consisting of theological treatises, commentaries on several of the Greek and Latin classics, Latin poems, and some historical and philosophical writings, were published in a collected form in 5 vols. fol., at Basel, in 1544, and in 4 vols. fol., at Wittenberg, in 1664, again in 1680, and again in 1801.

Melanchthon principally contributed to the diffusion of the Aristotelian philosophy in Germany, both by his teaching and his writings, among which were his 'Elements of Logic and Ethica.' [ARISTOTELIS vol. i. col. 329-330.]

MELENDEZ VALDES, JUAN, a Spanish poet of the highest reputation, and of great influence on the literature of his country, was born at the town of La Ribera del Fresno, in Estremadura, on the 11th of March 1754, of parents in easy circumstances. After studying philosophy at Madrid, "or what was then taught as such," says his friend and biographer Quintana, he pursued the study of the law at the university of Salamanca, where he formed an intimate friendship with Cadalso the poet, then residing there, who was probably the first to call his attention to English literature, in which he became proficient. Cadalso, who was an officer in the army, was so well acquainted with the English language, that he is said to have turned it to account at the siege of Almeida, by entering into conversation with an English officer, who mistook him for a countryman, thus becoming possessed of the enemy's secrets. His life was finally cut short by an English grenade at the siege of Gibraltar in 1782. Melendez was, in later life, accustomed to say of himself that it was from 'Locke's Essay on the Understanding' he had first learned the reason, and he was so warm an admirer of Pope's 'Essay on Man' that he declared any four lines of that poem exceeded in value all that he ever wrote. Young and Thomson were also his especial favourites, and he imitated in passages the manner of both. Before he left the university he had composed a number of Anacreontics, many of them while he was on a diet ordered by his physicians, and some descriptive poetry, in which the influence of both Thomson and Geesner was discernible. In 1780 the Spanish Academy awarded a prize to his idyl of 'Batilo'; soon afterwards the academy of San Fernando awarded him another for a Pindaric ode on the Fine Arts; and in 1784, on the occasion of the conclusion of peace with England, when there were fifty-seven competitors for two prizes for a drama on the occasion, Melendez and another were the two successful dramatists. This play of 'Las Bodas de Camacho,' 'The Wedding of Camacho,' founded on an episode of Don Quixote, has however long sunk into neglect, while the poems which have been mentioned are still at the head of Spanish literature as models in their peculiar line. For grace and harmony of language, and for exquisite felicity of idiom, they are pronounced by the best native critics to be unrivalled by any other Spanish poems of the eighteenth century; but it has been justly remarked that their beauties are precisely of the kind which are certain to be brushed away by the hand of any translator however tender, and that to appreciate Melendez it is absolutely necessary to read him in the original. A volume of his collected poems appeared at Madrid in 1785, and had an unexampled success. "Four editions, one genuine and the others pirated, were exhausted," says Quintana, "at once." Melendez was generally acknowledged as the leading poet of his time, and a knot of young poets who clustered around him, Moratin the younger, Cienfuegos, Quintana, and others, were regarded as forming "the school of Melendez." He had been appointed a year or two before to the professorship of polite literature at Salamanca, he was happily married, and in possession of a fine library in which he took great pleasure, being always curious in books, and he passed his time in the cultivation of literature, partly at Salamanca and partly at Madrid, where like our own Anacreon of some twenty years later at London, he was, says Quintana, the "spoilt child of society and the Muses." His friends were therefore surprised to find that in 1788, seized with the ambition of being something more than a poet, he relinquished all these advantages to follow the profession of the law, in which however he was remarkably successful, and became one of the most distinguished ornaments of the Spanish bar. He held several high legal offices at Valladolid and elsewhere, and was noted for his readiness and diligence in dictating official papers as fast as they could be written.

In 1797 appeared at Valladolid a fresh collection of his poems, now augmented to three volumes, but the additional pieces, which were chiefly of a graver and more philosophical character than his earlier ones, were far from equalling them in merit. The whole collection was dedicated to Godoy, the then all-powerful favourite, and included a poetical epistle to Godoy and another to Jovellanos, who had been the intimate friend of Melendez from early days in Salamanca. At that time, when Melendez was in favour with the favourite, and Jovellanos was minister of justice, it was generally considered that he was certain of attaining, as soon as opportunity offered, to the highest judicial posts. In fact, in March 1798, he was appointed "Fiscal of the House

f Alcaides" at Madrid; and his first appearance was as the accuser in the case of the murder of Castillo, one of the most celebrated causes in the history of Spanish jurisprudence, and which was then attracting the attention of all Spain. On the 27th of August, in the same year, Melendez received an order to leave Madrid in four-and-twenty hours. The fall of Jovellanos, whom Godoy had just overpowered in the ministry, drew with it that of his friend. Banished from the capital without a word of explanation or accusation, and afterwards, just as he thought himself on the point of reinstatement, again plunged in disgrace, it was not till 1802 that Melendez obtained permission to settle in Salamanca, nor till 1808 that, on the fall of Godoy by the revolution of Aranjuez, he was recalled to the capital. The outrages offered to his country in that year by the French called forth two poems under the title of 'Alarmas Españolas,' but these were quite unworthy of the fame of Melendez, and only made remarkable by his subsequent career. The idea took possession of him, probably fostered by the wrongs he had himself suffered, that the old order of things in Spain had come to an end, and he had the weakness to pass over to the French party, and to allow himself to be sent by Murat on a mission to Asturias, in company with the Count del Pinar, to appease the excitement of the people.

Never, says Quintana, was a weakness more terribly expiated. As they entered Oviado the delegates were met by an exasperated mob, who tore them from their carriage, and to protect their lives they were lodged by the authorities in the prison. The mob soon repented of its clemency in allowing them to escape its hands, burst open the prison doors, and dragged out the captives for instant execution. Melendez endeavoured to assuage their fury by reciting some of his recent patriotic odes, but this had no effect, and it was only as a great favour that the intended victims were allowed a confessor. Melendez had the presence of mind to make his confession as long as they would allow, but at last even that was ended, and he was tied to a tree, while a body of the men planted themselves in front with their loaded guns ready to fire. Fortunately for him it struck them that to be shot in the breast was too honourable a death for a traitor, and they untied him and tied him again in a position to be shot in the back. This delay saved him. The 'Cabildo,' or town-council, made its appearance at the moment with some ecclesiastics, bearing the Host, and succeeded in carrying off the prisoners in a procession to the cathedral. A few days after, Melendez and his companion were dismissed, and they made their way in safety back to Madrid. The warning he had received would, it might have been imagined, have been found sufficient, but it proved otherwise. A name so distinguished was of value to the French party, and the persuasions of Joseph Bonaparte, and it has been said, a few blandishments from Napoleon in person, were sufficient to induce Melendez to accept the offices of counsellor of state and minister of public instruction under the government, of which his best friends Jovellanos, Quintana, and Cienfuegos, were either the antagonists or the victims.

In the general ruin of the French cause he was of course involved, and he shared the retreat of the French army from the capital to the frontier. As he arrived on the banks of the Bidassoa he went on his knees to kiss the soil of Spain, which he was then, in his sixtieth year, about to leave for the first time, and he exclaimed with a sad presentiment, "I shall never tread thee more." The prophecy proved true. After four years of poverty and obscurity, alleviated by a slight pension from the French restored government and the tender attentions of some of his countrymen, Melendez, who had been previously struck with paralysis, died at Montpellier on the 21st of May 1817, in the arms of his wife and nephew. He had no children.

The early poems of Melendez, especially the 'Anacreontics,' still retain their fame. In his later years he made alterations in them which he considered improvements, but as in the case of several other poets, the first reading has had the abiding favour of the public. The standard edition of his works is one in four volumes, published in Madrid in 1820 at the expense of the Spanish government, with the life by Quintana, to which reference has previously been made. A small volume was published at Madrid in 1821 of his 'Discursos forenses' or 'Legal Discourses,' including among others one in which he contends in favour of a legislative measure to forbid the street ballads in which the deeds of smugglers and robbers are held up for approbation, and to substitute for them compositions on the great historical deeds of Spaniards and the discovery of America, &c., for which he was of opinion that prizes should be offered by the government.

MELI, GIOVANNI, was born at Palermo, in Sicily, about 1740. He studied medicine, in which science he took the degree of doctor, and afterwards became professor of chemistry in the university of his native city. But he is best known for his poetical compositions in the vernacular dialect of Sicily, which have earned him the name of the modern Theocritus. His pastoral poems are equal to any compositions of the same kind which Italy has ever produced. The luxuriant beauty and variety of Sicilian scenery inspired the author, who has faithfully portrayed in his eclogues the various appearances of the seasons in that fine climate, as well as the rich tints of the sky, the wild features of the mountains and coasts, the occupations of the shepherd and the husbandman; and he has enlivened his description with love-songs, which have become popular in Sicily, and have been set to music for the favourite native instrument, the guitar. Meli

has excelled particularly in his 'Eloghe Pescatorie,' or fishermen's dialogues, in which he has borrowed the peculiar language and humour of that class of people. Unlike Guarini, Tasso, and other courtly writers of pastoral poetry, Meli makes his shepherds, husbandmen, and fishermen speak their own homely and unpretending language, which is nevertheless susceptible of poetical imagery. The seventh idyll describing the lamentation and the miserable end of Polemuni, a man persecuted by fate, and forsaken by his fellow-creatures, is in a loftier key.

Meli's odes, which fill the second volume of his works, are mostly amorous, though not indecent. Some of them are exquisitely finished, such as 'Lu Labbru' (the lip), and 'Lu Pettu' (the breast). An Italian version of them has been published by Professor Rosini of Pisa, which however is inferior in gracefulness to the original.

Meli has written a mock heroic poem, under the title of 'Don Chisciotti' (Don Quixote), in twelve cantos, which is a sort of imitation of Cervante's celebrated novel. It abounds with beauties of detail, but the ludicrous prevails throughout, and often becomes mere farce. He also wrote a volume of fables, besides satires, some of which reflect on peculiar features of Sicilian life and manners, and other minor poems. His works were collected and published at Palermo, under his own revision, in 1814, in seven volumes. King Ferdinand granted the author a copyright for ten years, and gave him also a small pension, for which the author expresses his gratitude in one of his compositions. Meli died, not long after, at an advanced age, December 20, 1815.

The Sicilian dialect has assumed, under his pen, a delicacy of refinement which places it foremost among the written languages of Italy. Some remarks on the Sicilian and other Italian dialects, with specimens of their poetical capabilities, are given in an article 'On the Study of the Italian Language and Literature,' in No. X. of the 'Quarterly Journal of Education;' see also an article 'On the Dialects and Literature of Southern Italy,' in No. IX. of the 'Foreign Quarterly Review,' November 1828.

ME'LITO, SAINT, was bishop of the church at Sardinia, in Lydia, in the 2nd century. He is supposed by some to have been the angel of the church at Sardinia, to whom St. John addressed the epistle in Rev. iii. 1-6; but this conjecture is not supported by any ancient writer, and it is also improbable on account of the length it assigns to the episcopate of Melito.

By Polycrates, bishop of Ephesus, in the 2nd century, he is called "Melito the Eunuch," probably because he lived in celibacy, in order the better to discharge the duties of his office: the same writer adds, that he was guided in all his conduct by the influence of the Holy Spirit (Euseb., 'Hist. Ecc.,' v. 24.) Tertullian, as quoted by Jerome, praises his eloquent and oratorical genius, and says that he was thought by many to be a prophet. Yet he has been charged with heterodoxy; but upon no better ground than the titles, or perhaps a misunderstanding of the titles, of one or two of his works. During the persecution of the Christians in the reign of Marcus Antoninus, Melito wrote an apology for them. It is addressed to the emperor, but we are not told whether it ever reached his hands. Eusebius, who has preserved an extract from this apology, places it in A.D. 170; Tillemont assigns to it the date of 175; Basnage and Lardner, that of 177. Melito died and was buried at Sardinia before the end of the 2nd century.

Eusebius and Jerome have given lists of Melito's works, of which the most important is a 'Catalogue of all the Books of the Old Testament which are universally acknowledged.' This is the earliest catalogue of the Old Testament Scriptures found in any Christian writer. It was obtained, as Melito himself informs us, in Palestine, whither he had travelled on purpose to procure it. It contains all the books at present received as canonical, except Nehemiah and Esther, of which the former is probably included under 'Kedras' (Ezra). The 'Proverbs of Solomon' are also called 'Wisdom.' Melito wrote a book on Easter, a fragment of which is preserved by Eusebius, on the occasion of a controversy which arose in Laodicea concerning the time of keeping that feast. All his other works are lost; but from the title of one of them, 'Concerning the Devil and the Revelation of John,' Lardner thinks it probable that he received the Apocalypse as canonical, and ascribed it to the apostle John. All the remaining fragments of Melito's writings have been collected by Routh, 'Reliquiæ Sacræ,' vol. i.

(Eusebius, *Hist. Ecc.*, iv. 26; Hieronymus, *De Vir. Illust.*; Du Pin, *Ecc. Hist.*, cent. 2; Cave, *Lives of the Fathers*, vol. i., p. 179; Lardner, *Credibility*, part ii., c. 15.)

MELLAN, CLAUDE, a distinguished French engraver, was born at Abbeville in 1598. He studied painting in Rome under the then celebrated Vouet; but he soon gave up painting for engraving, which from that time became his chief business. He remained some years in Rome, and engraved many plates there, executed in the ordinary method of line-engravers. He did not altogether adopt his own peculiar method of engraving by a single line until his return to France. He latterly executed all his plates by single lines; that is, instead of crossing one set of lines by a second or even a third set, where great depth was required, he accomplished a similar effect by merely thickening the single set of lines; the varieties of light and shade he produced wholly by varying the thickness of the line. Mellan

carried this peculiarity to a great extreme on one occasion: he engraved a 'Sancta Veronica,' or the Face of Christ, as large as life, by a single spiral line, commencing at the end of the nose; the execution is beautiful, and it is an extraordinary monument of patience and perseverance, but what it has gained in singularity it has lost in effect as a work of art. He made two preparatory drawings for this print: one is in the Imperial Library at Paris. Mellan's prints are very numerous; they amount, according to some accounts, to upwards of 500: many of them are after his own designs. His masterpieces are—'Rebecca at the Well,' after Tintoretto; 'St. Peter Nolasco borne by two Angels,' after a design by himself; and 'Pope Urban VIII,' after Bernini. He enjoyed a great reputation during his lifetime: Charles II. invited him to England, and Louis XVI. granted him an annual pension, and gave him apartments in the Louvre. He died at Paris, on the 9th of October, 1688. (Florent Le Comte, *Cabinet des Singularités*, &c.; Huber, *Mansel des Amateurs*, &c.)

MELMOTH, WILLIAM, bencher of Lincoln's Inn, born in 1666, died in 1748. The work by which his name is known is 'The great Importance of a Religious Life,' a book of which the author was not known till after his death, and which was ascribed by Walpole to the first Earl of Egmont. Nichols mentions, in his 'Literary Anecdotes,' that since the death of Melmoth to his time above 100,000 copies of this work had been sold. It has now passed into entire oblivion.

MELMOTH, WILLIAM, son of the above, was born in 1710. He was appointed commissioner of bankrupts by Sir Eardley Wilmot. He was an accomplished scholar, though not educated at either university, and his translations of the Epistles of Pliny, those of Cicero to his friends, and the treatises on Old Age and Friendship, are generally allowed to be the best in the English language. These translations are made in an easy and pleasing but rather diffuse style. He was the writer of 'FitzOsborne's Letters,' containing dissertations both moral and literary. He wrote a treatise on the Christian Religion; Memoirs of his father; and a poem on Active and Retired Life, in Doddsley's 'Collection,' which is characterised by smooth versification and sound morality. He was twice married, first to the daughter of the well-known Dr. King, secondly to Mrs. Ogle; and died in 1799.

MELVILL, or MALEVILL, GEOFFREY DE, of Melville Castle, in the shire of Edinburgh, first appears in the records about the middle of the 12th century, when he is designated by King Malcolm IV., "Vicecomes meus de castello puellarum," that is to say, sheriff of Edinburgh. There was then no sheriff of the shire of Edinburgh; none had yet been constituted, nor for some time afterwards; and the public business was in all likelihood principally transacted in the castle, of which he was said to be sheriff. In the same reign and forwards to the year 1171, Melvill was lord-justiciar of "Scotland," then strictly so called, or the territory of the king of Scots north of the Frith of Forth; the district south of the Forth (once a part of Northumberland) long continuing a distinct territory under the name of "Lothian," and having its own separate justiciar. Melvill is the earliest justiciar of Scotland yet discovered in our records. The time of his death is uncertain. He had a younger son Philip, who by his marriage obtained the barony of Monethyn in the Mearns. Philip de Malevill, the son of the said Philip, was sheriff of the Mearns about the year 1200. In 1222 he was made sheriff of Aberdeen; and in 1240 a joint-justiciar of Scotland with Richard de Montalt.

MELVILL, REV. HENRY, B.D., was educated at the university of Cambridge, where he took the degrees of B.A. and M.A., and became a tutor and fellow of St. Peter's College. Having taken holy orders, he received the appointment of minister of Camden Chapel, Camberwell, London, and in 1828 published a volume of 'Sermons by Henry Melvill, M.A.,' and a second volume in 1838. In 1836 he published at Cambridge, by request of the university, 'Sermons preached before the University of Cambridge, during the Month of February 1836; also Two Sermons preached in Great St. Mary's Church, at the Evening Lecture,' 8vo, and a similar course in the years 1837 and 1839. He had become greatly distinguished for his eloquence as a preacher. He received the degree of B.D., was appointed chaplain to the Tower of London, and published 'Sermons on certain of the less prominent Facts and References in Sacred History,' 8vo, vol. i. in 1843, and vol. ii. in 1845, after he had been appointed Principal to the East India College at Haileybury, Hertfordshire. In 1846 he published a volume of 'Sermons on Public Occasions,' 8vo. He was next elected to what is commonly known as the Golden Lectureship, and having completed his first annual course, there was published 'The Golden Lectures: Forty-Eight Sermons delivered at St. Margaret's Church, Lothbury, on Tuesday Mornings, from Jan. 1. to Dec. 31, 1850,' 8vo, London, and similar courses for the subsequent years. These Sermons first appeared in 'The Pulpit,' and were published without Mr. Melvill's sanction. Mr. Melvill has also published 'Thoughts suggested by the Season and the Days,' 12mo. He was selected to preach before the House of Commons on the day of the general fast in March 1855, and has been appointed Chaplain in Ordinary to the Queen. Having been appointed a canon of St. Paul's Cathedral in 1856, he resigned the Golden Lectureship. A selection of sermons has been published under the title of 'Voices of the Year; a course of Expository Readings, appropriated to the

Sundays and Holidays throughout the Year, chiefly selected from the Golden Lectures delivered by the Rev. Henry Melvill, B.D. (Chaplain in Ordinary to her Majesty) in the Church of St. Margaret, Lothbury.' 2 vols, crown 8vo, London, no date.

MELVILLE, ANDREW, was born on the 1st of August 1541. He was the youngest of the nine sons of Richard Melville of Baldor, a small estate on the banks of the South Esk, near Montrose; and he had the misfortune to lose both his parents when only about two years old, his father falling at the battle of Pinkie in 1547, and his mother dying in the course of the same year. The care of young Melville devolved upon his eldest brother, who was minister of the neighbouring parish of Maritoun after the establishment of the Reformation in 1560. The year preceding this, Melville, then at the age of fourteen, was removed from the grammar-school of Montrose, where he had been for some time, to St. Mary's College, in the university of St. Andrews. This place he left in 1564, with considerable reputation for proficiency in philosophy and the languages; and repairing to the Continent, entered himself a student in the university of Paris, where he remained two years, when, in order to acquire a more perfect knowledge of the civil law, he proceeded to Poitiers. He had scarcely arrived there when, such was the opinion entertained of him, that though a stranger and only twenty-one years of age, he was made a regent in the College of St. Marceon. He continued in this situation for three years, prosecuting at the same time the study of the law when, on account of the political disturbances of the place, he retired to Geneva, and was there, by the influence of Beza, appointed to the chair of humanity in the Academy, which happened to be then vacant. When he received this appointment he was, as to pecuniary means, in a state of almost total destitution. Leaving his books and other effects behind him, he had set out on his journey to Geneva on horseback along with a young Frenchman, who wished to accompany him, and on reaching their destination the joint fund of the two travellers did not exceed a crown. The quarter's salary, which was advanced to Melville at his admission to the chair, proved accordingly a most reasonable relief. Geneva was a scene to which the mind of Melville often recurred in after-life. It was there he made that progress in Oriental learning for which he became so distinguished. There also he enjoyed the society of some of the best and most learned men of the age; but above all it was there the hallowed flame of civil and religious liberty began to glow in his breast, with a fervour which continued unabated ever after. He left Geneva in the spring of 1571 at the urgent request of his friends at home, and returned to his native country after an absence altogether of about ten years. On this occasion Beza addressed a letter to the General Assembly, in which, among other expressions of a like kind, he declared that Melville was "equally distinguished for his piety and his erudition, and that the Church of Geneva could not give a stronger proof of affection to her sister church of Scotland than by suffering herself to be bereaved of him that his native country might be enriched with his gifts." It was about this time Melville seems to have made his first appearance as an author. His earliest publication consisted of a poetical paraphrase of the 'Song of Moses,' and a chapter of the Book of Job, with several smaller poems, all in Latin, and worthy of the disciple of Buchanan, as he terms himself.

On Melville's arrival in Edinburgh, in July 1574, he was invited by the regent Morton to enter his family as a domestic tutor; but the invitation was declined by Melville, who was averse to a residence at court, and preferred an academic life. He was early gratified in his wish; for shortly afterwards he was appointed by the General Assembly Principal of Glasgow College. Here his learning, energy, and talents were eminently serviceable, not only to the university, in which he presided, but to the whole kingdom and to literature in general. He introduced improvements in teaching and discipline of great importance, and infused an uncommon ardour into his pupils. His very table-talk and conversation were so interesting and instructive that the master of the grammar-school, who was afterwards principal of the college, used to say "he learned more of Mr. Andrew Melville cracking and playing, for understanding of the authors which he taught in the school, than by all his commentators." It was not however as a mere scholar or academician that Melville was distinguished. He took a prominent part in the ecclesiastical disputes of the time, and was active in the church courts and in the conferences held with the parliament and privy-council on the then much agitated subject of church government. To him is generally ascribed the overthrow of Episcopacy at that time and the establishment of Presbytery, and he commonly went afterwards by the name of Episcopomastix, or the ' scourge of bishops.' His intrepidity was often very remarkable. On one occasion, when threatened by the regent Morton in a menacing way, which few who were acquainted with his temper could bear without apprehension, Melville replied, "Tush, man! threaten your courtiers so. It is the same to me whether I rot in the air or in the ground; and I have lived out of your country as well as in it. Let God be praised; you can neither hang nor exile his truth!"

Another matter to which the attention of the General Assembly was at this time directed was the reformation and improvement of the universities. Here Melville also took a leading part. At the end of the year 1580 he was translated from Glasgow to be principal of St. Mary's College in the University of St. Andrews, where he distin-

ished himself by his usual zeal and ability. Besides giving lectures on theology, he taught the Hebrew, Chaldee, Syriac, and Rabbinical languages, and his prelections were attended not only by young students in unusual numbers, but also by several masters of the other colleges. In these scholastic labours however he did not lose sight of the condition of the Church, and being called on to open an extraordinary meeting of the General Assembly in 1582, he inveighed in his sermon in strong terms against the arbitrary and oppressive measures of the court. His boldness gave offence to the regent; and shortly afterwards he was cited before the privy council on a charge of high treason founded on some expressions which it was alleged he had made use of in the pulpit. The charge was not proved; but being determined to silence him, the privy council found him guilty of behaving irreverently before them, and sentenced him to imprisonment, and to be further punished in his person and goods as his Majesty should see fit. Fearing his death was ultimately intended, he was urged by his friends to make his escape; and accordingly, leaving Edinburgh, he went first to Berwick and then to London, where he remained till about the end of 1585, when, Arran being driven from the court, Melville returned to Scotland after an absence of about twenty months, and resumed his former station in the university. His sincerity and zeal however were by no means agreeable to the king, who wished to assume an absolute control over the affairs of the Church; and, in order to accomplish his wish to get rid of him, the king had recourse to one of those stratagems which James thought the essence of 'king-craft.'

In May 1606, after the king had ascended the English throne, Melville received a letter from his Majesty desiring him to repair to London that his Majesty might consult him and others of his learned brethren on ecclesiastical matters. Melville and others went accordingly, and had various interviews with the king, who at times condescended even to be jocular with them; but they soon learned that they were interdicted from leaving the place without special permission from his Majesty. Melville having written a short Latin epigram, in which he expressed his feelings of contempt and indignation at some rites of the English church on the festival of St. Michael, was immediately summoned before the privy-council, found guilty of 'scandalum magnatum,' and, after a confinement of nearly twelve months, first in the house of the Dean of St. Paul's, and afterwards in that of the Bishop of Winchester, was committed to the Tower. Here he was kept a prisoner till February 1611, a period of about our years, when, at the solicitation of the Duke of Bouillon, who valued his services as a professor in the University of Sedan, he was permitted to depart the kingdom.

In 1620 his health, which had previously been slightly impaired, grew worse, and in the course of the year 1622 he died at Sedan, in the seventy-seventh year of his age, but under what circumstances is not accurately known.

Melville appears to have been low in stature and slender in his person, but possessed of great physical energy. His voice was strong, his gesture vehement, and he had much force and fluency of language, with great ardour of mind and constancy of purpose. His natural talents were of a superior order; and perhaps his biographer was not far wrong in saying, "next to the Reformer I know no individual from whom Scotland has received such important services, or to whom she continues to owe so deep a debt of national respect and gratitude, as Andrew Melville."

(M'Crie, *Life of Melville*.)

MELVILLE, or MELVIL, SIR JAMES, is supposed to have been born in 1535. He was the third son of Sir John Melville of Raith, one who early joined the party of the Reformation in Scotland, and after suffering from the animosity of Cardinal Beaton, at length fell a victim to his successor, Archbishop Hamilton, in 1549. Young Melville, then about fourteen years old, was upon this, it seems, sent by the queen dowager's influence and direction, and under the protection of the French ambassador returning to France, to be a page of honour to the youthful Mary, queen of Scotland. He appears however to have continued in the ambassador's employ till 1553, when he got into the service of the constable of France. He afterwards made a visit to the court of the Elector Palatine, and being well received, remained there for some time, but ultimately came to Scotland. It would be a fruitless task to follow the knight in all his missions and movements. He was a courtier in the strict sense of that term; one to whom a court was the whole world, and its principles of action the great code of duty. He appears to have had a high idea of his own importance, and sometimes blames himself for the unfortunate tamper, which he says he possessed, of finding fault with the proceedings of the great. All this and much more we learn from the elaborate memoirs of his own life and times, which he was careful to write for the benefit of posterity. Two mutilated editions of this curious work were published in English, besides a French translation, but an accurate edition was published some years since from the original manuscript. Sir James died on the 1st of November 1607.

MEMLING, HANS, or JAN, until recently more commonly called HEMLING, and sometimes HEMMELINCK, and MEMMELINCK: Memling appears to be the correct form. Like his name, the place of the birth of this admirable painter of the old Flemish or German school of the

15th century, has been the subject of much discussion. Dr. Boisseree writes his name Hemling, and upon the strength of a manuscript found by Herr von Laasberg at Eppishausen, near Constance, has assumed Constance to be the place and 1439 to be the date of his birth. This date is later, though approximate to the common account, and accords with the dates on most of his pictures. Van Mander calls him Memmelinck, and a native of Bruges: according to some accounts he was born at Damme, near Bruges, about 1425. As regards the spelling of his name, it is shown by M. de Bast, of Ghent, that the initial letter of the name on his pictures is the same letter as the initial of Maria on a coin of Mary of Burgundy, and in many other names commencing with M in documents of the period. It is the capital M of that time, though more like the modern H: it very much resembles an H with an additional short stroke in the middle, reaching from the under side of the cross line to the bottom of the letter; or somewhat like a small Roman m, the two outside strokes being twice the height of the middle one. This peculiar letter however occurs in two instances as an H also; the question can therefore scarcely be said to be absolutely decided. Because a Hans Hemling, or Memling, is mentioned in a German manuscript, it does not follow of necessity that he is identical with the celebrated painter of this name; nor, on the other hand, does Memling's residence in Bruges prove that he was a Fleming, as he may have been attracted there by the fame of John van Eyck. Marcus van Vaernewyck, in his 'Historie van Belgien,' 1565, notices a German painter of the name of Hans who lived at Bruges, and he alluded very probably to Memling. Vasari also apparently alludes to Memling when he speaks of Ausse (Anese) of Bruges. The dates of Memling's pictures range, according to the printed accounts, between 1450 and 1491. The date 1450 is found on the portrait, at Venice, of Isabella of Aragon, wife of Philip of Burgundy; this picture is mentioned in the anonymous 'Journal' published by Morelli in 1800—"Notizia d'Opere di Disegno nella prima Metà del Secolo XVI., esistenti in Padova, Cremona, Milano, Pavia, Bergamo, Crema, e Venezia, scritta da un Anonimo di quel Tempo," in which the painter is called Mamelino, or Memelingo. If this date be correct, Memling must have been born before 1439, and cannot have been the Hans Hemling of Constance. The date 1491 is found on a large altarpiece in the cathedral, Lubeck. Still later he is reported to have finished some paintings for the Carthusian convent of Miraflores near Burgos in Spain, in which he is said to have died not long afterwards: the account is given by Ponz, in his 'Viage de España.' This convent was destroyed by the French in 1812. The ascription of these works to Memling rests on his identification with the Juan Flamenco of Flanders who was at Miraflores between 1496 and 1499, and perhaps later. He probably also visited Italy and Germany, and certainly Cologne; and he is said to have served Charles the Bold, duke of Burgundy, both as painter and as warrior. The story is, that he was at the battles of Granson and Morat in 1476, and in the beginning of 1477 was admitted, ill from wounds and destitute, into the Hospital of St. John at Bruges, a religious institution, into which, by provision of its foundation, none but inhabitants of Bruges or Maldegheem could be admitted. It was during his residence in this hospital that he painted the beautiful pictures which still adorn that establishment and Bruges, and have placed his name among the first of the painters of the 15th century.

The principal work by Memling in this hospital is the history, in minute figures, of St. Ursula and her companions, exquisitely painted in oil, in many compartments, upon a relic case of a gothic design, known as La Châsse de Sta. Ursula. This châsse, or shrine, has been made the subject of a special work by Baron von Keverberg, entitled 'Ursule, Princesse Britannique, d'après le Légende, et les Peintures d'Hemling,' Ghent, 1818. The paintings have been drawn in lithography by Messrs. Manche and Ghemard. Memling painted also during his stay in this hospital the small picture of the 'Adoration of the Magi,' and the splendid large altarpiece of the 'Marriage of St. Catherine,' both of which are still there.

The 'Marriage of St. Catherine,' in which the figures are much larger than is usually the case in Memling's works, was painted in 1479, and is one of the most brilliant pictures of the 15th century. It is in three compartments, a centre and two revolving wings. In the centre is the marriage of St. Catherine, attended by angels and various saints; and in the background are painted episodes illustrating the lives and martyrdoms of the attendant saints and of St. Catherine herself. The left wing is the beheading of John the Baptist; the right wing is the vision of John the Evangelist in the island of Patmos: the last is a remarkably comprehensive composition. On the exterior of the left wing are two Hospital Brothers, the Apostle James and St. Antony of Padua; on the right exterior are two of the Hospital Sisters, with saints Agnes and Clara. There is an inscription on this work, but, as it has been renewed, it cannot be taken as an authority in a difference respecting the signification of letters. There are three other pictures by Memling in this hospital: a 'Descent from the Cross,' on wood, with two wings; the 'Madonna and Child,' with a portrait of Martin van Nieuwenhoven, burgomaster of Bruges in 1497, on two panels closing one upon the other, painted in 1487; and a female, inscribed 'Sibylla Sambetha quæ et Perica an: ante Christ nat. 2040.' There are other works by this painter in the Academy of Arts, and in other buildings of Bruges.

There are also pictures attributed to Memling at the Hague, at Antwerp, at Louvain, at Berlin, and at Munich. Our National Gallery has two pictures by him: 'The Virgin Enthroned,' and a 'Virgin and Child.' The nine works attributed to him at Munich are worthy of all the praise that has been bestowed upon Memling: they were nearly all formerly in the Boisseree collection. Of these nine the following are remarkable pictures:—'Israelites collecting the Manna,' 'St. Christopher carrying the infant Christ,' 'Abraham and Melchisedek,' the 'Seizure of Christ in the Garden,' a 'Sancta Veronica,' or 'Face of Christ,' and, above all, the 'Joys and Sorrows of the Virgin,' and the 'Journey of the three Kings from the East,' with their numerous retinues, six feet wide by two feet and a half high. Few pictures can have cost so great an amount of labour as this last mentioned. Besides an extensive and elaborate landscape covering almost the whole panel, for the point of sight is very high, it contains about fifteen hundred small figures and other objects of various kinds, all executed with the minutest attention to detail, with extreme care, and with a clearness and brilliancy of colouring which could not easily be surpassed, and has certainly seldom been equalled. Memling, not satisfied with the mere representation of the epiphany or the adoration of the kings, has represented them in every stage of their expedition from the setting out to the accomplishment of their mission; he has represented all the countries they journeyed through, and, in the extreme distance, even their own kingdoms and homes, with their cities and their palaces. In the foreground are represented also, besides the nativity and adoration of the kings, the flight into Egypt, the murder of the Innocents, and the other principal events of the life of Christ, to his ascension, and to the descent of the Holy Ghost. The figures range in size from about six inches to one, and the whole is well modelled and arranged, and harmonious in light and shade and colour.

Rathgeber enumerates upwards of one hundred pictures which are attributed to Memling, but few of them can be authenticated. Some of them have been lithographed by Strizner. Memling also decorated missals and other books of church service: there is one in the library of St. Mark at Venice. There are other similar works attributed to him in different parts of Europe.

The date and place of Memling's death are as uncertain as those of his birth, but it occurred prior to December, 1495.

MEMMI, SIMONE, or SIMONE DI MARTINO, was a very celebrated Italian painter of the 14th century. Though he is called Memmi by Vasari and Lanzi, Martini appears to be the more correct name, as Martino was the name of his father, and he has inscribed his name as Simon Martini upon some of his works. Memmo, or Guglielmo (William), was the name of his father-in-law, and he is said to have also inscribed himself Memmi upon some of his pictures. He was born at Siena about 1284, or 1285: he is supposed by some, upon the authority of Vasari, to have been the pupil of Giotto, which Rumohr and others consider scarcely possible. He was the rival of Giotto: Petrarch speaks of the two together in one of his letters in the following terms: "I have known two excellent painters, Giotto, a citizen of Florence, whose fame among the moderns is immense, and Simone of Siena." Simone now owes his fame chiefly to Petrarch: they were both living at the same time at Avignon during the residence of the popes there, and Simone painted the portrait of the celebrated Madonna Laura for the poet, who, through admiration and gratitude, wrote two sonnets on the painter (Son. 56 and 57), by which he has given him an undying name. Few of Memmi's works now remain, and these are dry and meagre performances. The principal are the frescoes of the chapter of the chapel Degli Spagnuoli at Florence, painted in 1332: they consist of stories from the lives of Christ, San Domenico, Saint Peter Martyr, and part of the history of the order of the Dominicans or Predicants. In one of the last works are the reputed heads of Petrarch and Laura, but this story, as Lanzi says, is a mere fable, for Memmi did not paint Laura until four years after the completion of these works, in 1336, after he was invited to Avignon. [GADDI, TADDEO.] There are also some stories by Memmi, from the life of San Ranieri, in the Campo Santo at Pisa; they are engraved in Lasinio's 'Pittura del Campo Santo.'

Simone painted also in miniature. There is a manuscript of Virgil, with the commentary of Servius, now in the Ambrosian Library at Milan, but formerly in the possession of Petrarch, which is preceded by a miniature (supposed to have been made at the instance of Petrarch) of Virgil seated with his pen in his hand, invoking the poetic muse; before him is Æneas in armour, with his sword, representing the Æneid; there are likewise a shepherd and a tiller of the soil, representing the Bucolics and Georgics; and Servius is also there, drawing a fine veil to himself, as symbolical of the elucidation of his commentary. Memmi died at Avignon in 1344.

Notwithstanding Vasari's encomium upon the style of Memmi, which he said was worthy of one of the moderns, his remaining works are not at all beyond his age, and he was surpassed by the two Gaddi: his design is meagre and ugly. Of his portrait of Laura nothing whatever is known. The reputed head of Laura above mentioned is engraved in D'Agincourt's 'Histoire de l'Art par les Monuments,' *Paint. pl. cxxii. 2*, and in Cicognara's 'Storia della Scultura,' i. pl. 48. Cicognara has disputed the authenticity of this and some other reputed portraits of Petrarch and Laura, at consider-

able length in the third volume of his History. The only authentic portrait of Laura extant, of that age, appears to be a miniature in a manuscript in the Bibliotheca Laurentiana at Florence, which however may have been copied from the original work by Memmi: there is an outline of this also in Cicognara's work, i. pl. 42.

LIPPO MEMMI, the brother-in-law of Simone, assisted Simone in some of his works, and completed others which were left unfinished at his death. He was not equal to Simone, though a better colourist than he: there are a few of his works still extant. He was living in 1361.

MEMNON, a personage frequently mentioned by Greek writers. He is first spoken of in the 'Odyssey,' as the son of Eos, or the morning, as a hero remarkable for his beauty, and as the vanquisher of Antilochus (iv. 188; xi. 521.) Hesiod calls him the king of the Ethiopians, and represents him as the son of Tithonus. ('Th.,' 985.) He is supposed to have fought against the Greeks in the Trojan war, and to have been killed by Achilles. In the *Vvxoσpaia*, a lost drama of Æschylus, the dead body of Memnon is carried away by his mother Eos. ('Fragm.,' No. 261, Dindorf.) He is represented by most Greek writers as king of the Ethiopians, but he is also said to have been connected with Persia. According to Diodorus (ii. 22), Tithonus, the father of Memnon, governed Persia at the time of the Trojan war, as the viceroy of Teutamus, the Assyrian king; and Memnon erected, at Susa, the palace which was afterwards known by the name of Memnonium. Diodorus also adds that the Ethiopians claimed Memnon as a native of their country. Pausanias combines the two accounts: he represents Memnon as a king of the Ethiopians, but also says that he came to Troy from Susa, and not from Ethiopia, subduing all the nations in his way. (Paus., x. 31, § 6; i. 42, § 2.) Æschylus also, according to Strabo, spoke of the Cissian, that is, Susian, parentage of Memnon (xv., p. 720): and Herodotus mentions the palace at Susa, called Memnonia, and also says that the city itself was sometimes described under the same name. (Herod. v. 53, 54; vii. 151.)

The great majority of Greek writers agree in tracing the origin of Memnon to Egypt or Ethiopia in Africa; and it is not improbable that the name of Memnon was not known in Susa till after the Persian conquest of Egypt, and that the buildings there called Memnonian by the Greeks were, in name at least, the representative of those in Egypt. (British Museum 'Egyptian Antiquities,' i., p. 267.) The partial deciphering of the Egyptian proper names affords us sufficient reason for believing, with Pausanias (l. 42, § 2), that the Memnon of the Greeks may be identified with the Egyptian Phamenoph, Phamenoth, Amenophis, or Amenothph; of which name the Greek is probably only a corruption. Phamenoph is said to mean 'the guardian of the city of Ammon,' or 'devoted to Ammon,' 'belonging to Ammon.'

Memnon then must be regarded as one of the early heroes or kings of Egypt, whose fame reached Greece in very early times. In the 18th dynasty of Manethon the name of Amenophis occurs, with this remark:—"This is he who is supposed to be the Memnon and the vocal stone." He is Amenophis II., and the son of Thutmosis, who is said to have driven the shepherds out of Egypt.

There are many colossal statues in Egypt, which have been called Memnonian, of which the most celebrated is the vocal statue described by Strabo and Pausanias. At sunrise a sound was said to proceed from this statue, which Pausanias compares to the snapping of a harp or lute string (i. 42, § 3). Strabo states that he heard the sound himself, in company with Ælius Gallus (p. 816); and Tacitus relates that Germanicus also heard the sound. ('Ann.,' ii. 61.) This statue is identified, by the descriptions of Strabo and Pausanias, with the northernmost of the two colossal statues in the Theban plain, on the west bank of the Nile. Its height, according to modern travellers, is about 50 feet; and its legs contain numerous inscriptions in Latin and Greek, commemorating the names of those who had heard the sound. Most of these inscriptions belong to the period of the early Roman emperors. There is some difficulty however, notwithstanding these inscriptions, in identifying this statue with the one described by Strabo and Pausanias. These writers say that the upper part had in their time fallen down; but at present the upper part exists in its proper position, though not in a single piece. Heeren conjectures that the broken statue might have been repaired after the time of Strabo. With respect to the sounds supposed to come from this statue, it is conjectured that they were caused by some trickery of the priests. "Alexander Humboldt speaks of certain sounds that are heard to proceed from the rocks on the banks of the Oronoko at sunrise, which he attributed to confined air making its escape from crevices or caverns, where the difference of the internal and external temperature is considerable. The French 'savans' attest to having heard such sounds at Carnak, on the east bank of the Nile; and hence it is conjectured that the priests, who had observed this phenomenon, took advantage of their knowledge, and contrived, by what means we know not, to make people believe that a similar sound proceeded from the colossal statues." (British Museum, 'Egypt. Antiq.,' vol. i., p. 266.)

The head of the colossal Memnon in the British Museum has no claim to be considered as the vocal Memnon described by Strabo, Tacitus, and Pausanias. The height of the figure to which the head

belongs was about 24 feet, when entire. There is also an entire colossal Memnon in the British Museum, 9 feet 6½ inches high, which is a copy of the great Memnon at Thebes.

MEMNON of Rhodes was the brother of the wife of Artabazus, the satrap of Lower Phrygia, and was advanced, together with his brother Mentor, to offices of great trust and power by Darius Ochus, king of Persia. We are ignorant of the time of Memnon's birth, but he is mentioned by Demosthenes as a young man in B.C. 352. ('Aristocrat,' p. 672.)

Memnon possessed great military talents, and was intrusted by Darius, the last king of Persia, on the invasion of Asia by Alexander of Macedon, with an extensive command in Western Asia; but his plans were thwarted and opposed by the satraps, and it was contrary to his advice that the Persians offered battle to the Macedonians at the Granicus. After the defeat of the Persians at the Granicus, Memnon was appointed to the chief command in Western Asia, as the only general who was able to oppose the Macedonians. He first retired to Miletus, and afterwards withdrew to Halicarnassus in Caria, which he defended against Alexander, and only abandoned at last when it was no longer possible to hold out.

After the fall of Halicarnassus, Memnon entered into negotiations with the Lacedæmonians, with the view of attacking Macedonia. He was now completely master of the sea, and proceeded to subdue the islands in the Ægean. He took Chios, and obtained possession of the whole of Lesbos, with the exception of Mitylene, before which place he died, B.C. 333. The loss of Memnon was fatal to the Persian cause: if he had lived he would probably have invaded Macedonia, and thus have compelled Alexander to give up his prospects of Asiatic conquest, in order to defend his own dominions.

(Arrian; Diodorus Siculus; Quintus Curtius.)

MEMNON, a Greek historian of Heraclea in Bithynia, lived in the first or second century of the Christian era. He wrote a history of the tyrants of his native town, of which considerable extracts have been preserved by Photius; these extracts have also been published separately. The best edition is by Orrellius, Leip., 1816. They have also been translated into French by the Abbé Gédéon, in the 'Mém. de l'Acad. des Inscriptions,' vol. xiv., p. 279-333. Photius was not acquainted with the first eight books of Memnon's History, nor with those which follow the sixteenth book. (Phot., c. 224.) The 'Excerpts' of Photius embrace a period from the assassination of Xerchus to the death of Brithagoras, which was at least later than B.C. 46.

MENA, JUAN, the best Castilian poet of the 15th century, was born about 1412 at Cordova, the 'alma ingeniorum parens,' as Nicolas Antonio calls it, on account of its numerous authors, especially Latin, Arabic, Hebrew, and Castilian poets. Although Mena did not show an ardent love of letters till he attained his twenty-third year, yet he so quickly and fully stored his mind, both in his native city and at Salamanca and Rome, that he was much courted by the elegant poet the Marquis of Santillana, Don Enrique de Villena, the constable Alvaro de Luna, and the rhymesters who attended Juan II. This king appointed Mena his Latin secretary, and also his historiographer, most honourable office, which was instituted by Alphonso X., 'el abio,' that is, 'the Learned.' A fatal pleurisy stopped Mena's career in 1456 at Torrelazuna, where his friend the Marquis of Santillana erected a sumptuous monument to his memory.

Mena's chief performance, 'El Laberinto,' or 'Las Trecentas coplas,' is a didactic moral poem of the allegorical kind, but the genre is different from that of Dante, and it is unlike the work of the Italian poet also both in metrical form and style. It was published for the first time in 1496. Quintana, a high authority ('Poesi. elec. Introduc.'), dwells on it with little of his wonted severity. Outhey, on the contrary, appears to forget the age in which the poem was written. The scenery, says he, and machinery, are despicable. He has however overlooked its most glowing passages, such as the patriotic end of the naval hero Conde de Niebla: he observes, "There is no glimpse of imagination, and scarcely a trace of feeling" in it. Even the erudition of the commentator Fernan Nufiez, which must have been prodigious in his time, is mere schoolboys' learning, according to this critic. If Mena, coming 200 years after Berceo, is to be denied the title of the Spanish Ennius, it is much to be regretted that his more fortunate and immediate successors did not estimate his merit, and themselves imitate him in making new words and poetical forms or inflections, which are so congenial to inspiration and originality of thought, and so productive of deep impressions.

Mena also wrote some fugitive pieces; 'La Coronacion,' in honour of his patron and friend Santillana, and part of another moral legory, 'Tratado de Vicios y Virtudes.' This latter was unsuccessfully continued by Gomez Maurice, Pero Guilen (styled 'el gran obador,' probably of Segovia), and Jeronimo de Olivares, knight of Calatrava. He also wrote 'La Cronica de Juan II.,' from 1420 to 1435. Some imitated memoirs on noble families of Castile ('Libro de inges'), and a portion of the Iliad in Spanish, still in manuscript, is properly attributed to him. This is not the case however either with the first act or the whole of 'La Celestina, o Tragi-Comedia de Plisto y Melibea,' which was begun by Rodrigo Cota, and continued in a different style by Fernan de Rojas; nor with the anonymous 'Coplas de Mingo Rebulgo' (a satirical eclogue against Enrique IV., BIOC. DIV. VOL. IV.

not Juan II., as Bouterwek has hastily fancied); nor the commentary, which, as well as the text, belongs to Fernando del Pulgar, according to Mariana (year 1472 of his history) and the learned Sarmiento ('Obras Postumas'). The primary sources for Mena's biography are, Bachiller Fernan Gomez de Cibda Real ('Canton Epistolario'), Valero Francisco Romero ('Epicedio à Hernan Nufez'), and Sanctius Brocensius, the editor of the corrected edition of all his works, which Lucas Junta published at Salamanca in small 12mo in 1582, and which was the foundation of a 25th, published in 1804 at Madrid, in small Spanish 8vo, by Repulles. This has not however the glosa, or comment, of Fernan Nufez above mentioned, who is not to be confounded with the chronista Fernan Perez de Guzman.

MÉNAGE, GILLES, was born at Angers (where his father, a man of considerable learning and eloquence, held the office of 'Avocat du Roi'), on the 23rd of August 1613, as he has himself informed us in his 'Anti-Baillet,' chap. 71, where he inveighs with no small bitterness against the malignity of Baillet, who, in his 'Jugemens des Savans,' had made him more than three years older than he was, forgetting, observes Ménage, that the older I am, the more respect he owes me, and that Callistratus, the juriscounsel, on the fifth law of the Digest, 'De Jure Humanitatis,' has said, "In our state, old age hath been at all times venerable; for our ancestors were wont to give to old men almost the same honour as to magistrates." Ménage began life by practising as an advocate at Paris; but finding this profession not to suit his taste or his temper, he got himself made an abbé, which enabled him to hold some livings in the church without cure of souls. He then resided for a time in the family of Cardinal de Retz; but he finally established himself in a house of his own in the cloister of Nôtre Dame, which soon became celebrated for the assemblies of men of letters, whom he continued to gather around him on the Wednesday evening of every week to the end of his long life,—his 'Mercuriales,' as he called them, from the Latin name for that day. A very considerable range of learning, an admirable memory, and some wit enabled Ménage, notwithstanding a pedantry which was often ridiculous, to maintain his position with sufficient éclat as the central figure of these réunions; and he also made some small profession of gallantry, both Madame La Fayette and Madame Sevigné having the honour of ranking him among their avowed admirers. These social enjoyments however did not prevent him from writing a great many books, which brought him a wide reputation, and were highly applauded in his own day by the general voice of the literary world, although the satiric and contemptuous style in which he was apt to indulge had not failed to make him a good many enemies; and one unfortunate performance in particular, his 'Bequôte des Dictionnaires,' published in ridicule of the Dictionary of the Academy, for ever shut against him the doors of that institution, or at least excluded him from a seat till he thought himself too old and infirm to accept one when he might have had it. (See the account he himself has given of this affair in his 'Anti-Baillet,' chap. 82.) Of his numerous works, the following are the most important:—'Origines de la Langue Française,' 4to, Paris, 1650, afterwards enlarged and republished under the title of 'Dictionnaire Etymologique de la Langue Française,' folio, 1694, and 2 vols. folio, 1750; 'Poemata Latina, Gallica, Græca, et Italica,' 8vo, Par., 1658, and 12mo, Amstel., 1687; 'Observations sur la Langue Française,' 12mo, Par., 1672; 'Origini della Lingua Italiana,' folio, Genev., 1685; 'Anti-Baillet,' 8vo, Par., 1685, and, along with Baillet's 'Jugemens,' 4to, Amst., 1725; a valuable edition of Diogenes Laertius, with annotations; and some other editions of classical and other works. After his death, on July the 23rd, 1692, his friends published, under the title of 'Ménagiana,' a collection of his bon-mots and other remarks made in conversation, upon the value of which Bayle, in his Dictionary, has pronounced a high eulogium, and which is still generally considered to be one of the best, if not the best, of this class of works. It was originally published in two volumes, the first of which appeared in 1693, the second in 1694; but the best edition is the third, published in 1715, and enlarged by the additions of the learned editor, M. de la Monnoye, to four volumes.

MENAHÉM, King of Israel, the son of Gadi, was one of those military leaders, who after the murder of Zechariah, assumed the crown. Shallum, who had conspired against and slain Zechariah, had declared himself king in B.C. 771; but Menahem advanced against him with an army, defeated, and slew him, after a reign of thirty days. Shallum seems to have been supported by the people, and they did not submit to Menahem until after a strenuous resistance. Menahem "smote Tiphshah and all that were therein, and the coasts thereof from Tizrah, because they opened not to him," securing his sovereignty only by the most savage barbarity. He was hardly seated on his throne when the Assyrians, under Pul, their king, made their first irruption into Judæa. Menahem was unable to resist them, but he bought their departure by the payment of a thousand talents of silver (upwards of 350,000*l.*), which he raised by a levy of fifty shekels of silver from "all the mighty men of wealth." He remained undisturbed in his kingdom for the remainder of his days, maintaining the idolatry of the golden calves, and died in B.C. 760, when he was succeeded by his son Pekahiah.

MENANDER (*Mένανδρος*), a Greek comic poet, one of that class who are called the writers of the new comedy, was born B.C. 341, and died, as some suppose, by drowning, B.C. 289 or 290. According to Suidas

he was the son of Diopithes and Hegistratés, was cross-eyed, and yet clear-headed enough. The same authority says that he was inordinately addicted to women. He wrote more than one hundred comedies, of which only fragments remain, but in spite of this fertility, and although the most admired writer of his time, he was only eight times victor. His master was Theophrastus, according to the testimony of Pamphila.

All antiquity agrees in praise of Menander. We learn from Ovid ('Trist.,' ii. 370) that his plots all turned on love, and that in his time the plays of Menander were common children's books. Julius Cæsar called Terence a "dimidiatus Menander," having reference to his professed imitation of the Athenian dramatist. Plutarch preferred him to Aristophanes, and Dion Chrysostomus to all the writers of the old comedy. Quintilian ('Inst. Orat.,' x. 1. 69), gives him unqualified praise as a delineator of manners. From these notices, from the plays of Terence, and from an awkward compliment passed upon him by Aristophanes the grammarian, we may infer Menander to have been an admirable painter of real life. His effeminate and immoral habits, and that carelessness in his verses, which subjected him to the charge of plagiarism, or at least of copying, all point to the man of fashion rather than the imaginative poet. And indeed the writer of what is termed the new comedy (that, namely, which satirised characters, not persons) had more occasion for knowledge of the world than for higher qualities. It has been observed that there is very little of the humorous in the fragments of Menander which remain; but we cannot judge of a play by fragments. Sheridan's plays, if reduced to the same state, would be open to a similar charge, although he was the most witty writer of his age. The essential aim of the comedy of manners is to excite interest and smiles, not laughter. The plays of Menander were probably very simple in the dramatic action. Terence did not keep to this simplicity, but, as he tells us himself, he added to the main plot some subordinate one taken from a different piece of Menander; thus, as he says, making one piece out of two.

Between the time of Aristophanes and that of Menander a great change must have taken place in the Athenian character, which was probably mainly brought about by the change in the political condition of the Athenian state. The spirit of the people had declined from the noble patriotism which characterised the plays of Aristophanes at a time when Athens was struggling for supremacy in Greece; and in the time of Menander, Macedonian influence had nearly extinguished the spirit that once animated the conquerors of Marathon and Plataea. Manners probably had not changed for the better in Athens, though the obscenity and ribaldry of Aristophanes would no longer have been tolerated. The transition from coarseness of expression to a decent propriety of language marks the history of literature in every country. Thus the personal satire and the coarseness which characterised the old comedy were no longer adapted to the age and circumstances in which Menander lived, and there remained nothing for him to attempt as a dramatist, but the new species of comedy in which, by the unanimous judgment of all antiquity, he attained the highest excellence.

The fragments of Menander are principally preserved in Athenæus, Stobæus, and the Greek lexicographers and grammarians. A good critical edition of the fragments of Menander and Philemon, by Meineke, was published at Berlin, 1823, 8vo. It seems possible that some of the plays of Menander may yet exist; at least there is evidence to the fact of some of the plays having been in existence in the 17th century. ('Journal of Education,' i. 188.) Many of the fragments of Menander have been well translated by Cumberland in the 'Observer.'

MENANDER, ARIIUS, a Roman jurist, of the time of Severus and Caracalla. The only work of his mentioned in the Florentine Index is four books on Militaria. There are six excerpts from Menander in the Digest.

MENANDER, PROTECTOR, a Greek writer, who lived at Constantinople during the latter half of the 6th century. He was one of the emperor's body-guards, whence he derived the surname of Protector. ('Cod. Theodas.,' vi. 24.) He wrote a history of the Eastern empire from A.D. 559 to A.D. 582, in eight books, of which considerable extracts have been preserved in the 'Eclogæ Legationum,' attributed to Constantine Porphyrogenetus. The best edition of Menander is by Bekker and Niebuhr, Bonn, 1830, together with the fragments of Dexippus, Eunapius, Patricius, &c.

MENASSEH BEN ISRAEL, a celebrated Jewish Rabbi, was born in Spain about A.D. 1604. He was educated in Holland, whither his father, Joseph Ben Israel, had fled to escape the persecution of the Inquisition. At the age of eighteen he succeeded his tutor, Rabbi Isaac Uziel, as preacher and expounder of the Talmud in the synagogue at Amsterdam; and he soon after commenced his work entitled 'Conciliator,' on which his reputation as one of the most learned and accurate of Jewish theologians chiefly rests. At the age of thirty-five he lost his fortune through the confiscation of his father's property by the Spanish Inquisition; and in consequence of this loss he betook himself to commerce, a necessity of which he grievously complains on account of the interruptions which it caused to his studies. He came over to England during the Protectorate, and was graciously received by Cromwell, from whom he obtained some favours for his nation. He died at Amsterdam about 1659.

Menasseh lived on terms of intimacy with several of the most

learned men of his age, by whom he was highly esteemed for his erudition and moral worth. Grotius testified his respect for the Rabbi's learning by consulting him on the most difficult points of theology, and by recommending his works, especially the 'Conciliator,' to the attention of biblical students. Menasseh was strongly attached to Judaism, and some of his works are disfigured by the introduction of invectives against Jesus Christ.

The following are his chief works:—1, 'Conciliator nel Pentateuco,' published in Spanish at Amsterdam in 1632. A Latin translation of this work, by Dionysius Voss, was published at Frankfurt in 1633, with the title, 'Conciliator, sive de Convenientia Locorum in Scripturis quæ pugnare inter se videntur.' 2, 'De Resurrectione Mortuorum,' Amst., 1636. 3, 'De Creatione Problemata xxx,' Amst., 1635. 4, 'De Termino Vitæ Libri iii,' Amst., 1639. 5, 'Spes Israel,' and in Spanish, 'Esperanza de Israel,' Lond., 1650. 6, 'A Defence of the Jews in England,' Lond., 1656. 7, An edition of the Hebrew Bible in 2 vols. 4to, Amst., 1635.

MENDELSSOHN, MOSES, was born at Dessau, in 1729, where his father Mendel was a schoolmaster. Being a Jew, he instructed his son in the Hebrew language and the elements of Jewish learning, though he caused him to be instructed in the Talmud by others. The celebrated work of Maimonides, 'Moreh Nevochim,' (the guide to the wanderers) he studied with such zeal that an impaired constitution and a distorted spine were lasting marks of his application. This work however seems to have strengthened his mental powers. In 1742 he went to Berlin, where he subsisted on the small bounties of the members of his own persuasion; but his mind was greatly improved by his intercourse with men of superior intellect. Isaac Moses, a Jewish mathematician, urged him to read Euclid's 'Elementa,' a physician named Kitach instructed him in Latin; and by the aid of Dr. Aaron Salomon Gumpertz, he became acquainted with modern literature. He lived for some time in a very humble condition, until a rich silk-manufacturer, named Bernard, took him into his house as instructor to his children. He subsequently became a superintendent in the factory, and was ultimately taken into partnership. His intimacy with Lessing began in 1754, and is said to have been of the greatest advantage to him. Philosophy now became his favourite study, and his first work was his 'Briefe über die Empfindungen' (letters on the sensations). He published other philosophical works from time to time, and gained a high reputation for acuteness rather than for originality of thought: his excellent moral character also greatly contributed to the respect in which his religious authority was held. His 'Jerusalem, oder über Religiöse Macht und Judenthum' (Jerusalem, or an essay on the interference of the state in matters of religion and Judaism) appeared in 1783. He had begun a philosophical work entitled 'Morgenstunden' (morning hours), of which the first volume was published, when he received Jacobi's 'Essay on the Doctrine of Spinoza.' He thought that this essay charged his friend Lessing (the deceased) with Spinozism; a charge then more heavy than at present, when many German philosophers are avowed admirers of Spinoza. The zeal with which he defended his friend by a written answer excited him to such a degree, that a cold, which he subsequently took, was sufficient to terminate his existence. January 4, 1786.

As an instance of the successful pursuit of knowledge under difficulties, Mendelssohn is immortalised; and to do him full justice, the circumstances of his life must be remembered by the reader of his works, one of which has been translated into almost every European language; this is his 'Phædon,' a dialogue on the immortality of the soul, held between Socrates and his disciples. The characters are taken from Plato's dialogue of the same name, and the descriptive parts are mere translations of the original. The Jewish philosopher however has made Socrates produce new arguments in place of those attributed to him by his disciple Plato; thinking these new arguments better adapted to the conviction of modern readers. The following is his principal and indeed his only peculiar argument, the rest of the dialogue being employed in its defence, and in expressions of reliance on the goodness of the Deity. For every change three things are required: first, a state of the changeable thing prior to its change; secondly, the state that follows the change; and thirdly, a middle state, as change does not take place at once, but by degrees. Between being and not-being there is no middle state. Now the soul being simple, and not, as a compound body, capable of resolution into parts, must, if it perish, be absolutely annihilated; and in its change from death to life, it must pass at once from being to not-being, without of course going through any middle state; a change which, according to the three requisitions of change, is impossible. Thus by 'reductio ad absurdum' the immortality of the soul was proved. Kant, in his 'Critik der reinen Vernunft' (second edition, it is not in the first edition: see the complete edition of Kant's works, by M. Rosenkranz, Leipzig), has shown the futility of Mendelssohn's argument, while he admits his acuteness in perceiving that mere incapability of resolution into parts was of itself not sufficient to preserve the immortality of the soul, as had been supposed by many philosophers of the time. Mendelssohn, by assuming that change must be gradual and not sudden, thought that he had established his point, as the soul, being simple, could not admit of gradual resolution. Kant however shows that we may conceive a gradual annihilation even without resolution

into parts; or, to use his own expression, a diminution of the 'intensive magnitude.' Thus a deep red colour may grow fainter and fainter till at last all the redness is gone, and this without any diminution of the surface coloured. Another fallacy in Mendelssohn's argument is that his definition of change applies only to a transition from one state of being to another, and therefore does not include a transition from being to not-being. For if not-being be considered a state of being, there is no occasion for an argument at all, as the continuance of being is assumed in the definition of change, nor would anything be gained by supposing the soul in such a paradoxical state as non-entity with still a sort of being attached to it.

A magnificent edition of Mendelssohn's works was published some years back at Berlin: an English version of the 'Phædon' appeared in 1789 and also in 1838.

MENDELSSOHN. FELIX MENDELSSOHN-BARTHOLDY, one of the greatest musicians of the present century, was born at Hamburg on the 3rd of February 1809. He was the grandson of the celebrated MOSES MENDELSSOHN, noticed above. His father, who was the head of a great banking-house, on his marriage adopted the name of his wife's family in addition to his own. He had embraced the Lutheran faith, in which his children were brought up. When Felix was in his infancy, his father removed from Hamburg to Berlin, where he resided till his death, enjoying a distinguished place in the society of the Prussian capital. He bestowed the utmost care upon the education of his son, who showed, at a very early age, singular attainments, not only in the art to which his genius especially directed him, but in various branches of literature and science. While yet a child, he gained the affections of Göthe, who was a friend of the family; and the published letters of that illustrious man contain many touching expressions of his love for the youthful Felix and prognostications of his future greatness. He was even then remarkable for his amiable disposition and simplicity of mind; qualities which he retained unimpaired to the end of his too short life.

As in the case of almost every great musician—of almost every great artist indeed of any description—Mendelssohn's genius showed itself even in infancy. He tried to play almost before he tried to speak. His talents received the best and earliest culture. Zelter, the friend and correspondent of Göthe, was his chief instructor in music, and his progress was almost as marvellous as that of Mozart. Indeed his first works, which were afterwards published, were in advance of anything produced by Mozart at an age equally tender. His three quartets for the pianoforte, violin, and violoncello, written before he was twelve years old, are not merely surprising juvenile compositions, but masterly works, which continue to be constantly performed, and hold their place among the classical music of the age. He was in his sixteenth year when his opera, 'The Wedding of Camacho,' was produced on the Berlin stage, more, it has been said, from the wish of his proud and happy parents than his own, for the most unaffected modesty always formed a part of his character. It was favourably received; but, as it betrayed some inexperience in composition for the stage, it was withdrawn by his friends. It was however published; and, though it is not generally known to the public, many copies of it are in the hands of amateurs. The music is not only charming, but full of the dramatic element. Every personage speaks in his own characteristic language, from the solemn pomp of Don Quixote and the grotesque humour of Sancho, to the passionate tenderness of the young lovers whose wedding and its crosses form the subject of Cervantes's delightful story. This most interesting piece shows what great things Mendelssohn might have done for the music of the stage, had he not left this branch of his art to tread the highest of all—that in which he followed, and at no great distance, the footsteps of Handel. Another proof of the dramatic character of his genius at that early age was the composition of the overture to 'The Midsummer Night's Dream,' which breathes in every bar Shakespeare's own inspiration. Its popularity has now become unbounded; and no listener can fail to trace in its passages, in which the fanciful, the delicate, and the grotesque are so exquisitely blended, the various conceptions of the poet. The rest of the music for 'The Midsummer Night's Dream' was not written till many years afterwards, for the purpose of accompanying the performance of the play at Berlin. Its effect, thus introduced, was found to be so delightful, that in Germany the play is never represented without it, and the same thing is beginning to be the case in this country.

Mendelssohn had just reached his twentieth year when he made his first visit to England; a visit which deeply influenced the whole course of his life. He arrived in London in April 1829. His reputation was not unknown to our most eminent musicians, by whom he was cordially received. At the first concert after his arrival of the Philharmonic Society, his overture to 'The Midsummer Night's Dream' was performed, and received with enthusiasm by an audience, most of whom could never have heard of his name. It was immediately published. In a little memoir of his life, published a few years ago by Mr. Benedict the eminent German musician so long resident among us, there are some valuable remarks on his London début. "The effect," says Mr. Benedict, "of the first performance of the overture to 'The Midsummer Night's Dream' in London was electrical. All at once, and perhaps even when least expected, the great gap left by the death of Beethoven seemed likely to be filled up; and I am happy to

adduce this success as another proof of the much underrated taste of the English public, and its discernment in appreciating and even discovering new-born musical talent. Not to speak of the Elizabethan era—of Orlando Lasso, Luca Marenzio, the great madrigal writers—did not Handel compose his immortal works almost exclusively in England and for an English audience? Were not Haydn's finest symphonies written to gratify the London amateurs before a note of them was heard or known in Germany or France? Was not Beethoven known and revered by English artists, by English musical societies, when almost forsaken and neglected in Germany? And so it was with Mendelssohn. His renown, after the enthusiastic but just reports of his reception in London, both as a composer and pianist, spread like wildfire all over Europe, and gave the young and ardent maestro a new stimulus to proceed on his glorious path."

In the same year Mendelssohn visited Scotland. In Edinburgh he was warmly welcomed by a literary and musical society well able to appreciate his genius and attainments, and his stay in that city was always regarded by him as one of the most agreeable incidents of his life. He afterwards made an extensive tour through the Highlands and the Western Isles; and many reminiscences of the days spent in Scotland are to be found in his compositions. He was deeply impressed with the wild and romantic beauty of the old Caledonian music, even in its rudest and most primitive form, and especially admired the Highland bagpipe and those antique strains, which though harsh and discordant to "ears polite," and scarcely allowed by dainty connoisseurs to deserve the name of music, yet reach the heart of every true Scotsman. Such music Mendelssohn could understand and value. A Scottish friend carried him to witness the "Competition of Pipers," as it is called, a gathering of masters of the national instrument, who are chiefly retainers of great families, and assemble annually in the Edinburgh theatre to contend for the palm of minstrelsy in the presence of the most brilliant company of the metropolis—a relic of Scottish feudalism still preserved. To the surprise of his cicerone, who merely wished to give him half an hour's amusement, Mendelssohn remained to the last, immersed in what he heard, and earnestly comparing the merits of the various pibrochs and the powers of the performers. Many years afterwards, the same friend heard the celebrated symphony in A minor (now called the Scottish symphony) performed for the first time, under the author's own direction, at a concert of the Philharmonic Society. Struck with the strains of Highland melody which characterize that piece—the festive dance, the gathering, the warlike march, the lament—he was about to make some remark to Mendelssohn, when he said with a smile, "You remember the pipers!" His fine orchestral piece too, 'The Isles of Fingal,' is full of the impressions made upon his mind by the wild and stormy shores of the Hebrides.

In the following year he was for some time in Italy; and two years afterwards he visited Paris. From thence he came a second time to London; and from that time, we believe, to the end of his life, there was scarcely a season in which he did not visit England. He began even then to feel that he was more justly appreciated in our country than even in his own; and thenceforth England became, as it were, his adopted country, and was associated with the most important circumstances of his artistic life. His treatment at that time by his own countrymen appears to have inspired him with different feelings, and we have the authority of Mr. Benedict for saying, that "the mean cabals which were always at work against him at Berlin increased his dislike to that city so much as to induce him to leave it, as he then thought, for ever." He left Berlin for Leipzig, where he accepted the directorship of the famous Gewandhaus Concerts, and where he remained till the year 1844, when he was induced, by the pressing request of the King of Prussia, to return to Berlin.

His entrance upon his glorious career as a composer of sacred music may be fairly ascribed to the committee of the Birmingham Festival; for he set about the composition of his first oratorio, 'St. Paul,' under the arrangement that it should be performed under his own direction at the festival of 1837. And it was so performed accordingly, having been previously produced at Düsseldorf and Leipzig.

The performance of this oratorio in the Town-hall of Birmingham on the 20th of September 1837, was an event memorable in the annals of music in England. It was got up with the unrivalled magnificence for which the musical festivals of that town are distinguished. The impression which it made upon an immense assemblage will long be remembered by those who were present. Mendelssohn was again at the Birmingham Festival of 1840, when the 'Lobgesang,' or 'Hymn of Praise,' composed expressly for that festival, was performed under his own direction. This remarkable work, called a 'Sinfonia-Cantata,' in which the powers of vocal and instrumental music are equally employed in developing a grand design, had a great success, and like 'St. Paul,' was speedily reproduced in the metropolis, and at all the great music-meetings in the kingdom.

His third and last oratorio, the greatest of them all—'Elijah,' was also written expressly for Birmingham. Though he undertook it immediately after the production of 'St. Paul' in 1837, it was not performed till 1846; and during these nine years, it occupied a large share of his thoughts and his labours. When the time for its production drew near, he resigned his post at Berlin and gave up every other occupation, in order to devote his whole powers to this

work. The poem, in which the principal events in the life of the Hebrew Prophet are related in the language of the Bible, was constructed by Mendelssohn himself; and the English version was executed and adapted to the music with admirable skill by Mr. Bartholomew. The first performance took place on the 26th of August 1846, the performance being conducted by the author. The enthusiasm it excited cannot be described. It was pronounced by the general voice to be not only the masterpiece of the composer, but the greatest oratorio given to the world since 'The Messiah;' and this judgment, pronounced ten years ago, has ever since been strengthened and confirmed, not merely by the opinions of connoisseurs and critics, but by the united voice of the British nation.

The production of this immortal work was the crowning glory of Mendelssohn's career. He was again in London, in 1847, to superintend its performance at Exeter Hall by the Sacred Harmonic Society. It was four times performed there, and afterwards, under his own direction, at Birmingham and Manchester. Soon afterwards he left England, never to return. His health had for some time been declining. Shortly after his arrival at home, he received a shock in the sudden death of his sister, who strongly resembled him in character and talents, and to whom he was fondly attached. From this blow he never recovered. He was persuaded to visit Switzerland, where, living quietly in the bosom of his family, he regained his strength and returned home to Leipzig, seemingly convalescent. But he soon relapsed, and at length sank under his malady, an affection of the brain, and expired November 4th, 1847, before he had completed his thirty-ninth year. He left many manuscript compositions, which, it is understood, were placed in the hands of several eminent musicians, friends of his family, with a view to selection and publication; but none of them have been given to the world except a fragment of an Oratorio, entitled 'Christus,' and some scenes of 'Lorely,' a romantic opera. The suppression of all the others, some of which were known to be works of magnitude and importance, has excited much surprise and dissatisfaction.

In a sketch like this, it is impossible to speak in detail of Mendelssohn's works. They are very numerous and embrace every branch of his art; but it was in sacred music that his highest powers were displayed; and 'St. Paul' and 'Elijah' will descend to posterity along with 'The Messiah' and 'Israel in Egypt.'

Mendelssohn was exposed to none of the cares, struggles, and vicissitudes which genius is too often heir to. Happy in all his domestic relations, in the enjoyments and triumphs of his art, and above all, happy in a pure mind and blameless life, few men have had a more enviable lot than Felix Mendelssohn.

MENDOZA, INIGO LOPEZ, better known as the MARQUIS DE SANTILLANA (Sancta Juliana), was born in 1398, at Carrion de los Condes, and died in 1458. He was grandson of the poet Pero Gonzalez Mendoza, and a descendant of that Mendoza who, in the battle of Aljubarrota, saved the life of Juan I. at the expense of his own. (Romane de Hurtado de Velarte, 'El Caballo vos han muerto.') He was also the father of the first duke of Infantado, who secured the preservation of his valuable library, and directed it to be kept at his palace of Guadalajara.

Santillana was the most elegant scholar at the court of Juan II., then the most brilliant in Europe. Much of his poetry is still in manuscript, and is partly lost or lying in dust. Several of his pieces however, chiefly devotional and amatory, are contained in the older Cancioneros. Like the compositions of D. Juan Manuel, the Marquis Enrique de Villena, and many others, they exhibit a singular contrast with the fierceness of that period. They throw a false shade, perhaps a decent veil, over realities too disgraceful and disgusting, from which the gifted few sought mental relief in subtlety and imaginary affection; but such poetry can never touch the heart nor even be forcibly expressed when it is not genuine, that is to say, when it is not deeply felt. By introducing the sonnet Santillana (Quintana, 'Poes. Escog.') became a forerunner of the bold innovator Boecan. But he did more, by endeavouring to impart a moral tendency to the national poetry, by extending it by allegorical invention, and embellishing it with learning. His efforts in that respect are apparent in his 'Elegy to his tutor and friend Villena,' and his 'Doctrinal de Provados,' which show that he was no adherent of Alvaro de Luna. All parties were eager to obtain the powerful assistance of Santillana's military, political, and moral character. His 'Refranes' (Traditional Proverbs) were reprinted by the learned Mayans ('Origenes de la Lengua Castellana,' vol. i. p. 179.)

Fernando del Pulgar, Sarmiento ('Obras Postumas'), Nico. Antonio, and Sanchez ('Colec. de Poes.),' give much curious information on this Mendoza.

MENDOZA, DIEGO HURTADO, a scholar, statesman, and general under Charles V., was grandson of Lopez Mendoza (noticed above), and younger son of the first marquis of Mondejar, who was also second count of Tendilla. Diego Mendoza was born in 1503, at Granada, and not at Toledo, as was supposed by Tamayo Vargas. He received his early education at home from Peter Martyr d'Angleria, who had been brought to Spain by the first count of Tendilla to teach the youth of the nobility. After learning Arabic at Granada, he studied Latin, Greek, Hebrew, divinity, and civil and canon law at Salamanca, where by way of relaxation he produced the first specimen

of the comic romance in his 'Lazarillo de Tormes,' a work which has been improperly ascribed by Siguenza to the Jeronymite Juan Ortega. It is written in that *gusto picaresco*, which was much in fashion in the 17th century.

Being sent from the university to the imperial army in Italy to show his talents in a new capacity, he still found time occasionally to visit the universities of that country, and to hear the eminent lecturers, such as Niphus of Naples and Montedoca of Seville. In his capacity of ambassador at Venice and at Trent, when political interests were at stake—at Rome, the centre of intrigue—and as general in Tuscany, which was threatened by the Turks: their ally Francis I., he always defeated the treachery of the French king, and baffled the designs of all parties. He faced every danger, and commanded the respect and admiration even of those whom he could not please. (Paul Mann, 'Cic. de Philoso.,' Lazaro Bonamico. Nor could he conceal that spirit of freedom which Charles had destroyed in Spain. He strongly reprobated his sale of the Tuscan fortresses to Cosmo de' Medici, and by his opposition prevented the transfer of Milan and Siena to Paul III., who wanted to buy them of Octavio Farnesio. In a letter to Zuñiga, alluding to ambassadors, he boldly says, "When kings wish to cheat, they begin by us." The republicans or burghesses indeed looked on Mendoza as the greatest enemy of Italy. That country however was indebted to him for having introduced into it the writings of Basil the Great, Gregory Nazianzus, Cyril of Alexandria, Archimedes, Apian, and others. Not satisfied with employing Arnoldus Ardenius in transcribing the Greek manuscripts of different libraries, especially those which Cardinal Bessarion had bequeathed to Venice, Mendoza sent Nic. Sophianus of Corcyra to Thessaly and Mount Athos in search of manuscripts. He also paid a heavy ransom for a Turkish priest who was a favourite of Solyman the Magnificent. As a return for this service he only asked for ancient works from the sultan, to which they were useless, and begged him to permit the Venetians, then in great want of corn, to import it from Turkey. His request was granted, with a present of several chests of literary treasures. In 1555 Mendoza was superseded at Rome, in order to promote Julius III.

Subsequently Mendoza fell under the displeasure of Philip II., who banished from his court this old servant, then sixty-four years of age. This act of royal severity proved however beneficial both to the illustrious veteran and to posterity. In his retirement at Granada Mendoza prosecuted those studies which were congenial to his taste: he investigated antiquities, collected above 400 Arabic manuscripts, and crowned his literary fame by his 'Guerra contra los Moriscos,' the publication of which, even with omissions, the government did not permit till the year 1610. The true text was restored in 1776, at Valencia, by Portalegre, who prefixed to it the author's life, which although ill written, is highly interesting. In this work, the latest specimen of the historical style in the Spanish language, Mendoza has left the best example of an imitation of the Latin historians to modern European literature possessors. The rich and florid diction of this history forms a contrast with the conciseness and rigidity of Sallust, with whom however Mendoza has generally been compared. The modern historian is a model of impartiality: he does not even spare his own brother. Having been an eye-witness of most of the events which he has so admirably recorded, he has happily combined in the same work the strictest accuracy with integrity and the ability of a great writer.

In 1575 Mendoza obtained permission to return to Madrid on business, but he died shortly after his arrival there. He bequeathed his valuable library to the king. Ambrosio Morales, Nico. Antonio, Bouterwek, and many others, are profuse in their eulogiums of Mendoza. Juan Diaz published his poems in 1610 at Madrid, but without the numerous comic and satiric pieces. Other more important works of his have never yet been published: among them are his political commentaries.

MENELAUS (called also MILLEUS by Apian and Mersenne, but on what authority is not known; in a copy of Weidler which belonged to Montucla we find the latter, in a manuscript note, describing Milleus as "Menelaus défiguré par les Arabes") was an Alexandrian, who observed the stars for a long while at Rome, and was living there in the time of Trajan. He is mentioned by Proclus and Pappus, and probably is the person intended by Plutarch, who mentions a mathematician of that name. Pappus gives the titles, or other mention, of at least two works of Menelaus which have not come down to us. Ptolemæus, in the Syntaxis, compares some of his own observations with those of Menelaus.

The only writing of Menelaus which has come down to us is the Latin treatise on spherical geometry, translated from the Arabic; the Greek is probably lost. This work, in three books, was published (Lalande) in a collection of Greek geometers made at Paris, in 1626; and afterwards (Lalande, Heilbronner) by Mersenne, in his 'Universæ Geometris Synopsis,' Paris, 1644; also (Heilbronner and Weidler) by Regiomontanus. Another work on chords is said by Heilbronner to be contained in Mersenne's Synopsis: this is a mistake, since the work is entirely lost.

The books of Menelaus on spherical geometry have been much used by Ptolemæus in the Syntaxis, and the latter had for a long time

the credit of two very remarkable propositions which appear in Menelaus, and which have been much used by Carnot and others in the modern extensions of geometry. These are the well-known propositions relating to a transversal which cuts the three sides of a triangle, plane, or spherical. There are other propositions of great ingenuity; so that Menelaus, who must be looked on as the successor of Hipparchus and Theodosius in the school of Greek geometers who treated of the doctrine of the sphere, must also be considered as having gone considerably beyond his predecessors.

MENGS, ANTON RAFAEL, one of the most distinguished artists of the eighteenth century, was born at Aussig in Bohemia, in 1728. He was scarcely six years old when his father, who was himself a painter, though one of very moderate ability, being determined to bring him up to the same profession, whether he had talent or not, adopted a course of education for him more calculated to inspire him with a disgust than with a true relish for it. Being of a most harsh and tyrannical disposition, he compelled the boy to employ himself in drawing the whole day long, allowing him neither recreation nor relaxation from his tasks. In course of time Rafael was instructed by his father in oil-painting, and miniature and enamel-painting, but was still tasked in the same rigorous manner, and frequently received severe chastisement, if he had not completed within the time allotted him—which was generally short enough—what he had been set to do. In 1741 his father quitted Dresden, whither he had been called by Augustus III. (for he was a native of Denmark), and went to Rome, taking young Mengs with him. On his arrival in that city, his father used to take him every morning to the Vatican, in order that he might there study the productions of Raffaele, and would make him remain there the whole day, without other refreshment than a bottle of water and piece of bread, until he came to fetch him back in the evening; nor was he even then allowed to recruit himself from his fatigue, but compelled to revise and finish up the studies he had brought home. This excessive drudgery did not however disgust him with the profession to which he was thus in a manner yoked: still the mode of life it occasioned was prejudicial, inasmuch as it prevented his acquiring other knowledge, and tended to render him shy of all society. In 1744 he returned with his father to Dresden, where his talents obtained for him the notice of Augustus, who appointed him court-painter; but according to a stipulation he had previously made, he was permitted to return to Rome, and his father accompanied him. After continuing his studies some time longer, he began to distinguish himself by his original compositions, among the rest by a 'Holy Family,' in which the Virgin was painted from a beautiful peasant girl, of whom he became so enamoured, that he turned Roman Catholic for her sake and married her. After that event he again returned to Dresden, where his pension was raised to a thousand dollars, and he was commissioned by the king to paint a large altar for a new chapel; which he wished to execute at Rome. But on his arrival there, other commissions (among which was a copy of Raffaele's 'School of Athens,' for Lord Percy, afterwards Duke of Northumberland), and the Seven Years' War, which caused the stoppage of his pension, interfered with the prosecution of the work. In 1767 he made his first attempt in fresco, a ceiling-piece in St. Eusebio, which was in too simple a style to satisfy the taste of that day. His 'Apollo and the Muses,' another work of the same class, in the Villa Albani, obtained for him much greater renown, and was by his contemporaries regarded as one that would bear comparison with those by the greatest Italian masters. About this time he became acquainted with Webb, to whom he communicated his ideas on art, which the other has been charged with having passed off as his own in his 'Remarks on Poetry and Painting.' Mengs's reputation was greatly increased by the numerous works he executed for Charles III. of Spain, by whom he was invited to Madrid in 1761, and remained in that country till 1775, with the exception of an interim of three years, in the course of which he painted the ceiling of the Camera de' Papiri at Rome. His pencil was employed in decorating the royal palaces of Spain; and the Apotheosis of Trajan, in that of Madrid, is considered his chef d'œuvre.

After a marriage of the utmost domestic harmony, Mengs lost his wife in 1778. From that time his health began to decline, nor was it long before he followed her to the tomb: he died on the 29th of June in the following year, and was buried by her side in the church of San Michele Grande at Rome. Notwithstanding the great sums he had received during his life, about 250,000 livres, instead of amassing money he left scarcely sufficient to defray the expenses of his funeral; but the king of Spain bestowed pensions on his two sons, and provided also for his five daughters. Although Mengs's reputation as an artist does not now stand so high as in the last century, he undoubtedly possessed many excellences, and, compared with his immediate contemporaries, deserved the applause showered upon him. Refined taste, much nobleness of idea, correctness of drawing, finished execution, and studied grace are merits of a high rank, which he possessed in an eminent degree; but though most carefully studied, and in conformity with the principles he laid down for the art, his works display few of those loftier qualities of mind which the higher branch of historical painting demands. He is in fact a favourable example of a carefully trained painter, whose works are produced in studious imitation of those of certain great masters of an earlier age, and he is no more. His writings, which were published after his death

by the Cavalier d'Azara, contain many excellent precepts, and both practical and critical observations, and have accordingly been translated into the principal modern languages.

MENNO, SIMON, the founder of the MENNONITES, a religious sect which sprung up in Holland and Germany about the time of the Reformation, and which is identified by many writers with the sect of the Anabaptists, with whom the Mennonites held several leading doctrines in common.

Simon Menno was born at Witmarsum, a village in Friesland, in the year 1506. In 1536 he left the Roman Catholic Church, in which he was a priest, and joined the Anabaptists, among whom he became a teacher in the next year. During the remainder of his life, Menno travelled with his family and preached his doctrines throughout a great part of Germany and Holland, where he gained many proselytes, chiefly from among the Anabaptists. He died in 1561, in the duchy of Holstein. His works were published in one volume folio, at Amsterdam, in 1651. Though he is said to have been a notorious profligate when young, his character after he came forward as a religious teacher was unimpeachable; and he was possessed of considerable genius, some learning, and a persuasive eloquence. His doctrines were free from the anti-social and licentious tenets and the pretensions to inspiration which are ascribed to the Anabaptists; but he agreed with them in condemning the baptism of infants, in expecting a personal reign of Christ on earth for a thousand years at the Millennium, in excluding magistrates from the Christian Church, and in maintaining that all war was unlawful, that the taking of oaths was prohibited by Christ, and that human science is useless and pernicious to a Christian. But these tenets were so explained and modified by Menno, as to differ very little from the doctrines generally held by the reformed churches. He insisted upon the strictest attention to moral duties, and exercised a most severe discipline upon offenders.

The followers of Menno very soon split into two sects, the *Flemings* and the *Waterlandians*, so called from the countries in which they arose. The latter somewhat relaxed the severe discipline of Menno towards offending members, which the former maintained in all its rigour. The Flemings divided again, on the subject of the treatment of excommunicated persons, into Flandrians and Frieslanders; and there also arose a third division called Germans. In process of time the greater part of these sects joined the Waterlandians.

The Mennonites put forth several confessions in the 17th century, the earliest of which is one drawn up by the Waterlandians. By these confessions it appears that their doctrines were nearly the same with those mentioned above as held by Menno. According to Mosheim, their fundamental principle was that "the kingdom which Christ established upon earth is a visible church, or community, into which the holy and the just are alone to be admitted, and which is consequently exempt from all those institutions and rules of discipline that have been invented by human wisdom for the correction and reformation of the wicked."

In the 17th century the Mennonites obtained toleration in Holland, Germany, and England. In the year 1630 a considerable part of them arranged their differences in a conference at Amsterdam, and formed a union, which was renewed in 1649.

Further information respecting this sect may be found in Herman Schryn's 'Historiæ Mennonitarum plenior Deductio,' which is a defence of the Mennonites, and in which the author protests against their being confounded with the Anabaptists; and also in Mosheim's 'Eccles. Hist., cent. xvi., sect. iii., part ii., c. 3; and cent. xvii., sect. ii., part ii., c. 5. It is to be wished that Mosheim had written the history of this sect in a spirit of greater candour.

MERCATOR, GERARD (whose real name was KAUFFMAN, of which Mercator is the Latin equivalent), was born at Rupelmonde, in East Flanders, in the year 1512. He applied himself with great industry to the sciences of geography and mathematics, and was patronised by the Emperor Charles V., and appointed in 1559 cosmographer to the Duke of Juliers. He gave his name to the method of geographical projection now usually employed in the construction of nautical maps, in consequence of his having first represented the meridians by equidistant parallel lines, and the parallels of latitude by straight lines at right angles to the meridian, but he did not know the distance which ought to separate these parallels. Nicholas Mercator is said to have discovered the law which regulates these distances; but the English mathematicians having refused to pay for the promulgation of his discovery by accepting a pecuniary challenge which he is said to have proposed to them, he died without communicating it even to his friends. The credit of first investigating the principles of that projection, and applying them to the purposes of navigation, appears to be due to Edward Wright. Gerard Mercator died at Doesburg, December 2, 1594. His published works are entitled 'De Usu Annuli Astronomici,' Louvain, 1562; 'Chronologia,' fol., Cologne, 1568; 'Tabulæ Geographicae,' fol., Cologne, 1578; 'Harmonia Evangelistarum,' 4to, Doesburg, 1592. His maps were collected in 1 vol. 4to in 1594; and another edition was published in 1623, containing 156 maps. (Hutton, *Mathematical Dictionary*; Montucla, *Histoire des Mathématiques*; Robertson, *Dissertation on the Rise and Progress of Navigation*.)

MERCATOR, NICHOLAS (whose real name was NICHOLAS KAUFFMAN), was born at Holstein, in Denmark, in 1640. At an early age

he was engaged in a correspondence with some of the principal geometers of Denmark, Italy, and England. In 1680 he came to England, and shortly after the formation of the Royal Society he was elected a member of that body. The date of his death is uncertain. According to Dr. Hutton, it took place in England in the year 1690 ('Mathematical Tracts'), or in 1694 ('Mathematical Dictionary'); but, according to Weiss ('Biog. Univers.'), he died at Paris, February, 1687. The reputation of Mercator rests principally upon a method, of which he was the author, whereby the area of the spaces comprised between the hyperbola and its asymptote may be determined arithmetically to any degree of approximation required; and upon the application of this method to the construction of logarithmic tables. These investigations were published by Mercator in 1668, in a work entitled 'Logarithmotechnia, sive methodus construendi logarithmos nova, accurata et facillima,' 4to, London. Wallis, who soon improved upon this method, says, when speaking of the work in a letter addressed to Lord Viscount Brouncker, "With this book, which has just appeared, I was so much pleased, that I could not quit it until I had completed its perusal. The doctrine by which the logarithms may be expeditiously constructed is perspicuously and ingeniously treated." ('Phil. Trans.,' 1668.)

Mercator has been charged with dishonourably appropriating the discoveries of others, and with meanly withholding the publication of some which really belonged to him. [MERCATOR, GERARD.] In the 'Philosophical Transactions' for 1670 there is a paper by him entitled 'Considerations concerning the Geometric and Direct Method of Signior Cassini for finding the Apogees, Excentricities, and Anomalies of the Planets,' besides which he has left the following works:—'Cosmographie,' 12mo, Danzig, 1651; 'Rationes Mathematicæ subductæ,' 4to, Copenhagen, 1653; 'De Emendatione Annuæ diatribæ duæ, quibus exponuntur et demonstrantur Cycli Solis et Lunæ,' 4to; 'Hypothesis Astronomica nova et consensus ejus cum observationibus,' fol., Lond., 1664; 'Institutionum Astronomicarum libri duo,' 8vo, London, 1676; 'Euclidia Elementa Geometrica,' 12mo, Lond., 1673.

(Hutton, *Mathematical Tracts*; Montucla, *Hist. des Mathém.*; *Biog. Univ.*)

MERCIER, LOUIS SEBASTIEN, a prolific writer on men and manners, politics, science, the drama, literary criticism, and many other subjects, was born at Paris on the 6th of June 1740. He was for some years professor of rhetoric in the college of Bordeaux. The greater part of his works are sunk in oblivion, but several of them still deserve and obtain attention. Such are those in which he attacks the manners and morality of his age. The first of these appeared in 1771, with the title 'L'An 2440; Rêve, s'il en fut jamais.' In 1781 he commenced the publication of the 'Tableau de Paris.' Having courted the attention of the authorities to his authorship of this book which, by its bitter remarks on all the social institutions of France, was sure to provoke their wrath, he found it prudent to retire to Switzerland, where he completed this remarkable work. Without holding with its author that the 'Tableau de Paris' produced the French Revolution, there is no doubt that it did much to open the eyes of mankind to the immoral and corrupt state of the social system of the French capital, and the inapplicability of the great national institutions of the country to supply their proper end of doing good to the nation at large. Mercier wrote with an animated, descriptive, and biting pen. He occasionally appealed to a high sense of morality, but his chief power lay in showing his readers the bad taste and the folly of the prevalent habits of the day. Wherever he had to depict honest industry struggling against false social laws, or the remains of pristine simplicity holding out against the inroads of corrupting manners, his tone has dignity and feeling. When he speaks of the prodigal administration of the laws, of the artificial and vicious tastes of the leaders of fashion, of the tyranny over the free expression of opinion, he overwhelms with sarcastic ridicule. The work is a curious anatomy of Parisian society, and exposes many evils incident to large cities, of which the lapse of seventy years has not entirely enabled us to find the remedy. The sanitary regulations which have lately so much occupied the attention of society, and other means of social organisation, are intended to supply deficiencies which Mercier points out in his own peculiar fashion: whether he could have devised remedies for the defects he discovers may be questioned. He was an avowed hunter after paradoxes. In 1801 he published 'Néologie, ou Vocabulaire de Mots nouveaux, à renouveler, ou pris dans des Acceptions nouvelles,' a work in which he announced such propositions as 'Les prosateurs sont nos vrais poètes.' He made war on the chief ornaments of French literature; seeming, wherever public opinion had unequivocally declared itself, to find that he had to perform the function of reversing the judgment. In philosophy he was equally paradoxical, raising his voice against the best-established truths in physical science. From these peculiarities his attacks on the social morality of his age have been received as chance blows struck in a right quarter by a man who struck at everything. But Mercier deserves a better appreciation, and no one can attentively read his censures without seeing that they proceed not only from a condemnation of what is wrong, but a sense of what is right. A list of his works would be much longer than the present article. He passed a life of cheerful vivacity, surrounded by friends who seem not to have been the less attached to him that he perpetually displayed with singular simplicity his sublime self-conceit. He died on the 25th of April 1814.

MERIAN, MATTHEW, an eminent engraver, was born at Basel in 1593. After having for some time pursued his profession with success in his native place, he removed to Frankfurt-on-the-Main, where he established a book and print business; and where he died about 1651. Though he acquired a considerable standing as an engraver in his own day, he is now perhaps chiefly remembered as the father of his more distinguished son and daughter, whom we proceed to notice.

MATTHEW MERIAN was born at Basel in 1621. He was the pupil of Sandrart, who was much attached to him; he studied also after Vandyck in London; became acquainted with Le Sueur and Vouet in Paris, and studied under Sacchi and Carlo Maratti at Rome. As a portrait painter he attained a very high reputation. From about 1655, when the elder Merian died, Matthew conducted his father's book and print business, at Frankfurt-on-the-Main, but he did not give up his own profession. He painted the Emperor Leopold I. on horseback, and many other German princes and nobles. He also painted some historical pieces, and engraved a few plates, which are marked M. Merian, junior. He died at Frankfurt in 1687.

MARIA SIBYLLA MERIAN, the daughter of Matthew Merian the elder, was born at Frankfurt-on-the-Main, April 12, 1647. Her instructor in drawing was Abraham Mignon. In 1665 she married John Andries Graff, a painter of Nürnberg, but the celebrity which attached to her own name as an artist prevented that of her husband from being adopted. They had two children, both daughters, who were also skilled in drawing. In consequence of liberal offers Madame Merian and her husband settled in Holland, but Maria Sibylla, whose great object was the study of nature, travelled for the sake of delineating insects, flowers, and other natural objects. In 1699 she went to Surinam for the express purpose of making the drawings which have since added so considerably to her fame, and remained there till the month of June 1701. Madame Merian died at Amsterdam, January 13, 1717.

She published—1, 'The Origin of Caterpillars, their Nourishment and Changes,' in Dutch, 2 vols. 4to, the first published at Nürnberg in 1679, the second in 1683, published in Amsterdam in Latin, 4to, 1717. This work, much enlarged by herself and her daughters, was published in French by John Marret, fol., Amst., 1730, under the title of 'Histoire Générale des Insectes de l'Europe.' 2, 'Dissertatio de Generatione et Metamorphosis Insectorum Surinamensium,' fol., Amst., 1705, separately in Dutch and in Latin. These editions contain only sixty plates. To some of the later ones twelve plates were annexed by her daughters Jane Helen and Dorothea Maria Henrietta. There is an edition of this work in folio, French and Dutch, printed at Amsterdam in 1719; another in French and Latin, Hage, 1726; and another in Dutch in 1730. There have been also editions of the two works united, under the title of 'Histoire des Insectes de l'Europe et de l'Amérique,' fol., Par., 1768 and 1771.

Many of the original drawings of this artist are preserved in the department of drawings and prints in the British Museum, in two volumes, purchased by Sir Hans Sloane at a large price. One contains the insects of Surinam, the other those of Europe. A few of the Surinam insects, though elegantly finished, appear, upon examination, not to be entirely drawings, but to have been coloured upon outline proofs of the engravings. Those of Europe are entirely original delineations. All are upon vellum. Other drawings of Madame Merian are preserved at Petersburg, in several collections in Holland, and at Frankfurt. A portrait of Madame Merian, formerly Sir Hans Sloane's, is still preserved in the British Museum. An engraved portrait of her, by Houbraken, is prefixed to the Latin edition of the 'Origin of Caterpillars,' 1717.

MERIVALE, JOHN HERMAN, was born at Exeter in 1779, in which neighbourhood his father, John Merivale, Esq., resided, and was possessed of some landed property: his grandfather, the Rev. Samuel Merivale, was a Presbyterian minister at Exeter, and tutor at the dissenting theological academy there. Mr. Merivale entered St. John's College, Cambridge, in 1797, but took no degree, in consequence of the impediment of his dissenting persuasion, although at a later period he joined the Church of England. He married Louisa, daughter of the Rev. Dr. Drury, head master of Harrow School: was called to the bar in 1805, and practised in the Court of Chancery. He published three volumes of Chancery Reports from 1815 to 1817, of cases decided by Lord Eldon and Sir William Grant. In 1825 he was a member of the commission for inquiring into the state of the Court of Chancery, which was appointed in consequence of the attacks made at that period on Lord Eldon; and wrote a 'Letter on the Chancery Commission' in 1827, as well as some other pamphlets on law reform. He became a commissioner of bankruptcy on the then newly organised system in 1831; and continued to hold that office till his death in April 1844. From his early youth Mr. Merivale was addicted to literary and antiquarian pursuits, especially to the study of Italian and, in his later years, of German literature. He contributed a large proportion of the translations contained in the 'Collections from the Greek Anthology,' published in 1813 under the editorship of the Rev. Robert Bland; of which Mr. Merivale brought out a second edition, enlarged, in 1833. In 1814 appeared his poem of 'Orlando in Roncesvalles,' a tale in the ottava rima, being chiefly a free abridgment of part of the 'Morgante Maggiore.' In 1841 Mr. Merivale published two volumes of 'Poems, original and translated,' comprising most of

his earlier pieces; and in 1844, shortly before his death, a volume of translations of the 'Minor Poems of Schiller, of the second and third periods, with a few of those of earlier date.' This was perhaps the most successful of his productions. It is an essay towards the rendering of the pieces of the German poet in the same, or nearly the same, metres with the originals, and with an approach to close but not literal version. The more metaphysical or subjective poems of Schiller's later period—those which it is the most difficult to bend to his species of treatment—the Gods of Greece, the Feast of Eleusis, the Progress of Art (die Künstler), and others of the same character—are among the best executed parts of the work. Mr. Merivale was an extensive contributor to literary reviews, but none of his prose essays on these subjects are published in a separate form.

MERLIN, or, more properly, MERDWIN. Some of the Welsh antiquaries speak of three Merlins: Merdwin Emrys, or Merlinus Ambrosius; Merdwin Wyllt, or Merlinus Caledonius, or Merlinus Sylvestris; and Merdwin ap Morvryn, otherwise called Merlinus Avalonius from a poem ascribed to him, entitled 'Avalonau,' or the Orchard, and also known by the Latin names of Melochinus, Melkinus, and Merwynus. (Nicholson's 'Eng. Hist. Library.') It is generally agreed however that the second and third are the same person; and it is far from improbable that all the three Merlins are but one individual. Of Merlin Ambrosius the principal account we have is in Geoffrey of Monmouth's 'Historia Brittonum,' where he is represented as a great prophet and enchanter, who flourished in the time of King Vortigern, or about the middle of the 5th century. This is the Merlin who is celebrated by many of our old poets, especially by Spenser, in the 'Faery Queen,' book iii., and elsewhere; and he is also the subject of the English metrical romance of Merlin, of the first part of which here is a copy in the library of Lincoln's Inn, and a more ancient one, containing also a second part, in the Auchinleck manuscript in the Advocates' Library, and of which Mr. Ellis has given an analysis, with extracts, in the first volume of his 'Specimens of Early English Metrical Romances.' Of the Caledonian Merlin there is a life in Latin hexameters, extending to 1528 lines, by Geoffrey of Monmouth, who professes to have compiled it from an Armorican original; it is extant in one of the Cotton manuscripts (Vesp. E. iv.), and has never been printed, but here is an account of it in the same volume of Mr. Ellis's work. (See also Pinkerton's 'Inquiry into the Early History of Scotland,' ii. 275.) Merdwin, in the third book of his 'Scotichronicon,' has a long account of Merlin the Wild, and especially of an interview between him and St. Kentigern, bishop of Glasgow, who lived in the latter part of the 5th century. This account agrees with other testimonies as to the age of the Caledonian Merlin, and also as to his having been a native and inhabitant, not of the country now called Wales, but of the Welsh kingdom of Reged, or Strathclyd, which extended over the south-west of Scotland. That district, it may be added, still retains several traditionary recollections of the fame of Merlin; his grave, in particular, is yet shown near the village of Drumelzier, on the Tweed. (See Sir W. Scott's 'Introductio to Romance of Sir Tristram,' p. 38; and Note to 'Vision of Don Roderick,' p. 387, edita. of 1834.) Collections of the Prophecies of Merlin have appeared in French, at Paris, 1498; in English, at London, 1629 and 1688; in Latin, at Venice, 1654; and there are also manuscripts of them, in French and English, in the Cotton and other libraries. (See Warton, 'Hist. of Eng. Poet.,' iii. 430, edit. of 1824.) We find some of them applied by the poet Lawrence Minot, who wrote about 1360, to the victories of Edward III. (Ibid., and Minot's 'Poems,' by Ritson, 'note,' pp. 100-104.) It appears to have been generally assumed by the French and English collectors that the author of these prophecies was Merlinus Ambrosius; but in the Scottish edition, printed at Edinburgh, 1615, they are attributed to Merlin the Wild, or the Caledonian. They appear to have been very famous in Scotland in the early part of the 16th century. (See Sir W. Scott's 'Minstrelsy of the Border,' iv. pp. 134-147.) The 'Avalonau,' and some other Welsh poems, attributed to Merdwin Wyllt, are published in the 'Welsh Archaeology,' 3 vols. 8vo, 1801, &c. See Mr. Sharon Turner's vindication of the authenticity of these productions, printed at the end of his 'History of the Anglo-Saxons,' vol. iii., 1823.)

MERRICK, JAMES, an English divine and poet, was born in 1720. At the age of fourteen, while still at Reading school, he published the 'Messiah, a Divine Essay,' and in 1739, at Trinity College, Oxford, he made a translation of the poem of Tryphiodorus on the Capture of Troy. He also published, in 1741, the Greek text of Tryphiodorus. He was chosen Fellow of Trinity College, Oxford, in 1744, and took holy orders, though, owing to infirm health, he never undertook parochial duties. His chief works were, 'A Dissertation on Proverbs,' h. ix.; 'Prayers for a Time of Earthquakes and Violent Floods,' written in 1756, soon after the earthquake at Lisbon; 'An Encouragement to a Good Life, particularly addressed to some soldiers quartered at Reading.' He appears to have paid great attention to this class of men, who at that time especially required it. He also wrote 'Poems on Sacred Subjects,' and made an excellent translation of the Psalms into English verse. This, beyond all doubt the best poetical translation we have, was unfortunately not adapted for parochial choirs, inasmuch as it was divided into stanzas for music. On this account it has not been used as generally as its merits would justify. He published several other religious treatises, and some remarks on profane as

well as sacred writers. Dr. Lowth calls him "one of the best of men and most eminent of scholars." He died January 5, 1769.

MERSENNE, MARIN, a very learned philosopher and mathematician, one of the religious order of 'Minimes,' was born in 1588 at Oyse, in the present department of Maine, and received his education at the college of La Flèche, where he was a fellow-student of Descartes, with whom he formed an intimacy which a similarity of pursuits ripened into a friendship that death only dissolved. He afterwards studied at the University of Paris, and subsequently at the Sorbonne. In 1612 he took the vows at the convent of the Minimes, in the neighbourhood of Paris, and the year following received ordination as priest, when he deemed it incumbent on him to study the Hebrew language, a thorough knowledge of which he acquired. In 1615 he filled the chair of philosophy at Nevers, and there taught till the year 1619, when he was chosen superior of the convent, and on completing the term of his office he travelled into Germany, Italy, and the Netherlands. He finally settled in Paris, where his gentle temper and his polite and engaging manners procured him a number of distinguished friends. Of these the chief was the founder of the Cartesian philosophy, who entertained the highest opinion of his abilities, and consulted him upon all occasions.

It has been stated—though the story seems highly improbable—that Descartes, by the advice of Mersenne, at once changed his intention of founding his system on the principle of a vacuum, and adopted that of a plenum. The discovery of the cycloid has been ascribed to him and also to Descartes, but it now seems pretty clear that neither are we indebted for the first notice of this curve. Mersenne died at Paris in 1648, in consequence of drinking cold water when over-heated. The result of this indiscretion was an internal abscess in the side, which he desired should be opened. The surgeon made the incision two inches below the right place, and the patient expired under the operation.

The Père Mersenne was undoubtedly a man of great learning and unwearied research, and deserved the esteem in which he was held by the philosophers and literati of his age; but, except his 'Harmonie Universelle,' his works are now unread and almost unknown. If by some he was over-rated, by others he has been undervalued; and when Voltaire mentioned him as "Le minime et très minime Père Mersenne," he indulged his wit at the expense of one with whose writings, it is to be suspected, he was very little acquainted. His eulogist however, in the 'Dictionnaire Historique,' admits that he very ingeniously converted the thoughts of others to his own use; and the Abbé Le Vayer calls him "Le bon Larron"—a skilful pilferer. Nevertheless, the work above named, 'L'Harmonie Universelle, contenant la Théorie et la Pratique de la Musique,' in 2 vols. folio, 1637, has proved of the utmost value to all later writers on the subject, and among the number to the author of the present notice. The work was in 1648 translated into Latin and enlarged, by the author; but both the original and translation are now become as rare as they are curious to the antiquary and interesting to the musical inquirer.

MERZLIAKOV, ALEXIUS PHEODOROVICH, a Russian writer, more distinguished as a critic than as a poet, though not without talent in the latter character, was born at Dalmatova, in the government of Perm (where his father was a wealthy merchant), in 1778. In his fourteenth year he recommended himself to Catherine II. by an ode on the peace with Sweden, and the empress ordered him to be sent to the University of Moscow, where he was placed under the charge of Kheraskov [KHERASKOV], and in 1798 was made professor of eloquence and poetry. In 1805 he quitted Moscow for the northern capital, where he held a similar professorship in the university. It was at St. Petersburg that, at the suggestion of Prince Galitzin, he commenced a popular course of lectures on literature, which were numerous attended, and obtained for him a high reputation with the public. These lectures, which were held twice a week during the winter at Galitzin's house, were then a novelty, and were the more interesting to his auditors, because the critic discussed at length the merits of the principal Russian poets and prose-writers.

His own productions consist chiefly of translations, among which are Aristotle's 'Poetic,' Virgil's 'Eclogues,' select scenes from the Greek tragedians, Eschenburg's 'Theory of Literature,' and Tasso's 'Gierusalemme.' Among his original poems, his shorter lyric pieces and songs are the best, the latter more especially, for they breathe strong national feeling, and have accordingly acquired more than a transitory popularity. Merzliakov died July 29, 1830.

MESMER, FRIEDRICH ANTON, was born in 1734 at Marburg in Baden, on the borders of the Lake of Constance. He was educated at the schools of Dillingen and Ingoldstadt, whence he proceeded to Vienna to study physic, and took his degree of Doctor of Medicine in the university of that place, in the year 1766. On that occasion he published an inaugural thesis on the 'Influence of the Planets on the Human Body,' which asserted the existence of a subtle fluid exercising an influence on the human body. This he supposed to be planetary and to resemble the power of gravitation. In 1772 he began some investigations as to the power of the magnet, in conjunction with the professor of astronomy at Vienna, a Jesuit, named Father Hell, who had great faith in the influence of the loadstone on human diseases, and had invented steel plates of a peculiar form which he impregnated with the virtues of the magnet, and applied to the cure

of diseases "with extraordinary success." Mesmer, who had his own notion of the virtues of the magnet, availed himself of his friend's steel plates to employ the magnet to his own peculiar views. Wonderful were the results; on the communication of which to Father Hell, his friend published an account of them; but in this account he attributed all the cures to the form of the plates, and spoke of Mesmer as a physician whom he had employed to make his experiments. Mesmer, expressing great indignation at this representation, accused Hell of treachery, and of endeavouring to turn to his own advantage a discovery with which he had been entrusted in the confidence of friendship. Hereupon arose a violent controversy which ended in the total defeat of Mesmer, who, as if deriving fresh energy from discomfiture, went on working greater cures than before, and making incomparably greater noise about them, having now discovered that the same effects could be produced without the use of the magnet, and this new power he designated animal magnetism. Nevertheless, being deserted by all men of science, who universally regarded him as an impostor, he was obliged to quit Vienna. After travelling some time in different parts of Germany and Switzerland, continuing everywhere to work wonderful cures, at last in a lucky hour he set out for Paris, where he arrived in the year 1778. His first care, on reaching this new and favourable theatre for his exploits, was to procure public apartments for the treatment of patients. And thither speedily flocked peer and peasant in such numbers that his apartments were crowded, and hundreds were ready to attest the wonderful cures wrought upon their own persons by the great magnetiser. In the general excitement it would have been wonderful if no regular member of the medical faculty had become a convert. Mesmer found a highly useful one in a certain M. d'Eslon, who openly professed his conversion to the system, and who practised it with so much success that he is said to have received in fees from his patients no less a sum than 100,000*l.* The disciple in this proceeded further than was altogether satisfactory to the master. Mesmer complained bitterly that he was betrayed and ruined; and that the fruit of long study and incessant watchings, which it had been the labour of his life to bring to perfection, was snatched from him by another. He now applied to the government, and succeeded in obtaining the patronage of the queen. "A château and its lands, where he might be enabled to continue his treatments at leisure and independently of persecution," was what he asked. A life-rent of twenty thousand francs per annum, and in lieu of the château and its lands another sum of ten thousand francs a year to enable him to select a proper situation for the treatment of his patients, were actually offered him. The offer however was coupled with one condition, namely, that persons nominated by the government should witness and report upon his proceedings. Nevertheless it was stipulated that, even if the report of these persons should prove unfavourable, the sums promised him should not be forfeited, while, if favourable, he might look for the most splendid rewards. The commission, consisting of nine persons of scientific eminence, was nominated in 1784. But Mesmer was sharp-sighted enough to foresee that the report would not be favourable, and that the reward would not be continued if undeserved. He therefore suddenly quitted France and repaired to Spa. Thither he was followed by several patients of rank and fortune, who, on condition that he would communicate to them his doctrine and practice, bound themselves to find one hundred persons who would pay him each 2400 francs for his instructions. The sum actually raised by this subscription amounted to 340,000 francs, nearly equal to 14,000*l.* sterling. On receiving this sum, Mesmer returned to Paris and recommenced his public treatments. Meantime his disciples, who had paid thus liberally for his instructions, formed themselves into what they termed *Sociétés de l'Harmonie*, for the purpose of gratuitously propagating the doctrines of animal magnetism. But the master disputed their right to do this: the disciples, on the other hand, maintained that they had purchased the privilege; at all events they resolved to exercise it, and set about doing so; and now Mesmer seeing no prospect of making any further personal advantage by his discovery, quietly put the money in his purse, quitted France, and after living a short time in England under an assumed name, he retired to Germany, published in 1799 a new exposition of his theory, and died at Marburg on March 5, 1815.

In addition to the work 'On the Influence of the Planets,' &c., mentioned above, Mesmer wrote, in support of his professed system, 'Mémoire sur la Découverte du Magnétisme Animal,' 1779, and 'Précis Historiques des Faits relatif aux Magnétisme Animal, jusques en Avril, 1781.' Mesmer's charlatanerie is now universally admitted, but he seems to have been aware of a power not then generally known, and which men of far more honesty and ability than himself have since been zealously investigating. This branch of the subject belongs to the Division of the ARTS AND SCIENCES, where it will be found treated under ANIMAL MAGNETISM.

MESSALINA. [CLAUDIUS NERO.]

MESSALLA, or, with his full name, MARCUS VALERIUS MESSALLA CORVINUS, was born B.C. 59, in the same year as Livy. It would appear from a passage in Cicero's letters that he went to Athens in his fifteenth year to study. ('Ep. Att.' xii. 32.) He was opposed in early life to the party of Antony and Octavianus (Augustus), and was in consequence included in the proscription of the second

triumvirate, B.C. 43 (Dion, xvii. 11; App., 'Civ.' iv. 38); but after the battle of Philippi he contrived to make his peace with the conquerors, and was subsequently advanced by Augustus to offices of great trust and power. He accompanied Augustus in his campaign against Sextus Pompeius, B.C. 36, and on his return to Rome was made augur for the services he had rendered in that war. The military talents of Messalla appear to have been highly valued by Augustus: in B.C. 34 he subdued the Salassi and other warlike tribes which inhabited the Alps, and four years afterwards he conquered the Aquitani, to which victory Tibullus frequently alludes (i. 7; ii. 1, 3, 5, 117). In the two following years he was sent by Augustus to Egypt and various parts of Asia on important public business, and on his return, B.C. 27, he obtained the honours of a triumph on account of his conquest of Aquitania. He was consul B.C. 31, and was appointed prefect of Rome B.C. 26. He died about A.D. 11.

Messalla was one of the most celebrated orators of his time; he is frequently mentioned by Quintilian in terms of the highest praise ('Inst. Orat.' x. 1; compare Hor., 'Sat.' i., 10, 29; 'Ars Poet.' 174) and the author of the dialogue 'De Oratoribus' considers him as superior to Cicero in grace and elegance of expression (c. 18). Messalla also appears to have paid attention to the study of language, and Quintilian informs us that he had not only written treatises on separate words, but even on separate letters. ('Inst. Orat.' i. 7; compare ix. 4) He was a great patron of literature in general, and appears to have conferred no small benefits on Tibullus, who frequently celebrates in praises of his patron with as much subserviency as the other poets of the Augustan age.

METASTASIO, PIETRO, was born at Rome on the 6th of January 1698. His father, once an opulent citizen of Assisi, afterwards a soldier, then an amanuensis, and finally a small pastrycook at Rome, was enabled by the profits of his trade to place his son at a grammar-school, where he soon displayed that talent for poetry which so highly distinguished him in after-life. Before he was ten years of age he could, it is said, make verses on any subject; and it was no unusual sight to see his father's porch surrounded in the evening, after school hours, by groups listening to the poetry of a child. During one of these tuneful fits the celebrated lawyer and critic Gravina happened to pass by, and was forcibly struck by the extraordinary talent displayed by the youthful improvisatore. He offered the young poet money, which was refused in a manner so firm, yet so polite, that Gravina's admiration of him was increased, and he instantly formed the resolution of adopting him. The father, Felice Trapassi, willingly consented; and the next morning Pietro was assigned to the care of his patron, who changed his name to Metastasio (*Merdovasis*, 'mutata a changing'), a term expressing his situation by adoption.

Gravina immediately determined to educate his charge for the profession of the law, wishing rather that he should become an orator than a poet, well knowing that the former profession leads to fortune and the latter, most commonly, to empty fame. He nevertheless caused him to study the ancient poets, in which pursuit his ardour and success were so great, that at the early age of fourteen he produced his tragedy 'Giustino,' written after the Greek models. His patron now not only allowed but encouraged his devotion to the muses; and when Metastasio had reached his eighteenth year, Gravina accompanied him to Naples, that he might meet and sing with the most eminent improvisatori of the day. He became a universal favourite. The harmony of his verse, the grace and dignity of his elocution, and the expressiveness of his countenance, were the topics of all conversation. Still he continued to study the law; and, to secure an opening in the only other road to preferment, entered into a minor order of priesthood.

Within two years after his arrival at Naples his patron died, and Metastasio mourned his loss like an affectionate son. By Gravina's will he became sole possessor of all his property, consisting of 15,000 crowns, a fine library, and a little estate in the kingdom of Naples; but such was the generosity, not to call it by a harsher name, of the poet's disposition, that in the short space of two years all that remained to him of this property was the small landed estate. He now applied to the law, and during a whole year was most assiduous in his studies under Paglietti, a mortal enemy to the muses; but at the end of that time he was again attracted to his poetic pursuits, and produced a 'Epithalamium' at the request of the Countess of Althaus, who likewise prevailed on him to write the drama 'Endimione.' Under the patronage of the viceroy of Naples he next produced 'Gli Orti Esperidi' ('The Gardens of the Hesperides'), and then 'Angelica,' the plot from Ariosto. The former of the two was most successful, and especially admired by Signora Bulgarini, better known as 'The Romanina.' She was the first singer of her day, and performed the part of Venus in the favoured opera. Such were her admiration and esteem for the author, that she persuaded him to renounce the law, to take up his abode under her husband's roof, and to dedicate the whole of his energies and time to the muses and to friendship. His 'Didone Abbandonata' was written at the request of his female friend, to whom, it has been surmised, the poet is indebted for some of the finest dramatic incidents. Such was the celebrity of this drama, that it was set by all the great Italian composers of that period, and not only established the author's fame, but brought him a large pecuniary recompense. In 1727 he accompanied the Romanina to Rome, where he produced his 'Sem-

ramide, 'Ezio,' 'Alessandro nell' Indie,' 'Catone in Utica,' and the opera so well known by our English version of it, 'Artaserse.' But praise was nearly the whole of the reward he reaped from his labours in the pope's dominions.

In the year 1729 Metastasio received an invitation from the court of Vienna, whither he repaired, and became the successor of Apostolo Zeno, the Imperial laureate. This appointment was rendered more gratifying to him, as it was made on the recommendation of Zeno himself, who had long enjoyed the office, and had written a vast number of lyrical dramas, among which are some of the best that the Italian language can boast. The stipend assigned to Metastasio—8000 florins—was then a large salary; and other advantages were added. This came rather opportunely, for at Rome he had suffered much from the slenderness of his income, and was often indebted to his friend for assistance. To her, when he left Italy, he entrusted his affairs, and deposited with her a small sum for the temporary support of his father, till he could make an arrangement of a permanent kind. His reception by Charles VI. was most gratifying, and promised everything for the future, a promise not disappointed. During the succeeding three years, his correspondence with his "inestimable counsellor and friend" amounts almost to an autobiography; but in 1734 he sustained an irreparable loss by her death, who to the last proved the sincerity of her attachment by bequeathing to him, after the decease of her husband, the whole of her property, amounting to 25,000 crowns. Metastasio however, guided in this instance, as he was in every other, by the strictest rules of honour, declined to derive any advantage from the will so generously made in his favour, and immediately transferred to the husband all right to the reverend property. What may have been the nature of the connection between the poet and Signora Bulgarini (or the Romanina), it is now impossible to say. From Metastasio's letter to the husband on the death of his wife, the sorrow expressed is in a tone of candour which looks as if there had been nothing to conceal or disguise. At what age the lady died is unknown, but as she was first singer at Genoa in 1712, it is likely that she was much the senior of her friend.

Metastasio's mode of life, from his first settling in Vienna till the moment of his death, was that of a poet and man of letters, who devoted his time and thoughts to the muses, to general literature, and to the conversation of persons more or less connected with his pursuits. In 1733 he produced, among other pieces, 'L'Olimpiade,' which the Italians distinguish as 'il divino,' and his very popular canzonetta, 'La Libertà.' For the emperor's birth-day in 1734 he wrote the noble opera, so well known in every part of Europe, 'La Clemenza di Tito,' which was set by the Imperial composer, Caldara, but not a vestige of the music remains. The same drama however was in 1790 chosen by Mozart, whose magic notes have assisted in bestowing on it immortality. It is not unworthy of remark, that though all the poet's operas were set as soon as written, yet not even a single piece of the original music is now known, or, we believe, to be found, except perhaps in the Imperial library of Vienna.

He continued supplying the court with lyric dramas and oratorios, and also employed himself in the production of various detached pieces of poetry, till the year 1740, when the death of the emperor brought on the long and devastating war in Germany, and this led to the closing of the theatre, for which he had so successfully laboured. He now employed his pen in translating into blank-verse the 'Ars Poetica' of Horace, together with one of his Satires and Epistles, and Juvenal's third Satire. He likewise wrote notes on the Greek tragedians, and translated a portion of Aristotle's 'Poetic,' adding a very earned, luminous, and ingenious commentary, which appeared in print after his decease. But though his dramatic labours for the Imperial city were suspended, he produced in 1744 'Antigono' for the court of Dresden, and 'Ipermestra' in the same year. On the return of peace he wrote in 1751 'Il Re Pastore' for the ladies of the Imperial court, by whom it was performed. His last drama was 'Il Ruggiero,' performed in 1771 at Milan, on the marriage of the archduke Ferdinand.

Of Metastasio's seven sacred dramas, or oratorios, 'La Passione,' 'La Morte d'Abel,' and 'Isacco' are best known; but all of them, Calabigi justly observes, are as perfect as this kind of composition will allow. Of his cantatas, 'La Primavera,' 'La Libertà,' and 'La Partenza' are admired by all who have any acquaintance with Italian poetry. His occasional short dramatic pieces, sonnets, and other miscellanies are too numerous to be mentioned here; a catalogue raisonné of them is given in the work whence we have drawn most of our materials for the foregoing portion of this article. (Dr. Burney's 'Memoirs of Metastasio.')

One of the occupations of the poet when far advanced in years was he preparing corrected copies for the magnificent edition of his works printed at Paris in 1780. This may be considered his last labour. On the 1st of April 1782, he was attacked by symptoms of fever, alarming at his age, and on the 12th he expired. His remains were deposited in the church of St. Michael at Vienna. His property, consisting of a well-furnished house, carriage, &c., many princely presents, an ample library, and 180,000 florins, he bequeathed to the son of his old friend Signor Martinetz, whose house was his first bode in Germany; but from this sum were to be deducted 20,000 orins for each of the executor's sisters, and 3000 for each of his younger brothers.

BIOG. DIV. VOL. IV.

The genius of Metastasio, says Arteaga, "may be compared to the goddess Chloris of the Greeks, who, in flying through the air, scattered roses wherever she went." He did indeed ornament and cast a fragrance on whatever he touched. His reputation soon obscured that of Apostolo Zeno, W. Schlegel observes, because, having the same object in view, he showed more flexible talent, and knew better how to adapt himself to the views and means of the composer. A perfect purity of diction, adds the same acute critic, a grace and unalloyed delicacy, have rendered Metastasio, in the eyes of his countrymen, a classic author, the Racine of Italy. He has above all a delightful softness in his verses designed for music. Perhaps no other poet of the musical drama ever possessed in the same degree the gift of compressing in a short space situations so pathetic, so touching, but it is done frequently by the entire abandonment of all probability of sentiment and incident. It is said of him, by Schlegel, that in order not to endanger his originality, he carefully abstained from reading the chefs-d'œuvre of the French stage. However this may be, we will add, that in all his works it is clear that he was no imitator: his style, his chasteness, his tenderness, were his own. In deep tragedy he could not excel; he had not the power to wring the heart; his life was too serene, he was too happy in himself to imagine scenes of bitter anguish, of complicated misery; but in depicting gentle grief, that grief which does not pass the confines of reason, he has no superior. He has been described as, 'par excellence,' the poet of love, but his most passionate expressions never are sullied by the slightest breathing of indelicacy. His morality is unimpeachable, is exemplary. In all his works he stands high; in his operas he is unrivalled.

METELLI, a distinguished family of the Cæcilian 'gens' in ancient Rome. Those most worthy of notice are—

1. Q. CÆCILIUS METELLUS MACEDONICUS, who was sent when prætor (B.C. 148) into Macedonia against Andriscus, who pretended to be a son of Perseus, the last king of Macedonia, and who had excited a revolt against the Romans. In this war Andriscus was defeated and taken prisoner by Metellus. (Liv., 'Epit.' 50; Paus., vii. 13, 1; Eutrop., iv. 13.) In B.C. 146, Metellus defeated the Achæans near Thermopylæ, and on his return to Rome obtained a triumph on account of his conquest of Macedonia. (Liv., 'Epit.' 52.) Metellus, in his consulship, B.C. 143, was sent into Spain to oppose Viriathus, who had obtained possession of the whole of Lusitania, and had defeated successively the prætors Vetilius and Plautius. Metellus remained in Spain two years, and obtained several victories, but was succeeded in the command, before the conclusion of the war, by Q. Pompeius. (Liv., 'Epit.' 52, 53; Val. Max., iii. 2, 21; vii. 4, 5; ix. 3, 7; Appian, 'Iber.' 76; Eutrop., iv. 16.) During the censorship of Metellus and Q. Pompeius, B.C. 131, it was decreed that all citizens should be obliged to marry. The oration which Metellus delivered on this subject was extant in the time of Livy, and is referred to by Suetonius (Liv., 'Epit.' 59; Suet., 'Octav.' 89.) We are told by Livy and Pliny that when Metellus was returning one day from the Campus Martius, he was seized by command of C. Attinius Labeo, a tribune of the plebs, whom he had in his censorship expelled from the senate, and dragged to the Tarpeian rock; and that it was with the greatest difficulty that his friends were enabled to preserve his life by obtaining another tribune to put his veto upon the order of Attinius. (Liv., 'Epit.' 59; Plin., 'Nat. Hist.' vii. 45.) Metellus died in B.C. 115, during the consulship of his son Marcus. Pliny refers to Metellus as an extraordinary example of human happiness. "For besides the possession of the highest dignities," says Pliny, "and having obtained a surname from the conquest of Macedonia, he was carried to the funeral pile by four sons, of whom one had been prætor, three had been consuls, two had enjoyed a triumph, and one had been censor." ('Nat. Hist.' vii. 45.)

2. QUINTUS CÆCILIUS METELLUS NUMIDICUS derived his latter cognomen or surname from his victories in Numidia, whither he was sent in his consulship, B.C. 109, in order to oppose Jugurtha. He remained in Numidia, B.C. 108, as proconsul; but in the beginning of the following year he was superseded in the command by Marius, who had formerly been his legatus, or lieutenant-general. On his return to Rome, Metellus obtained the honour of a triumph. (Sallust, 'Bell. Jugurth.'; Vell., ii. 11; Eutrop., iv. 27; Liv., 'Ep.' 65.) [JUGURTHA.] Metellus was censor B.C. 102. He took an active part in the civil commotions of his time, and was one of the most powerful supporters of the aristocratical party. In B.C. 100 he was obliged to go into exile in consequence of opposing the measures of the tribune Saturninus; but on the execution of the latter, Metellus was recalled from exile in the following year. [MARIUS.]

3. Q. CÆCILIUS METELLUS PRUS, son of Numidicus, belonged to the same political party as his father, and supported Sulla in his contest with Marius. Metellus received especial marks of favour from Sulla, and was consul with him, B.C. 80. In B.C. 78 Metellus was sent against Sertorius in Spain, where he appears to have remained till the conclusion of the war, in B.C. 72. From the year 76 Pompey was his colleague in the command; and they triumphed together at the end of the war. [SERTORIUS.] (Vell., ii. 30; Eutrop., vi. 5; Plut., 'Pomp.') Metellus was Pontifex Maximus; and on his death, B.C. 63, in the consulship of Cicero, he was succeeded in that dignity by Julius Cæsar.

METHODIUS AND CYRILLUS, two brothers, the apostles of Christianity among the Slavonians in the 8th century, and the inventors of the Slavonian alphabet, were natives of Salonica or Thessalonica in Greece. Methodius held a high command in the Greek army under the Emperor Michael III. Constantine, or according to the monastic name he afterwards assumed, Cyrillus, who had been educated at the court of Constantinople, was in holy orders, and was keeper of the library of Santa Sophia. He was first sent by the emperor as a missionary to convert the Saracens inhabiting the banks of the Euphrates; and about the year 863 he and his brother Methodius proceeded on a religious mission to the Slavonians, at the request of the princes Rotislav, Swiatopolk, and Kozel, who had made application to the court of Constantinople for instructors in the Christian faith. The choice both of the emperor and the clergy fell upon Methodius and Cyrillus, the first being selected on account of his knowledge of the Slavonian, and the other because he was well skilled in many Oriental languages. Whether both brothers had a share in the formation of the Slavonian alphabet is doubtful, some writers attributing it to both of them, others to only one, and of these latter some to Methodius, others again to Cyrillus. They translated the Psalter, the Gospels, and many other parts of the Scriptures into Slavonic. Cyrillus however did not continue there above four years and a half, after which he visited Bulgaria, and next proceeded to Rome, where he died, according to Schlozer in 871; according to others, in 878. Methodius, on the contrary, remained, and continued his labours for about thirty years, in the course of which time he is said to have translated all the Scriptures. None of the original manuscripts are extant, but it is supposed that the Slavonic version adopted by the Greek Church is derived immediately from that of Methodius and Cyrillus.

METTIUS, ADRIAN, was born at Alkmaar, a town of North Holland, 9th of December 1571. His father, whose name, according to Lalande, was likewise Adrian, although Montucla calls him Peter, was a military engineer of considerable reputation. His skill contributed greatly to the successful defence of Alkmaar, when besieged by the Spaniards in 1573. It was he also, and not his son, who first gave 355 : 113 as the ratio of the circumference of the circle to its diameter.

From his father young Adrian soon acquired a practical knowledge of the mathematics, which his natural inclination towards such pursuits enabled him greatly to improve. After studying law and medicine at the University of Franeker, he passed into Germany and Denmark, where he became a pupil of Tycho Brahé. Upon his return to Holland he assisted his father in his professional avocations, until the year 1598, when he was appointed professor of mathematics in the University of Franeker. He retained this appointment until his death, which took place at Franeker, 26th of September 1635. A considerable part of his fortune was expended in the study of alchemy, but he either ridiculed or disregarded the speculations of astrologers. The following list of his works is given by his friend P. Winsem, in his 'Elogium Adriani Metii,' printed in the 'Memoirs of the Academy of Franeker':—'Doctrina Sphærica,' Franq., 1598, 8vo; 'Institutionum Astronomicarum Libri III.' Ibid., 1606, 1608, 8vo; 'Arithmetica et Geometria Practica,' Ibid., 1611, 4to; 'De Gemino Usu utriusque Globi,' Amst., 1611, 4to; 'Praxis nova Geometrica per usum circini et regulæ proportionalis,' Franq., 1623, 4to; 'Calendarium perpetuum articulis Digitorum computandum,' Roterod., 1627, 8vo; 'Astrolabium,' Franq., 1627, 4to; 'Opera omnia Astronomica,' Amst., 1633, 4to.

(*Biographie Universelle*; Montucla, *Histoire des Mathém.*; Hutton, *Dictionary*.)

METTIUS, JAMES, was a younger brother of the preceding, and the reputed inventor of the refracting telescope. On this point Montucla quotes the following passage from the 'Dioptrics' of Descartes, wherein the latter says, "It is now about thirty years since this admirable invention was first ascribed to James Metius, a man who had never studied the mathematics, notwithstanding that both his father and brother had made them their profession. This individual, while one day amusing himself with a few burning-glasses, after looking through them singly, began to look through them by pairs, placing one at each extremity of a short tube. In this way a convex and concave lens happening to be employed together, the first refracting telescope is said to have been constructed." (Montucla, tom. ii., p. 230.) The reputed date of this discovery is the beginning of the 17th century.

A somewhat similar story is related of the children of a spectacle-maker of Middelburg, in Zealand. There is however as much or more reason to suppose that the discovery took place in England, more particularly when it is remembered that the satellites of Jupiter were observed in England by Harriot in 1610. (See the 'History of Optics,' by Mr. Barlow, in the 'Encyclopædia Metropolitana.') Weiss adds ('Biog. Univers.') that Metius guarded his secret with such extreme caution, that, even when about to die, the priest who attended him could not induce him to divulge it; another story is that he confided the secret reluctantly to Prince Maurice, on an occasion when that prince honoured him with a visit for that especial purpose. We have not been able to find the year in which James Metius was born, or that in which he died.

METON. The astronomer Meton was living at Athens at the beginning of the 87th Olympiad, B.C. 432. He was, according to some, a Lacedæmonian (*Λάκων*), but the best authorities call him a Leuconian

(*Λευκωνεύς*). All we know which is worth recording here is, that the solstices which he observed with Euctemon are preserved by Ptolemy, and that he was the founder of the celebrated lunar cycle which is preserved by the Western churches in their computation of Easter.

The METONIC CYCLE takes its rise as follows: 235 revolutions of the moon are very nearly 19 revolutions of the sun, and one complete revolution of the moon's node. If these approximations were exact all the relative phenomena of the sun and moon, particularly those of eclipses, would recommence in the same order, at the end of nineteen years. There is however an error of some hours in the cycle.

The first year of the first Metonic period commenced with the summer solstice of the year B.C. 432; and if the reckoning had been continuous, what is now called the 'golden number' of any year would have denoted the year of the Metonic cycle, if the summer solstice continued to be the commencement of the year. On reckoning however it will be found that A.D. 1, which is made the first year of the period of 19 years, would have been part of the fourteenth and not of the fifteenth of a Metonic cycle.

METRODORUS, a distinguished ancient painter and philosopher of Athens, born about two centuries before the Christian era. At the defeat of Perseus by Paulus Æmilius, in Greece, B.C. 168, the Roman general ordered the Athenians to send their most able painter to perpetuate his triumph, and their most distinguished philosopher to educate his sons. The Athenians paid Metrodorus the extraordinary honour of declaring to Paulus Æmilius that he was their greatest painter and their most distinguished philosopher; the Roman general is said to have been perfectly satisfied with the choice.

As Metrodorus was chosen to paint the triumph of Paulus Æmilius and to educate his sons, and gave him satisfaction in both respects we must infer that he did paint his triumph, though there is no mention of the picture. It must have been an undertaking of great magnitude, and indeed, if adequately represented, a very extraordinary performance; for in the procession of this triumph, which is described by Plutarch, there were 250 waggons containing Greek works of art. The spectacle lasted the entire day.

(Pliny, *Hist. Nat.*, xxxv. 40; Plutarch, *Paulus Æmilius*, 32.)

METTERNICH, CLEMENT WENCESLAS, PRINCE, was born at Coblenz on the 15th of May 1773. His ancestors had gained distinction in the wars of the empire against the Turks. His father, Count Metternich, was the associate of the well-known minister Kaunitz, whose name is so much associated with the transactions of the Low Countries [KAUNITZ], after whom the son was named, at who stood as his godfather. At the age of fifteen the young Metternich entered the University of Strasbourg, and having stayed there about two years, he went to complete his studies at Mainz. In 1790 he made a tour through Holland and England, and in the same year he was attached to the Austrian embassy at the Hague. In 1795 he married Mary Eleanor, daughter of Kaunitz.

Metternich's first appearance as a diplomatist was as deputy from Westphalia at the congress of Rastadt; he afterwards accompanied the Count de Stadion to Berlin and St. Petersburg. In 1801 he was appointed minister at Dresden. In 1803-4, as ambassador to Berlin, he took a leading part in negotiating the treaty between his own country and Prussia and Russia. In 1806 he was sent to Paris, and in the following year signed the treaty of Fontainebleau. War had scarcely broken out between Austria and France in 1809, when Metternich was recalled home to undertake the post of foreign secretary and it was during his tenure of office that the emperor Napoleon divorced the unhappy Josephine and married the Austrian archduchess Marie Louise, whom Metternich conducted to Paris. At the conferences of Dresden and Prague he warmly espoused the cause of his country, and the commencement of the downfall of Napoleon was dated from this time. In August 1813 war was formally declared by Austria against France, and in the following month the Grand Alliance was signed at Töplitz, when Count Metternich was rewarded by being raised to the dignity of a prince of the empire. In the proceedings consequent upon the invasion of France by the allied armies and the occupation of Paris, Prince Metternich took a leading part and signed the Treaty of Paris on behalf of Austria. Soon after this he visited England, but returned to his country on the renewal of war, and was at once the representative of Austria at the congress of Vienna and president of its councils. From this period, down to the death of the Marquis of Londonderry and the accession of Mr. Canning in 1822, Prince Metternich was not only the arbiter of Austrian interests, but had vast influence over the courts and cabinets of the Continent. In the subsequent drama of European politics Prince Metternich played no undistinguished part; but he has been much censured for permitting the Russian emperor during the war of 1828 with Turkey to establish his power in Moldavia and Wallachia, and the other provinces which lie near the mouth of the Danube, to the detriment of Austria. In 1830 the revolution of July broke out in Paris, and alarmed the court of Vienna, whose influence was thrown into the opposite scale; but, through the instrumentality of Metternich, friendly relations were established with Louis-Philippe. Austrian troops were sent to occupy Italy and other places, in which it was feared that republican principles would assert themselves. In

Poland, Spain, Holland, Prussia, and in the Germanic states, the Austrian minister used all the influence which he could command for the purpose of crushing the movement in favour of popular government. By these means Prince Metternich was enabled to preserve the position of Austria down to the period of the outbreak of the revolution at Paris in 1848. A strange sympathy unites the continental thrones and people: no sooner had the monarchy of France fallen than Austria was shaken to its base. The revolutionists rallied in the streets of Vienna, overthrew the government, and compelled Prince Metternich to resign his office. He retired, together with his sovereign and the court, and after seeking an asylum in vain in Moravia and at Leipzig he came to England, where he remained until a reaction took place. In 1851 he returned to Vienna, but has taken little or no share in public affairs since that time. (*Les Diplomates Européens*, par M. Capefigue.) [See SUPPLEMENT.]

* METZ, DE, or as he writes it himself, DEMETZ, FRÉDÉRIC AUGUSTE, was born about 1796. He was educated for the law, and became Conseiller Honoraire à la Cour Royale and Membre du Conseil Général de Seine-et-Oise. As a judge of the Court of Appeal in Paris, his attention had been strongly drawn to the subject of criminal jurisprudence and the best means of effecting the reformation of criminals, particularly of the juvenile class. Demetz joined and became an active member of the Société de Patronage, instituted at Paris for the purpose of effecting the reformation of young criminals, the growing leprocity of which class threatened the most serious consequences. This society soon arrived at the conclusion that the establishment of agricultural schools or colonies would be the most effectual means of attaining their object, and Demetz and the late Léon Faucher were reputed to proceed to Belgium and Holland, there to examine the industrial establishments for paupers. They formed the opinion that it was a mistake to make such establishments on sterile soil; they did not pay, though the discipline was severe, and the food of the coarsest and scantiest description. M. Faucher returned to Paris, while M. Demetz proceeded to Hamburg and other places. M. Demetz at Hamburg carefully examined the Rauhe Haus, in which considerable progress had been made in the reformation of criminals.

With his acquired experience M. Demetz returned to France, and in 1839 the establishment at Mettray, near Tours, in the department of Indre-et-Loire was commenced. The Viscount de Courteilles, a most energetic assistant in this good work, had the establishment formed on his property, and in July twenty-three youths of respectable connexions were settled there to be trained as teachers by the two principals. In six months they were fitted for their duties, and early in 1840 twelve young criminals were admitted, a number which was gradually increased. The first principles of the institution are the inculcation of religion, the formation of the culprits into a family union, compelling them to habits of continued and useful industry, and a strict military discipline. In consequence of the well-directed efforts of the founders, the system has produced much good. The exertions of M. Demetz are incessant. He begins work at four in the morning, and continues his work all the day. He appeals to all the better feelings of the lads under his care, encouraging the good by rewards and praise, and mildly remonstrating with the unruly and idle. The institution still flourishes, but in 1852 a great loss was sustained in the death of M. de Courteilles, who died at the age of fifty-five: he was buried at Mettray, and his funeral was attended by the whole of the persons at Mettray, who mourned for him as for a father. The establishment had attracted the attention of many benevolent individuals interested in the reformation of youth, some of whom visited it, among them may be named M. D. Hill, the recorder of Birmingham. They endeavoured to introduce similar establishments into England, and the prison at Parkhill in the Isle of Wight, and the Reformatory School and Farm of the Philanthropic Society, London, at Redhill, near Reigate, were the result of their exertions. In 1855 M. Demetz came to England, visited those establishments, and was entertained at a public dinner at Birmingham in October. The success of the system at Mettray has had great influence in the legislative establishment of reformatory schools in Great Britain, as well as on the exertions of private individuals who have devoted themselves to the rescue of youthful offenders from the dangers to which they were further exposed from association in prisons with older criminals more deeply steeped in vice, and from want of employment and want of skill in applying themselves to labour. The only works M. Demetz has published on the subject are a 'Résumé sur le Système Pénitentiaire,' in 1844; and the annual reports of the progress of the establishment at Mettray, under the titles of 'Rapport de M. Demetz à la Société Paternelle,' 'Rapport sur les Colonies Agricoles,' &c.

METZ, CONRAD MARTIN, a celebrated German engraver of Bonn, where he was born in 1755. He studied under Bartolozzi, in London, and remained altogether about twenty years in England. He published in 1790 a set of thirty-three engravings, including the title, after George the Third's collection of drawings by Parmegiano; and in 1791 a set of sixty-three plates in a similar style, after the designs by Polidoro da Caravaggio, in the possession of Sir A. Hume, Bart. He engraved many other imitations of drawings by the old masters. In 1801 Metz went to Rome, and commenced a series of engravings after the 'Last Judgment' in the Sistine Chapel, by Michel Angelo. It is engraved in chalk manner in fifteen separate sheets,

with an outline of the whole. Metz died at Rome in 1827, aged seventy-two. Dr. Nagler enumerates upwards of two hundred of his engravings in his 'Künstler-Lexicon.'

METZU, GABRIEL, one of the most celebrated of the Dutch painters, was born at Leyden in 1615. It is not known under what master he studied, but he obtained a great reputation at Amsterdam while still young. Like Mieris and Terburg, Metz belongs to the higher class of genre painters. He painted what are called conversation pieces; and often a lady at her toilet, or in her boudoir, with all the usual accessories; his scenes are occasionally taken from humble life, but generally from the middle classes of society. He excelled in light and shade, drawing, and colour, and his execution is always extremely careful; his pictures, though very small, are always finished with the minutest attention to detail. Metz perhaps attained perfection in his style, and carried painting as a mere imitative art to its highest degree of excellence: the tone of his pictures is complete nature, every tint is perfectly true, and every object is accordingly in its proper place, for his drawing and linear perspective were equal to his light and shade, and colour. Beyond this he did not go; his works exhibit nothing choice or extraordinary either in subject or arrangement; and the faithful representation of familiar life appears to have been the end of his art, not for the sake of the scenes, but for the imitation's sake. He was essentially a materialist in art, and this is the distinguishing characteristic of the Dutch painters generally. He painted a few portraits; there is one of Admiral van Tromp in the Louvre. Some of his works realise very high prices; many of them have been engraved. Metz died, according to D'Argenville, in 1658, in consequence of undergoing an operation for the stone; but as there is a picture by him in the Van Loon collection, Amsterdam, dated 1667, his death could not have occurred before the latter date.

MEULEN, ANTHONY FRANCIS VAN DER, born at Brussels in 1634, was a disciple of Peter Sneyers, an eminent battle-painter, under whom he improved with extraordinary rapidity. While he was pursuing his profession at Brussels, it happened that some of his works were taken to Paris, and shown to the minister Colbert, who was so pleased with them that he invited him to Paris on very honourable and advantageous conditions. His talents as a battle-painter recommended him to Louis XIV., whom he always accompanied in his campaigns. He designed on the spot the most remarkable events, and the views of the cities and fortresses which had been the scene of the most memorable victories, and from these sketches he composed the paintings which were to perpetuate the remembrance of the king's successes. Such opportunities enabled him to attain that unusual skill in his line of art, of which his numerous works give such evidence. They are distinguished by truth to nature, excellent colouring, freedom of touch, and the happiest distribution of light and shade. No painter excelled him in designing the motions and attitudes of horses; and this induced his friend Le Brun, whose niece he married, to give to him the execution of the horses in his celebrated paintings of the battles of Alexander the Great. Van der Meulen painted also landscapes, and other subjects, with almost equal excellence. His principal works are at Paris; but many of his easel pictures are preserved in England, France, and Flanders. In the 16th and 18th vols. of the 'Cabinet du Roi,' there are 152 engravings after his works. He was chosen member of the French Academy of Painting in 1673. He died at Paris, October the 15th, 1690. His most celebrated scholar was I. van Huttenburgh, battle-painter to Prince Eugene.

MEURSIUS, JOHN (the Latinised form of his real name, which was De Meurs), was born near the Hague, in 1579. He was educated at the University of Leyden; and after he had completed his studies, was entrusted with the education of the children of Barneveldt. [BARNEVELDT.] In 1610, Meursius was appointed professor of history at Leyden, and in the year following professor of Greek. After the execution of Barneveldt, on the 14th of May 1619, Meursius was exposed to great annoyance and persecution from the enemies of his illustrious patron; and it was therefore with great pleasure that he accepted an invitation from the king of Denmark, in 1625, to settle in his dominions. Meursius died on the 20th of September 1639.

Meursius was a diligent and laborious scholar. He edited several Latin and Greek writers, and wrote many works on historical and archæological subjects, which were collected and published by Lami, Florence, 12 vols. folio, 1741-63. The following are a few of his principal works:—1. 'Glossarium Græco-barbarum,' Leyd., 1614. 2. Various treatises on different branches of Greek and Roman antiquities, most of which are reprinted in the 'Thesaurus' of Grævius. 3. 'Rerum Belgicarum Liber Primus,' Leyden, 1612. 4. 'Historia Danica,' Copenhagen, 1630.

MEYER, FELIX, was born at Winterthur in the canton of Zürich, in the year 1653. He studied first under an artist at Nürnberg, and afterwards under Ermels, a good landscape painter, whose manner he adopted. He went to Italy for improvement, but the climate not suiting his constitution, he returned to Switzerland. The beautiful and sublime scenery of that country supplied him with ample materials for numerous designs which deservedly gained him a high reputation and also fortune. To a lively and fertile imagination he added great facility of execution, of which he gave a remarkable proof at the abbey of St. Florian, in Upper Austria, where he happened to stop on

his travels. The abbot desiring to have two grand apartments painted in fresco, and having consulted another artist, who was very dilatory, asked Meyer for his advice as to the manner in which it should be executed. Meyer, after some minutes' consideration, took a long stick, to which he fastened a piece of charcoal, and immediately began to design, saying, "Here I would have a tree;" which he sketched as quickly as possible; "in the distance I would have a forest, thus; here a fall of water tumbling from great rocks, and so on;" designing as fast as he spoke, to the astonishment of the abbot, who immediately engaged him to undertake the work, which he entirely completed in the course of the summer. This adventure spread his reputation through all Germany, and from this time he was constantly employed by the princes and nobility.

In the latter part of his life he endeavoured to adopt a manner which should be at once more expeditious and more pleasing; but these latter performances are not equal to his earlier works, which give him a high place among the most eminent landscape painters. He was not skilful in drawing figures. His most esteemed works have figures by Roos or Bugendas. He died May 28, 1718.

MEYER, HEINRICH, a German designer and painter, and a distinguished writer on art, known in Germany in his life-time as 'Göthe-Meyer,' from his close intimacy with the great writer. Meyer was born in 1759 at Zürich, where he was for some years the pupil of J. C. Fussly, the brother of Henry Fuseli, R.A. [FUSSELL.] About 1786 he went to Rome, where he made the acquaintance of Göthe. In 1787 he was at Naples, lived there in the same house with Tischbein, and became acquainted also with Herder, then travelling in the suite of Amalia, duchess of Weimar. In 1792 he visited for some time, Weimar, and in 1797 established himself for the remainder of his life there. He became a great favourite with the court at Weimar, was intimate with all the distinguished literary men of the place, and held, from 1807, the office of director of the academy there, and enjoyed the titular rank of Hofrath. There he enjoyed constant intercourse with Göthe, and for forty years Meyer was Göthe's consulting and confirming oracle in all opinions on art, and was even the author of many portions, especially of the critical parts, of Göthe's publications on art, as 'Kunst und Alterthum,' 'Winckelmann und sein Jahrhundert,' 'Propyläen,' 'Farbenlehre,' &c.

From 1794 until his death in 1832 Meyer was mainly engaged on literary compositions relating to the history and theory of art, but chiefly the history of Greek and Roman art. He was the principal editor of the complete edition of the works of Winckelmann, which were published in 8 vols. at Dresden between 1808 and 1820 inclusive, and was the author of the greater part of the numerous notes by which they are illustrated. These notes he afterwards arranged and connected into a consecutive history of Greek art, under the title 'Geschichte der Bildenden Künste bei den Griechen,' 2 vols. 8vo, Dresden, 1824. A third volume, being the continuation of the history of Greek art in Rome, was edited by Dr. F. W. Riemer, after the death of Meyer, under the title 'Geschichte der Bildenden Künste bei den Griechen und Römern,' 1 vol. 8vo, Dresden, 1836. This work, though agreeably written, and containing a good general account of the progress and the remaining works of ancient art, has failed to satisfy those interested in the subject, and has obtained little popular or general notice. In the first place its form is against it: the text and the author's remarks are separated, the latter being at the end of the volumes. The text is little more than a chronological catalogue of names and works; and the notes at the end of the volumes, besides being troublesome to refer to, are disconnected with their subject, and do not clear up the obscurities, or reconcile the apparent contradictions of ancient authors. Reflections are rare, and when they occur they are neither profound nor illustrative, nor does he in any case indulge in æsthetical remarks, or attempt to deduce or investigate theories. The work is also surpassed by other German works on the same subjects, though it is the only special work in the language that examines the progress of the two arts of painting and sculpture, throughout their whole course, from the earliest times until the decline of the Roman empire.

As a painter Meyer produced little. His works consist chiefly of water-colour and other drawings from antique remains, or from the works of the great Italian painters. His principal work is an allegory of human life, represented by children, as a painted frieze, in the palace at Weimar.

MEYER, JAMES, was born on the 7th of January 1491 at Vloter, a village near Bailleul in Flanders, from which place, agreeably to the custom of his time, he took the name of Baliolanus. After acquiring the knowledge of ancient languages, he came to Paris, and went through a course of philosophy and theology. Subsequently returning to Flanders, he embraced the clerical profession; and establishing himself at Ypres, opened a school, which in a short time acquired great celebrity. On being appointed incumbent to the living of the church of St. Donatien, he removed his school to Bruges, and finally renounced it to accept the curacy of Blankenburg, where he died on the 6th of February 1552. His remains were carried to Bruges, and interred at St. Donatien. His principal works are:—'Flandricarum Rerum Decus,' containing the origin, antiquity, nobility, and genealogy of the counts of Flanders, 4to, Bruges, 1531; and 'Chronicon Flandriæ, ab anno Christi 445 usque ad annum 1278,' 4to, Nürnberg, 1538;

'Chronicles of Flanders, from the year 445 to the year 1278,' which was continued by his nephew to the year 1476, and published under the title of 'Annales Rerum Flandricarum,' fol., Antwerp, 1561.

MEYERBEER, GIACOMO, shares with Spohr and Rossini the highest rank among living musicians in the art of dramatic composition. But Spohr and Rossini have finished their career, while Meyerbeer continues to pursue his with unabated energy. He was born at Berlin in 1794, and is of Hebrew descent. His family is wealthy, and well known in the commercial world; and several of its members have been distinguished in science and literature. One of his brothers was an eminent astronomer; and another, who died young, manifested considerable genius as a tragic poet. Meyerbeer was a precocious child, and his musical dispositions were encouraged and cultivated by his family. When he was nine years old he was regarded as a masterly pianist, in a city full of excellent musicians. At ten the instinct of his genius led him to composition, and, guided by no rules but such as he practically deduced from the music he was accustomed to hear and execute, he produced many songs and pieces for the pianoforte which surprised his friends by their originality and spirit. He was placed under the tuition of a person named Weber, a teacher of repute, who had been a pupil of the celebrated Abbé Vogler, the great musical instructor of that day. But Weber seems to have possessed limited knowledge and little judgment. He encouraged his aspiring young scholar to proceed too rapidly, and to produce elaborate exercises in the profoundest branches of counterpoint, without being able to discern and correct their faults. Vain of his pupil's progress, he sent to his own master, Vogler, one of Meyerbeer's attempts at fugue-writing as a wonderful proof of his attainments. But the abbé sent it back, drily pointing out that it was a string of blunders. The young student saw at once that this would not do, and resolved of his own accord to put himself under the care of Vogler himself. His family accordingly allowed him to go to Darmstadt, and take up his abode with Vogler, who had established a renowned school of composition in that city. He was then fifteen. At that school the author of the 'Freischütz' was his fellow-student, and the warm friendship then begun continued during Weber's life. Under the Abbé Vogler's able instructions Meyerbeer was initiated in the mysteries of harmony and counterpoint, and composed a great quantity of learned and elaborate sacred music in the severe scholastic style of his master. All those things are lost, as the composer, when his mind became more matured, did not care to preserve them. One of them however did him service: it was an oratorio bearing the grandiloquent title of 'God and Nature,' which was performed in the presence of the grand duke, and obtained for the author the distinction of being appointed composer to the court.

When Meyerbeer was eighteen, his first dramatic piece, entitled 'Jephtha's Daughter,' was performed at Munich. Though written for the stage, it was more of an oratorio than an opera, not only from its sacred subject, but from its style, acquired under the lessons of his learned preceptor, full of contrapuntal skill, with little attention to the attractions of melody. It is not surprising therefore that it did not please the Bavarian public. Dissatisfied with his own progress, Meyerbeer repaired to Vienna, where he applied himself earnestly to the study and practice of the pianoforte, that being the branch of art in which he had hitherto been most successful. In this pursuit his success continued; and Moscheles, himself at that time a young and rising pianist in Vienna, has said that had Meyerbeer persevered he would have been one of the greatest performers of the age. Happily for music, the bent of his genius drew him back to the path of dramatic composition, which ever since he has steadily pursued. He was employed to compose an opera for the court theatre, and produced 'Alcimelek, or the Two Caliphs;' but the lessons of the Abbé Vogler stuck by him, and the Austrian public, familiar with the music of the Italian school, did not relish the learned stiffness of his style. 'Alcimelek' failed, and was speedily forgotten. Meyerbeer now saw that he was not in the right road, and, wisely profiting by his experience, determined to seek for melody at its fountain-head by travelling into Italy, for centuries pre-eminently the land of song, and, even in her present decay, not wholly deprived of her pre-eminence. At this time Rossini had just appeared, and all Italy was beginning to ring with his first great opera, 'Tancredi.' At Venice, Meyerbeer heard it for the first time. He was charmed with music so graceful, so flowing, and so free from the cumbrous fetters of the schools. From that time his own style was changed. He learned the great truth that melody is the soul of music—of vocal and dramatic music especially. But he did not on that account throw away the fruits of his German studies. His acute judgment perceived that, though the Italian school excelled all others in the *drawing* of the art—though in grace and beauty of form it was incomparable—yet that its *colouring* was pale and feeble, and lacked the richness and variety derived from the resources of harmony. He did what Mozart had done before him—resolved to make Italian melody the prominent feature of his music, strengthening and embellishing it by all the means of harmonious combination. With this object in view he produced his earliest successful work—'Romilda e Costanza,' performed at Padua in 1818; 'Semiramide' at Turin in 1819; and 'Emma di Resburgo' at Venice in 1820. The last opera, though it is now forgotten, as well as those which preceded it, laid the foundation of the composer's reputation. It was not only

performed at all the principal theatres in Italy, but was received with favour in Germany.

But while Meyerbeer was thus beginning to gather laurels in the north, he was looked upon among his own northern compatriots as little better than a renegade German. It is curious to observe what is fellow-student and attached friend, the candid and generous Weber, did upon this subject. Weber disliked Italian music, and—for this charming artist dabbled a little in literature—was in his critical writings addicted to ridicule it; though, it may be observed, had it not been for Italian music, Weber would never have charmed the world by his 'Freischütz' and his 'Oberon.' Weber was of too gentle a nature to quarrel with his friend for his apostasy, and the warmth of their mutual attachment was not for a moment interrupted; but there is in Weber's published correspondence a letter to his namesake Gottfried Weber, the celebrated didactic writer on music, which shows how strongly he felt. The author of the 'Freischütz' is describing a visit which he had just received from Meyerbeer, who had then written his famous 'Crociato in Egitto':—"Last Friday," says Weber, "I had the great joy of having Meyerbeer to spend a whole day with me. Your ears would have tingled! It was truly a happy day—a reminiscence of the good old times at Mannheim. We did not part till midnight. Meyerbeer is going to Trieste to produce his 'Crociato.' Next year he returns to Berlin, where he will perhaps write a German opera. Heaven grant it! I have made many appeals to his conscience."

The production of the 'Crociato in Egitto' was preceded by that of another Italian opera, 'Margherita d'Anjou' (founded on the story of the queen of our Henry VI.), which was performed for the first time at Milan in 1822. This piece was received with great favour both in Italy and France, and its success would doubtless have been more lasting had not the author himself thrown it into the shade by the superior brilliancy of the work by which it was immediately followed. 'Margherita d'Anjou' did not long retain possession of the stage, but many beautiful pieces from it are still performed at concerts.

The 'Crociato in Egitto' rivalled the most successful works of Rossini, at a time when that composer's popularity was at its height. Produced at Venice in 1825, it rapidly made the round of all the musical theatres in Europe. In the same year it was brought out at our Italian Opera, then under the active and able management of Mr. Ayrton. It was first performed on the 23rd of July—a day memorable in our opera annals, not only on that account, but also for the début of Signor Velluti, the last singer of a class now entirely extinct. No singer of that class had been heard in England for thirty years, and there was a strong prepossession against him. But his real qualities, as a tragedian and a singer, overcame the opposition which he at first encountered. Velluti became the fashionable favourite of the day. He drew crowded houses, and no opera but the 'Crociato' was performed to the end of the season. The following season the management of the theatre was put into his hands; Mr. Ayrton, in consequence of opera-house intrigues, having been set aside to make way for this Italian, and the performances of the 'Crociato' were resumed; but he was no longer an object of attraction, while he made himself unpopular by a mean and grasping management. The theatre was abruptly closed, and Velluti left England before the end of the season. From that time he was no more heard of, and Meyerbeer's opera, in which the music of the principal character was written expressly for him, necessarily disappeared along with him from the stage: had it not been for this, the 'Crociato' ought to have kept possession of the stage as well as the contemporary pieces of Rossini, or it is a great as well as a beautiful work.

After the production of the 'Crociato,' Meyerbeer remained seemingly inactive for several years. His marriage in 1827, and the state of melancholy caused by the deaths of two infant children, suspended his musical labours; and it was not till the year 1831 that his next great work, 'Robert le Diable,' made its appearance. He had by this time fixed his residence at Paris, and this piece, of which the libretto is from the pen of M. Scribe, was produced at the Grand Opéra. It was received with a degree of enthusiasm almost unprecedented—in an enthusiasm which spread over Europe, and which the lapse of a quarter of a century has scarcely been able to diminish. In the following year Meyerbeer visited London for the first time, in order to superintend the production of this opera at the King's Theatre, then under the management of Mr. Monk Mason, who had purchased from the composer a copy of the score, and the exclusive right of performing it in London. Nevertheless, though this transaction was publicly known, the performance was forestalled by both of the great English theatres, the managers of which, though not possessed of the genuine core, contrived, each of them, to bring out a spurious piece, bearing Meyerbeer's name, but vamped up by English musicians employed for that purpose, from the piano-forte arrangement of the music, which had been published at Paris. Both Drury Lane and Covent Garden profited largely by the wrong; for 'Robert the Devil,' thus clumsily patched up, drew crowds to both houses during the whole season. At a subsequent period the opera was brought on the English stage in a more respectable manner and more complete form. Its production at the King's Theatre was not only in its original form and language, but with the company of performers, the costumes, decorations, and properties of the Paris stage. The Grand Opera was transported for the

time, as it were, to the Haymarket. But the business was mismanaged, and so many impediments and delays occurred, that Meyerbeer took his departure before his opera was ready for performance. It was not produced till the season was almost over. The present immense popularity of this opera in England is due to its production in an Italian dress at her Majesty's Theatre and at the Royal Italian Opera: at the former house Jenny Lind made her first appearance in this country in the character of 'Alice,' the most beautiful and successful of all her efforts.

The admiration and delight with which 'Robert le Diable' was received on its first production, were mingled with astonishment, created by the composer's total change of style. There was scarcely a trace of the author of the 'Crociato;' and it was evident that Meyerbeer, during the apparently inactive years which preceded its production, had been thinking deeply on the principles of his art. His melody, still beautiful, was no longer Italian: it had lost much of the Italian smoothness and prolixity, and had gained terseness and vigour. Dramatic truth was more strictly observed, and Meyerbeer's peculiar power of throwing groups and masses of people into busy and animated action was now for the first time displayed. It was found, in short, that 'Robert le Diable,' as it was one of the greatest, was one of the most original works ever produced.

All the subsequent great dramatic works of Meyerbeer—the 'Huguenots,' the 'Prophète,' and the 'Étoile du Nord'—have been produced for the Parisian stage; the first two for the Grand Opéra, the last for the Opéra Comique. The 'Huguenots' was first performed at Paris in 1836, and at our Royal Italian Opera, in an Italian version, in 1848. The 'Prophète,' originally produced in 1848, was performed at London, in Italian, in 1849; and the 'Étoile du Nord,' brought out at the Opéra Comique in 1854, was performed at the Royal Italian Opera in 1855, having been adapted to the Italian stage by the composer himself, who transformed the original French spoken dialogue into Italian recitative. The poems of all Meyerbeer's French operas have been written by Scribe, a man whose productions—tragedies, comedies, operas, vaudevilles, and farces—are to be numbered by hundreds, but who has nevertheless given to the world some works which will descend to posterity among the chefs-d'œuvre of the French drama. Meyerbeer has been heard to say that the advantage of having Scribe for a 'collaborateur' was his principal reason for devoting himself, so exclusively as he has done, to the service of the Parisian stage. And in so doing he has manifested his judgment; for it cannot be doubted that Scribe's beautiful lyrical poems have stimulated the genius of the composer, and greatly contributed to his success.

Meyerbeer visited London a second time on the occasion of the production of the 'Étoile du Nord,' which he superintended in person. He mingled a good deal in our literary and artistic society, and gained much esteem and regard by his intelligent conversation and the unaffected simplicity and kindness of his manners. Several years ago, another opera, 'Le Camp de Silesie,' originally written for the French stage, was produced by him at Berlin, but not with the success which has attended his other works; a comparative failure owing, we believe, to the defects of the drama. The best portions of the music have been incorporated in the 'Étoile du Nord.' He now resides principally at Berlin, where he holds the office of Musical Director to the King of Prussia. [See SUPPLEMENT.]

MEYRICK, SIR SAMUEL RUSH, K.H., LL.D., celebrated for his antiquarian knowledge, particularly in matters relating to ancient armour, was born on the 26th of August 1783, and was the son of John Meyrick, Esq., of Great George Street, Westminster, and Peterborough House, Fulham, who was descended from the Meyricks of Biddorgan in Anglesea. Samuel Rush Meyrick took the degree of B.A. at Queen's College, Oxford, but we have little other information of his early life, beyond the statement that he married when about twenty years of age; and thus offended his father, who in consequence so arranged the inheritance of the family property, that it should chiefly pass to the next generation. It thus happened that the large collections of armour which were commenced by the subject of this notice at his residences No. 3, Sloane Terrace, and No. 20, Upper Cadogan Place, were purchased with the money of his son, and were known as those of Llewelyn Meyrick, Esq. The original intention as to property was however frustrated ultimately by the death of that son in 1837.

Samuel Rush Meyrick adopted the branch of the legal profession connected with the Ecclesiastical and Admiralty Courts, in which, as Dr. Meyrick, he practised for many years. Prior to this, in 1810, he had published 'The History and Antiquities of the County of Cardigan.' In 1812, he was engaged upon a history on the plan of that of Dr. Henry, relating to the period of the monarchs of the British blood, before their abdication in 703. The materials, which were collected for a work of great extent, were however not published in the form intended. But in 1814, with Captain Charles Hamilton Smith, he produced a work on the 'Costume of the Original Inhabitants of the British Islands,' which was published in 4to with plates. His great work on Arms and Armour was published in 1824 in three 4to volumes, under the title, 'A Critical Inquiry into Ancient Armour as it existed in Europe, but more particularly in England from the Norman Conquest to the reign of King Charles II., with a Glossary of Military Terms of the Middle Ages.' A new edition of

this work appeared in 1848, under the care of Mr. Albert Way, with corrections, much required, in the documents and quotations. Dr. Meyrick assisted the Rev. T. D. Fosbroke in the compilation of his 'Encyclopedia of Antiquities,' of which the first edition appeared in 1825. In 1826, the assistance of Dr. Meyrick was sought in the arrangement of the collection of arms and armour at the Tower of London ('Gentleman's Magazine,' 1826-27); and in 1828 he was called on by George IV. to arrange the collection at Windsor. For these services, the Hanoverian order was conferred upon him by William IV. in January 1832, and he was made a knight-bachelor on the 22nd of February following. Meanwhile, about the year 1827, Dr. Meyrick had endeavoured to purchase the ruins of Goodrich Castle, on the Wye; but being then unable to succeed, he commenced in 1828, on the opposite hill, a mansion of which Mr. Blore was the architect, and which is now well known as Goodrich Court. The main part of the plan was arranged specially for the display of the collection of armour,—the whole suite concluding with a chamber, where was represented a grand tournament. The chief scenes in the display are shown in a work published by Mr. Joseph Skelton, F.S.A., in 2 vols. 4to, in 1830, and entitled 'Engraved Illustrations of Ancient Armour,' &c., to which Dr. Meyrick supplied drawings and descriptions. In 1834, when High Sheriff of Herefordshire, he revived a procession of the javelin-men in armour, and with mediæval pageantry. In 1836 he contributed the descriptive matter to Mr. Henry Shaw's 'Specimens of Ancient Furniture.' Sir Samuel Meyrick's last important work was 'Lewis Dwnn's Heraldic Visitation of Wales,' which he completed in 1846. He had continued a frequent contributor to the Proceedings of the Society of Antiquaries (of which body he was elected a Fellow in 1810). Some of his contributions are printed in the 'Archæologia,' and others are referred to in the 'Gentleman's Magazine,' in which work also he wrote many papers from 1822 to 1839 ('Gent. Mag.,' New Series, vol. xxx., p. 94). Latterly, he also contributed to 'The Analyst,' the 'Cambrian Quarterly Magazine,' and the 'Cambrian Archæological Journal.' Sir Samuel Meyrick died on the 2nd of April 1848, in his sixty-fifth year. His collection, and his domain in Herefordshire, which last he had largely extended by purchase a few months before his death, devolved upon his second cousin Colonel Meyrick.

MEZERAÏ, FRANÇOIS-EUDES DE, was the son of a surgeon named Eudes, and was born in 1610, near Argentan, in the village of Rye. He studied in the University of Caen, and afterwards obtained the post of *Commis de Guerres*, which situation he subsequently gave up, and at Paris took the name of De Mezeraï. Owing to great application he became dangerously ill, on which occasion the Cardinal Richelieu sent him 200 crowns, and the promise of his patronage. At Paris he produced his 'History of France,' which he afterwards enlarged by the introduction of verses, made by his friend Jean Baudouin, upon the principal persons of each reign; this latter edition had great success in 1646 and 1651; and a second and third volume appeared, both of which were equally fortunate. He also published several pamphlets directed against Cardinal Mazarin, under the name of Sandricour. An abridged edition of his 'History of France' appeared in 1668, and in 1662 his 'History of the Turks,' which is a translation from Chalcondylas. He succeeded Voiture in the Academy, and died July 10, 1683.

Among other singularities, it is said of Mezeraï, that he would shut himself up from the light of the sun at noon-day, and in the middle of summer, pursuing his avocations by candle-light; and, as if fearful that this eccentricity would not be generally known, he lighted his visitors to the door. Mezeraï, besides the harvest reaped from his works, which much exceeded his expectations, had several foreign pensions. His merits as an author are exceedingly doubtful; for, according to the writer in the 'Biographie Universelle,' the extraordinary success of his 'History of France' was, in a great degree, due to the number of engravings it contained, consisting of portraits of kings and queens, which however were inserted without much regard to historic truth. His style is sometimes coarse, but generally clear, distinct, and forcible. Voltaire observes, that he lost his pensions for having told what he thought to be the truth. The same author observes, that he is more bold than accurate, and that his style is unequal.

MEZZOFANTI, JOSEPH CASPAR, celebrated for his extraordinary powers as a linguist, was born at Bologna, on the 17th of September 1774. His father, Francis Mezzofanti, was a carpenter; and he himself, being destined for the same humble career, was placed at one of the free schools of the Oratory in his native city. Father Respighi, a priest of that congregation, observed the remarkable talents of the boy, and saved him for literature. He was removed to a higher school—one of the so-called 'Scuole Pie' of Bologna—and eventually to the archiepiscopal seminary, where, after completing the usual course of letters, philosophy, divinity, and canon law in the university, he was admitted to priest's orders in September 1797. Of the details of his progress in the study of languages during these early years no accurate record is preserved; but it is known that, like most eminent linguists, he was gifted, even in childhood, with a very wonderful memory; and that, partly under the various professors in the university, partly by the aid of foreign residents in the city, partly by his own unassisted studies, he had acquired, before the

completion of his university career, the Latin, Greek, Hebrew, Arabic, Spanish, French, German, and Swedish languages. In September 1797, at the early age of twenty-two, he was appointed Professor of Arabic in the university, and commenced his labours in the December of that year; but he did not long enjoy what would have been a most congenial office. On the annexation of Bologna, as one of the papal legations, to the newly-established Cisalpine Republic, he refused to take the oaths of the new constitution, and was set aside from the professorship. After the conclusion of the concordat between Pius VII. and the first consul, the ancient constitution of the university was restored. In 1803 Mezzofanti was named to the higher professorship of Oriental Languages, and in the same year he became assistant librarian of the public library of the city. The professorship of Oriental Languages, however, being suppressed in 1808, Mezzofanti was for some years reduced to great distress, and became dependent for his own maintenance, and that of the orphan family of his sister, mainly upon the casual income derived from private tuition. The elder brother of the late Archdeacon Hare is said to have been one of his pupils, and a living English countess received lessons in English from him at a later period. Meanwhile he steadily followed in private what had become his engrossing pursuit—the study of languages. A letter of his, dated in 1804, to the celebrated Orientalist John Bernard de Rossi, whose personal acquaintance he subsequently formed during a short visit to Modena in 1805, inclosed a composition in twelve languages, which he submitted for the judgment of his correspondent; and before 1812 his reputation as a linguist had become thoroughly established. The well-known Pietro Giordani, in several of his letters to his friends, calls him "the divine Mezzofanti," and declares that his skill in living and dead languages entitles him to be regarded as "a man of all ages and all nations." The war of which Northern Italy was so long the theatre had afforded Mezzofanti many opportunities of extending his stock of languages. In the hospital of Bologna, to which he was attached as volunteer chaplain, were to be met—among the invalids of the Austrian, Russian, and French armies—Germans, Hungarians, Bohemians, Wallachians, Servians, Russians, Poles, and Croats. Partly in the desire to offer these sufferers the consolations of religion, partly from his love of the study itself, Mezzofanti laboured assiduously to turn these and all similar opportunities to account; and several instances are recorded in which, without the assistance of a grammar or dictionary, he contrived to establish a mode of communication with a stranger who was utterly ignorant of every language except his own, and eventually to master that language sufficiently for all the purposes of conversation. He has left an account of his mode of study during these years, which is not a little curious and interesting. "The hotel-keepers," he says, "were in the habit of notifying to me the arrival of all strangers at Bologna; and I never hesitated, when anything was to be learnt thereby, to call upon them, to interrogate them, to make notes of their communications, and to take lessons in the pronunciation of their several languages. There were a few learned Jesuits too, and several Spaniards, Portuguese, and Mexicans residing in Bologna, from whom I received valuable assistance, both in their own and in the learned languages. I made it a rule to learn every strange grammar, and to apply myself to every new dictionary that came within my reach. I was constantly filling my head with new words. Whenever a stranger, whether of high or low degree, passed through Bologna, I tried to turn the visit to account, either for the purpose of perfecting my pronunciation, or of learning the familiar words and turns of expression. Nor did all this cost me so much trouble; for, in addition to an excellent memory, God had gifted me with remarkable flexibility of the organs of speech."

In the year 1812 Mezzofanti was appointed assistant-librarian of the university; in 1814 he was reinstated in his professorship; and in 1815 he became chief librarian. From this period, especially after the peace, his reputation rapidly extended. Every visitor of Bologna related fresh marvels regarding his prodigious attainments. Tourists from every nation, whether of Europe or of the east, united in representing him as perfect, each in his own language. Mr. Stewart Rose, in 1817, reported him as reading twenty languages, and speaking eighteen. Baron Zach, in 1820, sets down the number at thirty-two. Lord Byron, about the same time, pronounced him "a walking polyglot, a monster of languages, and a Bribereus of parts of speech." When Lady Morgan saw him, in 1822, common report described him as speaking no less than forty languages; but when she inquired from himself the truth of the report, he replied that he had only gone over the outline of that number. M. Molboch, a Danish traveller of the year 1820, reports the number of his languages at "more than thirty," and testifies to his speaking Danish "with almost entire correctness." French, German, Spanish, Polish, Russian, Greek, and Turkish travellers concur in the same report, not only with regard to their own, but also to many other languages.

During all these years—except a short visit to Pisa, Leghorn, Florence, and Rome—he had resided altogether at Bologna, though invited, with many flattering offers, to transfer his residence to Paris, to Vienna, to Florence, and to Rome. At length, having come to Rome, as a member of the deputation sent by the Bolognese to offer their submission to the pope, Gregory XVI., after the revolution in

31, he was induced by the pope to settle permanently in Rome, and to accept a prebend in the church of St. Mary Major, which he soon after exchanged for a canonry in St. Peter's; and, on the promotion of the celebrated Angelo Mai, then keeper of the Vatican Library, to the secretaryship of the Propaganda, Mezzofanti was appointed to succeed him in the important charge of the Vatican. He held this office till 1838, in which year, conjointly with Mai, he was elevated to the cardinalate. His residence in a great centre of languages, such as Rome, and especially the facilities of intercourse with the various races represented in the college of the Propaganda, gave a new impulse to Mezzofanti's linguistic studies. The reports of his visitors at Rome are still more marvellous than those of the Bolognese period. An eminent German scholar, Herr Guido Görres, who had much intercourse with him in the year 1841, writes thus: "He is familiar with all the European languages; and I think I understand not only the ancient classical tongues, and the modern ones of the first class, such as the Greek and Latin, or the Italian, French, German, Spanish, Portuguese, and English—his knowledge extends also to the languages of the second class, viz., the Dutch, Danish, and Swedish—to the whole Slavonic family, Russian, Polish, Bohemian, or Czechish—to the Servian, the Hungarian, the Turkish; and even to those of the third and fourth classes, the Irish, the Welsh, the Wallachian, the Albanian, the Bulgarian, and the Illyrian. Even the Romani of the Alps and the Lettish are not unknown to him; nay, he has made himself acquainted with the Finnish. He is master of the languages which fall within the Indo-European family, the Sanscrit and Persian, the Koordish, the Georgian, the Armenian; he is familiar with all the members of the Semitic family—the Hebrew, the Arabic, the Syriac, the Samaritan, the Chaldee, the Sabaic—nay, even with the Chinese, which he not only reads, but speaks. Among the Hamitic languages, he knows Coptic, Ethiopic, Abyssinian, Amharic, and Angolese."

What is especially notable in this marvellous gift possessed by Mezzofanti is, that his knowledge of each among this vast variety of languages was almost as perfect as though his attention had been devoted to that language exclusively. The reports of the representatives of all the great families of language concur in describing him as speaking in each always with the precision, and in most cases with the fluency, of a native. His pronunciation, his idiom, his vocabulary, were alike unexceptionable. Even the familiar words of every-day life, and the delicate turns of conversational language, were at his command; and in each language he was master of all the ading dialects, and even of the provincial peculiarities of idiom, of pronunciation, or of expression. In French, he was equally at home as the pure Parisian of the Faubourg-St.-Germain or in the Provençal of Toulouse. He could accommodate himself in German to the rude argot of the Black Forest, or to the classic vocabulary of Dresden; and he often amused his English visitors by specimens of the provincialisms of Yorkshire, Lancashire, or Somersetshire. With the literature of these various countries too he was well acquainted. He loved to talk with his visitors of the great authors in their respective languages; and his remarks are described as invariably sound and judicious, and exhibiting careful and various reading, often extending to departments with which it would never be supposed that a foreigner could be familiar. A Dutch traveller, for instance, Dr. Wap, was surprised to find him well acquainted with his own national poets, Oudel and Cats; a Dane, with the philological works of Raek; a Swede, with the poetry of Ochsensjerna; to a Sicilian he would repeat whole pages of the poetry of Meli; and an English gentleman was astounded to hear him discuss and criticise Hudibras, and all English writers the least attractive as well as the least intelligible to a foreigner. He was in the habit too of amusing himself by metrical compositions in the various languages which he cultivated, and often wrote for his visitors a couplet or two in their native language as a little memento of their interview. Dr. Wap, the Dutch traveller just referred to, speaks in high praise of some extempore verses in Dutch by which Mezzofanti replied to a sonnet which Dr. Wap had addressed to him; and the well-known Orientalist, Dr. Tholuck, having asked Mezzofanti for some memorial of his visit, received from him a Persian couplet after the manner of Hafis, which he composed although not without some delay) during Dr. Tholuck's visit.

After his removal to Rome, although he had already passed his fortieth year, he added largely to his stock of languages. His most notable acquisition during this period was Chinese, which he acquired partly at the Chinese College in Naples, partly among the Chinese students of the Propaganda) in such perfection as to be able not only to write and converse freely in it, but even to preach to the young Chinese ecclesiastics. During the same period he acquired the Abyssinian, the Californian, some of the North American Indian languages, and even the 'impossible' Basque. And it was in Rome, and especially in the Propaganda, that he displayed in its greatest perfection his singular power of instantaneously passing in conversation from one language to another, without the slightest mixture or confusion, whether of words or of pronunciation.

Mezzofanti, as cardinal, was a member of many ecclesiastical congregations in Rome, but he never held any office of state. He died on the 15th of March 1849, and was buried in the church of St. Onofrio, beside the grave of Torquato Tasso.

It is difficult to determine with accuracy the number of languages known by Mezzofanti, and still more so to ascertain how many of these he spoke, and with what degree of fluency in each. During his lifetime, as we have seen, report varied considerably at different times; nor was he himself believed to have made any very precise statement on the subject. To a Russian traveller, who visited him before the year 1846, and who begged of him a list of all the languages and dialects in which he was able to express himself, he sent a paper in his own hand containing the name of God in fifty-six languages. The author of a memoir which appeared soon after the cardinal's death in a Roman journal, the 'Civiltà Catolica' (who is now known to be Father Bresciani, a Roman Jesuit), states that, in the year 1846, Mezzofanti himself informed him that he was able to express himself in seventy-eight languages. Marvellous as these statements may appear, they seem fully borne out by inquiries (with a view to the preparation of a biography) which have been made since the death of the cardinal. Reports have been received from a vast number of individuals, natives of different countries, whose collective testimony, founded on their own personal knowledge of Mezzofanti, places beyond all question the fact of his having spoken fluently considerably more than fifty different languages. There are others among the languages ascribed to him, regarding which it is difficult to institute any direct inquiry; but, judging from analogy, and relying on the well-known modesty and truthfulness of Mezzofanti, we need not hesitate to accept his own statement as reported by F. Bresciani; the more so, as among his papers now in the possession of his family is a list, drawn up from memoranda contained therein, of no less than a hundred and twenty languages with which he possessed some acquaintance, unaccompanied however by any note specifying those among the number which he spoke, or the degree of his knowledge of each.

In general learning Mezzofanti's attainments were highly respectable. He was a well-informed theologian and canonist, and an impressive though not eloquent preacher. M. Libri, the historian of mathematical science in Italy, found him well acquainted with algebra, and reports an interesting conversation which he had with him on the Bija Gannita (the algebra of the Hindoos), as well as on the general subject of Indian history and antiquities. Other travellers describe him as entering freely into the history as well as the literature of their several countries. But as an author he is almost unknown. He occasionally read papers at various literary and scientific societies in Bologna and Rome; but his only known publication is a short memoir of his friend and brother professor, Father Emmanuel Aponte, which was printed at Bologna in 1820; and he leaves no monument for posterity beyond the tradition that he was incomparably the greatest linguist the world has ever seen.

MIAZZI, GIOVANNI, an Italian architect of the 18th century, was born at Bergamo, in 1699, and was originally brought up to his father's trade of carpenter. He was almost entirely self-educated in the profession which he afterwards followed; for it was not till he was forty that he availed himself of the instructions of Preti, who was his junior by two years. He had however previously built a small theatre in his native town, and the church of La Trinità in the Borgo of Angarano. One of his later and best works is the church of San Giambattista at Bassano, in which he successfully overcame the numerous obstacles arising out of the site and the conditions he was obliged to comply with. He also built the collegiate church at Schio, that at Valdarno, another at San Vito, and a fourth at Simonzo, besides that at the convent of Monte Gargano, in Puglia. The Spineda Palace, at Venegazza, in the Trevegiano, excited much admiration for the elegance of its design, which has since been greatly impaired by the demolition of the chapel and corresponding wing, and the arcades uniting them to the central edifice. The beautiful theatre at Treviso is another of his works; for although the original design proceeded from Bibbiena, he greatly improved it; and the façade, the vestibule, and many of the internal arrangements are entirely his own. Miassi died about 1780, and, notwithstanding his age, continued vigorous and active almost to the last.

MICAH, one of the twelve minor Hebrew prophets, is called in the title to his prophecy the Morasthite, and thus he is distinguished from Micaiah, the son of Imlah, who prophesied the death of Ahab, about B.C. 897. (1 Kings xxii. 8-28.) This appellation was probably derived from his birth-place, Moresheth-Gath (Micah i. 14), or Maresbah, a city of the tribe of Judah. (Micah i. 15; Josh. xi. 44; 2 Chron. xi. 8; xiv. 9-10.)

From the title to the book of Micah we learn that he prophesied in the days of Jotham, Ahas, and Hezekiah, kings of Judah, or from B.C. 759 to 699. The kings of Israel during this period were Pekah and Hoahes. Thus Micah was contemporary with the latter part of Hosea's prophetic ministry, and with Isaiah. This date is confirmed by a reference made to the prophet by Jeremiah (xxvi. 18, 19), who quotes his prophecy respecting the destruction of Jerusalem (Micah, iii. 12), and says that it was uttered by Micah in the days of Hezekiah. He must have delivered his prophecy before the sixth year of Hezekiah (B.C. 723), in which the kingdom of Israel was destroyed, for he speaks of that calamity as a future event. (Micah i. 6, &c.)

Hartmann contends that Micah prophesied after the fourteenth year of Hezekiah, and that the book which bears his name is a collection of different prophecies made during the Babylonian captivity, some of

which are Micah's, and others not. ('Micah, neu übersezt und erläutert,' Lemgo, 1800.) This hypothesis, which is totally at variance with all the testimony we have on the subject, and is not sustained by internal evidence, on which it professes to be founded, has been amply refuted by Jahn ('Einleitung,' vol. ii, p. 430) and Rosenmüller ('Scholia in Vet. Test., Proem. in Mic.').

Micah prophesied both to Israel and Judah (i. 1). He begins by predicting the overthrow of both nations, upbraids them with their cruelty, injustice, and impiety, and concludes this part of the book with the striking prophecy of the destruction of Jerusalem, which Jeremiah quotes, and which some suppose to refer to the taking of the city and the razing of the temple by the Romans. (chaps. i, ii, iii.) He next prophesies the restoration of the people to Jerusalem (iv. 1-8), after they shall have been carried captive to Babylon (iv. 9, 10), and the destruction of their enemies (iv. 11, 13). He foretells the birth of the Messiah at Bethlehem, after great calamities (v. 1-3), his ministry, and final triumph (v. 4-15). In chap. vi. he again reproves the people for their ingratitude, irreligion, and injustice. In chap. vii. Jerusalem is represented as complaining of the corruption and faithlessness of her sons, but patiently waiting for deliverance from God (ver. 1-10). The prophet consoles her with the promise of her restoration (ver. 11-13), and concludes his book with a sublime prayer to God for the fulfilment of that promise (ver. 14-20).

"The style of Micah," says Bishop Lowth, "is for the most part close, forcible, pointed, and concise, sometimes approaching the obscurity of Hosea, in many parts animated and sublime, and in general truly poetical." ('Prælect.,' xxi.)

The canonical authority of this book is undisputed. One of the most remarkable predictions in it (v. 2) is quoted in the New Testament as being understood by the Jewish priests and scribes to refer to the birth of the Messiah. (Matt. ii. 6.)

(Rosenmüller, *Scholia in Vet. Test.*; the Introductions of Eichhorn, Bertholdt, Jahn, De Wette, and Horne; *The Minor Prophets*, by Newcome and Horsley; *Micah, übersezt und erläutert*, von K. W. Justi, Leip. 1820.)

MICHAËLIS, JOHN BENJAMIN, one of the minor classic poets of Germany, was born at Zittau on the last day of the year 1746. Though he had no other instruction than what the gymnasium of his native place afforded (for his father, who was a cloth-maker, had suffered so much in his circumstances by the war, as to be unable to send him elsewhere), his natural abilities, seconded by a happy memory, stood him greatly in lieu of a regular classical education. Having made himself a complete master of Latin, he went to Leipzig with the intention of applying himself to the study of physic, but soon desisted from it as one for which he had no reliish, and applied himself to poetry. At the recommendation of some of his friends, but far more out of necessity, he published a volume of poems in 1766. These first proofs of his poetical talent obtained for him the encouraging notice of Gellert, Weisse, and Oeser; the last-mentioned of whom interested himself warmly in his success, and earnestly recommended him to Gleim, who was afterwards his truest patron. In 1770 he was invited to undertake the editorship of the 'Hamburg Correspondent;' but he soon relinquished the office, which, alluring as it appeared at first, soon proved too irksome for him. While at Hamburg however he became acquainted with Lessing, who exerted himself to serve him, and obtained for him the situation of stage-poet in Seyler's company; but his nervousness and ill state of health soon compelled him to give it up. He now determined to avail himself of the generous proposal which Gleim had previously made him, to take up his residence with him, and make his house a permanent home. By Gleim he was welcomed as if rather conferring an obligation than receiving one; and thus suddenly placed in ease and comfort, and in the society of such men as Jacobi and Lichtwer, nothing further was left him to wish for, except that he might continue to enjoy his happiness. Unfortunately he became subject to a spitting of blood, which carried him off on the 30th of September 1772, in the twenty-fifth year of his age.

In the favourable circumstances in which he was latterly placed, there is no doubt but that had longer life been granted him he would have distinguished himself among the writers at the close of the 18th century. The productions he left are to be considered merely as the blossoms of poetical talent. The principal ones among them are his satires, fables, and tales, and poetical epistles; and they afford proof not only of literary talent, but of the excellence of his moral character.

MICHAËLIS, JOHN DAVID, was born at Halle on the 27th of February 1717. His father, Christian Benedict Michaëlis, was professor of theology in the University of Halle, and a distinguished Hebrew scholar. After receiving instruction for some time from private tutors, Michaëlis spent four years in the Orphan School at Halle, where his attention was particularly directed to languages and philosophy. In 1738 he began to attend the lectures at the university, and it was here that he obtained from the chancellor Ludwig's lectures on German history the foundation of that knowledge of general law and of the constitution of society which was afterwards displayed in his 'Mosaisches Recht.' After taking his degree in 1740, he visited England, where he made the acquaintance of several eminent scholars both in London and in Oxford. During part of his

residence in England he preached at the German chapel in St. James's Palace. On his return to Germany he devoted himself to the study of history, Oriental languages, and biblical criticism. At the death of the chancellor Ludwig, Michaëlis was commissioned to arrange and catalogue his immense library. The catalogue was published in 1741 and is considered a model for such works.

In 1745 he went to the University of Göttingen at the invitation of Münchhausen; and there he spent the rest of his life, although he was invited by Frederick the Great in 1763 to return to Prussia. At the University of Göttingen Michaëlis rendered the most important services, as professor of theology and oriental literature from 1745 to 1791; as secretary and director of the Royal Society of Sciences, from 1751 to 1770, when he left it on account of some differences with its members; as editor of the journal entitled 'Gelehrte Anzeigen,' from 1753 to 1770; and as librarian and director of the philological seminar, which would have been abandoned after the death of Gesner in 1770, if Michaëlis had not consented to direct it gratuitously.

In order to throw new light upon biblical science, Michaëlis planned the expedition to Arabia and India which was conducted by Carz Niebuhr. The first project of this enterprise was submitted in the year 1756 to the Baron von Bernstorff, then minister of Frederick V. king of Denmark. The choice of the travellers was entrusted chiefly to Michaëlis, who drew up a series of questions for their guidance.

In 1775 Michaëlis was made a knight of the Polar Star by the king of Sweden; in 1786 he was appointed an Aulic counsellor of Honor, and in 1789 he was elected a Fellow of the Royal Society of London. He died on the 22nd of August 1791. He was twice married; by his first wife he had only one son, Christian Frederic; by his second he had nine children, of whom one son and three daughters survive him.

The mind of Michaëlis was strongly characterised by independence. He always acted in the spirit of his motto 'libera veritas.' But his love of independence often led him to undervalue the labours of other learned men, and to do injustice to some of his most distinguished contemporaries. He often appeared to delight in discovering deficiencies solely that he might have the pleasure of removing them. In the examination of the Old Testament he treated the Masoretic traditions with a contempt hardly less extravagant than the reverence entertained for them by the school of Buxtorff; and in every department of criticism he was apt to hazard ingenious conjectures in opposition to all real evidence. Though a good Hebrew scholar, he never possessed an accurate knowledge of the classical languages, and his acquaintance with Arabic was superficial. Notwithstanding these defects, his contributions to biblical and Oriental learning are invaluable, especially when he treats of subjects capable of illustration from history and philosophy. His religious opinions were never firmly fixed, but he invariably expressed the greatest reverence in the Scriptures.

The works of Michaëlis are very numerous; the following are some of the most important. In Oriental literature, grammars of Hebrew, Chaldean, Syriac, and Arabic, and treatises on various subjects connected with these languages; 'Oriental and Exegetical Library,' 2 vols., New do. 8 vols.; 'Supplements in Lexica Hebraica,' 6 vols. In philosophy, an essay 'On the Influence of Opinions on Language and of Language on Opinions,' which obtained a prize from the Prussian Academy of Sciences in 1759; a treatise on moral philosophy; and other works. In history, geography, and chronology, 'Spicilegium Geographiæ Hebræorum extera post Bochartum;' other treatises on geography and chronology; several separate dissertations on the law and antiquities of the Jews, the substance of most of which is embodied in his 'Mosaisches Recht,' in 6 vols., 1770-75; a second edition of the first 5 vols. of this work was published in the years 1775-80. This work, which is considered the masterpiece of Michaëlis, was translated into English by Dr. Alexander Smith, in 4 vols., 8vo, 1811 under the title of 'Commentaries on the Laws of Moses.' "The great object of Michaëlis in this work is to investigate and illustrate the philosophy of the Mosaic laws, to show their wonderful adaptation in every respect to the very peculiar circumstances in which the people to whom they were given had been placed by providence; and, while he takes every opportunity of establishing the claims of Moses to the character of an ambassador from heaven, to inculcate upon human legislators the important lesson of studying those particulars respecting the nature and political situation, the ideas and prejudices, the manners and customs of their countrymen, by attention to which alone they can ever hope to make them virtuous, prosperous, and happy." (Dr. Smith's 'Preface,' p. xvii.) In biblical criticism Michaëlis's 'Introduction to the New Testament' is well known in England by the translation of the late Bishop Marsh; he also published part of an 'Introduction to the Old Testament;' a 'Translation of the Bible, with Notes, for the Unlearned;' and several other critical works.

(Professor Hassencamp, *Collection of Memoirs relating to the Life and Writings of Michaëlis*; and *Biog. Univ.*, vol. xxviii.)

MICHAUX, ANDRÉ, was born in 1746. He visited Syria, Persia, and North America, at the latter part of the last century, in all which countries he made considerable collections of dried plants. He is chiefly known as the author of a valuable account of the oaks of North America, published in folio, at Paris, in 1801, and of the

Flora Boreali-Americana,' which appeared in 1803, in 2 vols. 8vo. of the latter work he is said to have been less the author than the Professor Louis Claude Richard. He died November 13, 1802.

MICHAUX, FRANÇOIS-ANDRÉ, son of André, was employed by the French government to explore the forests of North America, with view to the introduction into Europe of the valuable timber-trees of that country. For this purpose he made three voyages to the United States, during which he succeeded in sending to France large quantities of seeds. His principal work is the 'Histoire des Arbres forestiers de l'Amérique Septentrionale,' in 3 vols. large 8vo, Paris, 810-13; this is an excellent account of the principal North American forest-trees, abounding in valuable information as to their geographical distribution and botanical distinctions, and the uses and qualities of their timber. Besides these, he published a treatise 'On the Naturalisation of Forest-Trees in France,' 8vo, Paris, 1805; 'Journey to the West of the Alleghany Mountains,' 8vo, Paris, 1804; and 'A Notice of the Bermudas,' 4to, 1806. He was born 1770, and died Oct. 23, 1855.

MICHEL ANGELO. [BUONAROTTI, MICHEL ANGELO.]

* MICHELET, JULES, one of the most eminent of modern French historians, was born at Paris on the 21st of August 1798. After completing his own studies, he began active life in 1821 in the profession of a teacher in public seminaries. From the first his favourite studies had been in history and in departments relating to it; and in 1826 he became teacher of history and languages in the Collège Rollin. His first efforts as an author were in the production of works to assist pupils in the study of history. Of this kind were his *Tableau Chronologique de l'Histoire moderne depuis 1453 jusqu'à 1789*, originally published in 1825, and his *Tableaux synchroniques de l'Histoire moderne*, originally published in 1826. These have passed through many editions, as also have some later works of a similar educational order—his *Précis de l'Histoire moderne*, 1831; his *Introduction à l'Histoire universelle*, 1834, and his *Précis de l'Histoire de France jusqu'à la Révolution Française*, 3rd edit. 1838. In 1830, shortly after the revolution of July, M. Michelet, whose reputation for historical research had been established by some of the above works, was appointed chief of the historical department of the archives of France; and at the same time he was chosen by Guizot, who was then diverted from literature into politics, to continue his course of lectures in history to the Faculty of Literature in Paris. In 1838 he succeeded Daunou in the chair of history and moral science in the College of France, and in the same year he was elected to the Institute as a member of the class of moral and political sciences. Meanwhile he had published various works, characterised not only, as his former had been, by research, but by that tendency to philosophic generalization and that warmth and colour of style, which have since distinguished almost all that he has written. Among these, besides an abridged translation of Vico's *Scienza Nuova*, or *Philosophy of History*, were his *Histoire Romaine* (the Republican Period), 2nd edit. 1839; the early volumes of his *Histoire de France* begun in 1838, and the seventh volume of which, leaving the work still far from complete, was published in 1856; and his *Origines du Droit Français cherchées dans les Symboles et Formules du Droit Universel*, 1837. During the latter part of Louis-Philippe's reign Michelet distinguished himself by his vehement interest in contemporary social and religious questions, and, above all, by his antagonism to the Jesuits and their influence. His little treatises, 'Du Prêtre, de la Femme, et de la Famille,' and 'Le Peuple,' both well known in English translations, were published, the first in 1845, the other in 1846; and his 'Life of Luther,' which has also been translated, was published in 1846. In consequence of these writings and his antireligious spirit generally, his lectures were interdicted by the government of Guizot; and his public influence, and his popularity with the liberal party correspondingly increased. In 1848 he published his *Cours professé au Collège de France, 1847-48*. In the previous year he began his *Histoire de la Révolution Française*; on which great work, together with his *Histoire de France*, he has continued to labour since, issuing a volume of the one or the other at intervals. Both have been translated as far as published. At the revolution of 1848 Michelet's high popularity would have secured him an important place in the new system, had he not preferred to act still only through his lectures and books. Since the accession of Louis-Napoleon he has again been in opposition to the ruling powers, and has been subject to various impediments in consequence. His last writings, besides the recent volumes of his two histories, have been, one on 'The Martyrs of Russia,' published in 1851, others entitled 'L'Oiseau,' published in 1856; 'L'Insecte,' 1857; 'L'Amour,' 1858; 'La Femme,' 1859; 'La Mer,' 1861; 'La Sorcière,' 1862; 'La Pologne Martyre,' 1863; and 'La Bible de l'Humanité,' 1864.

MICHELOZZI, MICHELOZZO, an eminent Florentine sculptor and architect of the 15th century, was a pupil of Donatello, and was patronised by Cosmo de' Medici, to whom he was so attached, that on the latter being banished, in 1438, he chose to follow him. It was for Cosmo that he erected the edifice since denominated the Palazzo Riccardi at Florence, a noble monument of the older Florentine style, simple even to severity, yet possessing an air not only of grandeur, but of magnificence. The façade consists of a lofty rusticated basement, with comparatively small apertures, above which are two ranges of large arched windows, seventeen on a floor, and each

divided into two lesser arches resting on a central column. The whole is crowned by a very rich cornice. The interior court has upper and lower porticos or galleries, with arches resting upon columns, and with an enriched frieze between the first and second arcades. He also greatly improved the court of the Palazzo Vecchio, originally built by Arnolfo, and which is in a rich though somewhat fanciful style inclining to Gothic. Among his other works at Florence is the Palazzo Tornabuoni, now Corsi; and in the neighbourhood of that city the villas Cafaggiuolo and Careggi; also a palace at Fiesole, for Giovanni de' Medici, son of Cosmo I. During his residence at Venice he made designs for many public and private buildings in that city, and erected there the celebrated library in the convent of San Giorgio. He was likewise employed by his patron Cosmo in enlarging and embellishing a palace at Milan, bestowed on him by Ludovico Sforza. His last work was designing and superintending the execution of the monumental chapel of the Annunciation, erected by Piero de' Medici in honour of Cosmo, in the Chiesa dei Servi, at Florence. Michelozzo died at the age of sixty-eight, but the precise time of his decease is not known—probably it was about 1470.

MICIPSA. [JUGURTHA.]

MICKIEWICZ, ADAM, the greatest poet that Poland has ever produced, was born in the year 1798 at Nowogrodek, a small town in Lithuania, one of the few in the environs of which the ancient Lithuanian language is still spoken. It is certainly remarkable that a man, the chief effort of whose life was to prevent the language, the nationality, and the religion of Poland from being overpowered by those of Russia, should be the native of a country which had lost its language, its nationality, and its religion by its union with Poland. His father, by birth a noble, was by profession an advocate, and an unsuccessful one, and his brother afterwards became a legal writer of some reputation. Mickiewicz himself had so little respect for the nobility of his family, that in his poem of 'Pan Tadeusz,' in which the scene is laid in Lithuania in the year 1812, he introduces his family name as that of a dissipated and illiterate brawler in a pothouse. It is singular that Pushkin, who acquired the name of the Russian Byron as Mickiewicz did that of the Polish Byron, takes occasion in his play of 'Boris Godunov,' to introduce one of his own ancestors in an odious and contemptible light. The feeling of the two poets in this respect was very different from that of their English prototype.

Mickiewicz after receiving his preliminary education at Nowogrodek and the grammar-school of Minak, was sent when a youth of seventeen to the University of Wilna, where his uncle, an ex-Jesuit, was one of the professors. The university under the auspices of Sniadecki the mathematician, and the patronage of Prince Czartoryski, then minister of public instruction, was at that time in the full tide of prosperity, the chief seat of learning for eleven millions of the population of Russian Poland, and celebrated for the success with which the exact and natural sciences were taught. Almost the first person whom Mickiewicz saw at Wilna was Thomas Zan, a celebrated Polish patriot, who was occupied with getting up secret societies among the students, of which Mickiewicz at once became a member. The professor of history, Lelwel [LLEWEL], was another determined opponent of the Russian government, and to him Mickiewicz addressed the first poem he published. While at Wilna he fell deeply in love with the sister of a fellow student, Maria Wereszszakowna, by whom his addresses were finally rejected for those of a richer suitor. When he left the university where he had first been noted for his devotion to chemistry and afterwards to poetry, he was appointed professor of classical literature in a college at Kowno, and it was while residing there in 1822 that two small volumes of poems from his pen were published at Wilna. Like those of Burns and Byron, they at one blow made their author famous.

These poems not only at once placed their author at the head of the Polish literature of his own time, but above every other serious poet who had ever appeared in the language. The 'Ballads' they contain, several of which are imitated from the Lithuanian, are of very various degrees of merit, some of them spirited, others pleasing, and others again poor and commonplace. But two poems of the set, 'Grażyna' and 'Dziady,' are of a very high class. In 'Grażyna,' in which the poet takes for his scene the old castle of Nowogrodek, the ruins of which are still remaining near his native town, he tells in a tersely classical, and sculpturesque style, which reminds the reader of the happiest effusions of Tennyson, the story of a Lithuanian heroine, who to save the honour of her husband assumes his armour, and meets death on the field of battle. It became the favourite poem of a real Lithuanian heroine, Emilia Plater, who eight years afterwards fought in the Polish ranks in the insurrection of 1830, and to whose memory Mickiewicz devoted a poem. The 'Dziady,' or 'Ancestors,' is a poem of a new kind, an autobiographical drama, in which the poet appears as one of his own characters. In it the poet relates, with this slight veil, the story of his love for 'Maria,' the 'Mary Chaworth' of his life, and except in Byron's 'Dream,' which Mickiewicz afterwards rendered into Polish, it would be difficult to find a love-tale more tenderly and delicately told.

The name of Mickiewicz became at once popular among his countrymen. A valley near Kowno, which he was fond of visiting, and where he wrote some of his verses, received the name, which it still retains, of 'Mickiewicz's Valley.' The enthusiasm of the Poles was

heightened by the next intelligence that spread far and wide concerning him, that he was a prisoner in the hands of the Russian government, on suspicion of being concerned in the secret societies which had been found to exist in the University of Wilna. The dedication of the 'Poems,' containing 'Dziady,' had been to Thomas Zan and a few friends, and probably the poet little anticipated the dedication which he was to prefix to another part of the 'Dziady,' published after long years of interval—"To the sacred memory of John Sobolewski, of Cyprian Daszkiewicz, of Felix Kolakowski, my fellow-students, my fellow-prisoners, my fellow-exiles, persecuted for love to their country, who, with a longing for that country in their hearts, died at Archangel, at Moscow, at St. Petersburg, the martyrs of their country's cause." Imprisoned for upwards of a year in the Basilian convent at Wilna, while the examination into the conspiracy went on, under circumstances and incidents which were afterwards delineated with all the force of his genius, Mickiewicz, found guilty of being a member of two secret societies, was condemned, in 1824, to perpetual banishment in the interior of Russia. At the age of twenty-six Mickiewicz left Poland for exile, and he never saw it again.

At St. Petersburg, where he was at first permitted to reside, Mickiewicz found himself, in the latter years of the Emperor Alexander, in the midst of native conspirators against the Russian government. Ruliyev and Bestushev, afterwards so active in the abortive insurrection at the accession of the Emperor Nicholas, were ardent for the Polish cause. In a poem "to his Russian friends," written in after years, Mickiewicz mentions them both by name, as victims of the vengeance of the czar, and alludes apparently to Pushkin, to whom they introduced him, as having deserted the cause of liberty. The 'Russian Byron' and the 'Polish Byron' met at St. Petersburg in the year of the death of the English Byron. Probably the conjunction was not looked upon with favourable eyes by the Russian government, which ordered Mickiewicz to Odessa; there however he soon obtained permission for a tour in the Crimea, which gave rise to a series of 'Crimean Sonnets,' the first sonnets in the Polish language. Their subject now gives them an additional interest. One of them is 'On the View of the Mountains from Koslov,' or Eupatoria; another, 'On the ruined Castle of Balaklava.' These poems have been very popular; and one of them, 'On the Chatuir-Dagh,' has enjoyed the singular distinction of being translated into Persian; but we believe that from no other poems of Mickiewicz could so many instances of false brilliancy and other common-place be selected. They obtained for him an invitation to Moscow from the governor, Prince Golitsuin, and afterwards permission to return to St. Petersburg, where, in 1828, his next great poem, 'Wallenrod,' appeared.

This poem was at once prohibited by the censorship of Warsaw, and to those who have read it, it is an inexplicable problem how it should ever have passed the censorship of St. Petersburg. Under the thin disguise of a story of a Lithuanian of the 14th century, who works his way to the mastery of the order of the Teutonic Knights, the enemies of his country, for the purpose of destroying them in detail, it inculcates the most burning hatred on the part of a crushed nation to its foreign oppressors. Its meaning, which was at once apprehended by every Pole, seems to have escaped every Russian. Two Russian translations were published, and it is even said that the Emperor Nicholas sent a message of compliment to the author. A diplomatic appointment in the Russian service was also, it is said, proffered to him; but the only favour he asked was to be allowed to visit Italy for the benefit of his health, and he obtained it by the intercession of the Russian poet Zhukovsky. He left Russia, as he left Poland, never to return.

After passing through Germany, where he spent some days with Göthe, he resided at Rome, where he became intimate with Fenimore Cooper, in whose Memoirs, now preparing by his daughter, it is probable that some interesting particulars of him will be found. It was at Rome that the news of the Polish insurrection of 1830 reached him, an insurrection which was commenced by a party of the insurgents singing in the streets of Warsaw some lines from his 'Ode to Youth.' The rising was crushed by the time Mickiewicz had reached Posen on his way to join it. He retired to Dresden, and there composed another part of the 'Dziady,' which was first published in 1832 at Paris.

As in the former part of this poem Mickiewicz had told in a dramatic form the tale of his early love, in this he related in a succession of scenes the story of his imprisonment in Wilna before the sentence of banishment. As a lover, he represented himself as having been driven by disappointment to insanity; as a man, he actually delineated himself as possessed by the devil, and the devil as exorcised out of his body by a priest, after the utterance of a proud and presumptuous challenge to Heaven, the impious vanity of which is represented as having called down the chastisement. This strange and repulsive scene is accompanied by others of a less eccentric character, in which the poet's friends and foes are put in action without reserve, and in which the horrors of the Russian sway in Poland are depicted with surprising power and pathos. On the whole, this wild production is one of the most remarkable for poetical power that the literature of the quarter of a century since 1830 has produced.

The last great poem of Mickiewicz, 'Pan Tadeusz,' or 'Sir Thaddeus,' was published at Paris in 1834. It differs as entirely in style and

sentiment from the 'Dziady' as 'Waverley' from 'Manfred.' It is a minute delineation of Lithuanian domestic life in the year 1812, the time of the poet's boyhood, in which the somewhat insignificant story of a common-place hero is relieved against the dark background of the approach of Napoleon's invading army on its march to Russia, and the intense excitement it produces among the Lithuanians, from the peasant and the publican to the priest and the noble. By some it is regarded as totally unworthy of the powers of Mickiewicz—by many as the finest production of his genius; and there can be no doubt that it is by far the most pleasing and the least objectionable.

Up to this period the career of Mickiewicz had been one to which his Polish admirers had looked with constantly increasing admiration, and he occupied a position in the literature of his country without a rival either in the present or the past. "He is our Byron, our Shakspeare," was the verdict of Klementyna Hoffmanowa herself, a staid and decorous writer. None indeed could then have foreseen in what darkness the star of Mickiewicz was to set. In 1832, two years before the appearance of 'Pan Tadeusz,' he had published 'A Book of the Polish Nation and the Polish Pilgrimage,' which presented an unbroken series of dull absurdity and extravagance. It was probably the influence of his name which procured its translation into French by Count Mostaembert, and into English by Lach Szymba, combined with the fact that in it Mickiewicz presented himself to the world in the character of a fervent Roman Catholic, convinced that it was to its toleration of Protestantism that the ruin of Poland was to be ascribed.

Before this period Mickiewicz had fixed his residence at Paris, and it was in that city, in 1834, that he became united to Celina Szymarowska, a Polish lady, to whom he had, in 1828, addressed some verses at St. Petersburg. To Paris and to the French he was strongly attached, but his pecuniary circumstances compelled him to accept, in 1839, an appointment as professor of classical literature at Lausanne. In the next year, when M. Cousin, then minister of public instruction, determined to establish a chair of Slavonic literature and the Slavonic languages at the College of France, it was considered a good fortune for the minister to be able to appoint, for the first professor, the greatest poet of Poland.

The first lectures which he gave were eagerly attended, and were reproduced in the French and German journals; but ere long strange alterations began to develop themselves. Already in 1841, when Madame Mickiewicz, who was in bad health, had received some benefit from being mesmerised by a Polish fanatic named Towianaki, Mickiewicz had allowed himself to become associated with this man as the interpreter of certain dreams, in which Towianaki alleged that he was favoured with revelations by the Virgin Mary. In his lectures on Slavonic literature the professor gradually lost sight of Slavonic literature altogether, and preached a series of discourses, in which this Towianaki was represented as the new Messiah of a new religion, of which the principal feature was the worship of Napoleon Bonaparte. This Mickiewicz represented as a new and necessary development of improved Christianity. At last, in 1844, the French government interposed, ordered Towianaki to quit Paris, and put a stop to the course of lectures which had long excited general scandal and disgust. Mickiewicz's name appeared in the list of professors for some years afterwards, but he lived in obscurity, an object rather of compassion than other feelings. In 1848 the revolution of February again excited his hopes for Poland, and he made a journey to Italy for the purpose of gaining over the pope, and was received with enthusiasm by the insurgents at Florence. In 1851 his name appeared in the French calendars as "Sub-Librarian of the Library of the Arsenal at Paris," to which he was appointed by the prince president, who might possibly view as a venial error the inculcation of the worship of Napoleon I.

About 1854 Mickiewicz became a widower, and he afterwards returned in some degree to public life. Soon after the commencement of the war with Russia he headed a deputation to the French emperor, to remind him of the opportunity that presented itself for redressing the wrongs of Poland, and in 1855 he was sent by him on a secret mission to the east, which was destined to prove the last incident in his career. He died at Constantinople on the 27th of November 1855. His remains were removed to France, where they were interred in the cemetery of Montmartre, and a subscription was opened directly after at Paris and London for the benefit of his children.

One of the most remarkable editions of Mickiewicz's works was published at Paris in 1828 and 1829, in three volumes, at the expense of the Countess Ostrowska, a Lithuanian lady, who presented the money received from its sale to the author, then a captive in Russia. It is generally stated to be the first book printed in France in the Polish language, but it had two predecessors, as its editor, Leonard Chodzko, points out in the preface—one in 1668 and another in 1814. Its successors may be counted by hundreds, many of the best works in Polish being now originally printed at Paris. The best edition of Mickiewicz's works is that in four volumes, issued at that city in 1844, revised by the poet himself and edited by Alexander Chodzko. A translation of all his works into French by Christian Ostrowski was published at Paris in 1841, and again in 1845, with two very different prefaces, the first all enthusiasm for Mickiewicz and his genius, the second full of the disappointment and estrangement his devotion to

Towianaki had inspired. The English language possesses one only of his larger poems in two translations—the 'Wallenrod,' in prose by Leon Jablonski, Edinburgh, 1841, and in verse by Cattley, London, 1842. An article of some length on Mickiewicz appeared in the London 'Metropolitan,' at the outset of his career, and another in the 'Athenæum' for 1856, on the occasion of his death.

The name of 'the Polish Byron,' which has been generally assigned to Mickiewicz, conveys as correct a notion of the nature and the extent of his genius as any single epithet could possibly do. The most striking point of dissimilarity between the two is the vehement patriotism of the Pole, and the indifference to his country which was professed by the Englishman, but a great deal of this was probably owing to the different position of the two countries, one at the foot of a foreign sovereign, and the other in the most prosperous period of its history. It may be remarked that in 'Pan Tadeusz,' where Mickiewicz has occasion to delineate the character of his countrymen, he depicts them, not conspicuously perhaps on his own part, as arrogant, ignorant, prejudiced, spiteful, and headstrong, with scarcely any good qualities to balance. There is an obtuseness in Mickiewicz's own moral perceptions which it is often painful to observe. His poem of 'Wallenrod' is devoted from the first line to the last to the inculcation of a spirit of systematic treachery, and in one remarkable passage he delineates his young hero in the palace of his foe as descending to the meanest spite—

"I remember how oft in the castle
I secretly sharpened my knife, and with what a rapture of vengeance
I cut the carpets of Winrych, and rained his glittering mirrors."

It is said that at the time of the appearance of this passage in 'Wallenrod,' the Poles in the palace of the Grand Duke Constantine at Warsaw carried out the idea. The gross anachronism of the carpets and the mirrors in a story of the 14th century is only one of many which abound in the works of Mickiewicz, and it is unsafe to rely on his authority for facts in literary or other history, where his views and theories were concerned. He tells us, for instance, in one of his Napoleonic lectures that the genius of Byron was undoubtedly kindled by a ray from that of Napoleon, and inquires how such a poet could otherwise have arisen in a literature so decrepit and almost dead as that of England, which had as it were come to a close with Thomson and his followers. This general inaccuracy and untrustworthiness must, in fairness to the Russians, be remembered by the readers of the thrilling delineations of their cruelty which abound in the 'Dziady.' Whatever may be the judgment pronounced on Mickiewicz as a writer, a politician, and an historian, nothing can ever erase from Polish literature the name of the poet of 'Grażyna.'

MICKLE, WILLIAM (or, as he sometimes called himself, WILLIAM JULIUS MICKLE), was born in 1784 at Langholm, in Dumfriesshire, where his father was a Presbyterian minister. At the age of sixteen he was sent to the counting-house of a relation who was a brewer, and remained there five years. He afterwards set up in business on his own account, but failed, it is said, because he devoted those hours to his poetical studies which should have been dedicated to business. He subsequently became corrector of the Clarendon Press in Oxford, and though several of his juvenile poems had been printed, his name remained unknown to the public till the publication of an elegiac ode, called 'Pollio,' in 1765. This was followed in 1767 by a poem in imitation of Spenser called 'The Concubine,' published with many corrections and additions ten years afterwards under the title of 'Sir Martyn.' He also wrote, besides several other poems, a 'Letter to Dr. Harwood,' against the Arian views; an attack on deism, called 'Voltaire in the Shades;' and a tragedy entitled the 'Siege of Marseilles,' which was refused by Garrick, Harris, and Sheridan in succession, and never produced. In 1775 came out his translation of Camoens's 'Lusiad,' which had occupied him five years. Governor Johnstone, his patron, having been appointed commander of the Romney man-of-war, took him out to Lisbon, where he was appointed joint-agent for the prizes that might be taken in an expected cruise. His translation procured him much respect among the Portuguese, and he was admitted a member of the Royal Academy, of which Prince Don John of Braganza was president. A poem called 'Almada Hill' was the result of his residence at Lisbon. After Mickle's return to London with Governor Johnstone he wrote several pieces both in prose and verse, the last of which was 'Eakdale Braes,' a ballad. He died at Wheatly, in Oxfordshire, October 25, 1788.

Mickle's translation of the 'Lusiad' has been severely censured on account of the liberties taken with the original, and the unwarranted diffuseness of the translation. His poems as a whole are worth little, indeed so little, that we may wonder how they acquired the small celebrity which they have attained. A ballad by Mickle entitled 'Cumnor Hall' is not without merit; it furnished the idea of Sir W. Scott's 'Kenilworth,' and is printed in the introduction to that work in the complete editions of Scott's Novels.

MICON (*Μίκων* or *Μίκων*), a distinguished Greek painter and sculptor, was the son of Phanochus of Athens, and was one of the most celebrated of the Greek painters for painting horses. He lived about the middle of the 5th century B.C., and was the contemporary of Phidias and Polygnotus.

The history of Micon is less known than that of many others of

the eminent artists of ancient Greece. He was however one of the painters chosen by the Athenians to perpetuate their great victories in the Colonnades of the Ceramicus, which was enlarged or rebuilt by Cimon after his victories over the Persians; and he was also appointed to paint the walls of the temple of Theseus at Athens; an honourable distinction, indicating the highest eminence in his art.

Micon painted the battle of the Amazons and the Athenians under Theseus, in the gallery of the Ceramicus, which was called subsequently, in consequence of this and other pictures, the variegated gallery, or the Poecile (*ἡ ποικίλη Στόα*). He appears also to have assisted Pausanias in the picture of the battle of Marathon, in the same gallery, for it is said that he was fined thirty mims, or half a talent, for painting the Barbarians larger than the Greeks, in that picture. In the temple of Theseus he painted another battle of the Amazons and Athenians; and opposite to it the battle of the Centaurs and the Lapithæ. A third wall also was painted by Micon in this temple, but the picture was so much defaced through age, that Pausanias could not discover the subject of it. Micon also painted, together with Polygnotus, the temple of the Dioscuri; he painted there the return of the Argonauts to Thessaly with Medea and Æsteropea and Antiope, the daughters of Pelias; they were so called according to this picture, on which their names were inscribed. This circumstance is noticed by Pausanias, who remarks also that the best part of these paintings was Acastus and his horses. It is observable that all Micon's pictures were of such subjects as admit of the introduction of horses, and some of them were the best subjects that could be chosen for the display of the painter's skill in painting these animals, as the battles of the Amazons and the Centaurs. Micon, as already mentioned, was one of the most celebrated of the Greek painters in this respect, yet he was not altogether perfect in his horses, for he gave some of them lashes to their under eyelids, which horses have not. His horses were objected to on this account by Simon, an Athenian well skilled in such matters, and who, according to Pliny, was the first writer on Equitation: a statue by a sculptor of the name of Demetrius was erected to Simon's memory at Athens. This nicety of criticism tends rather to establish Micon's reputation than otherwise, as this was the only error detected by so able a critic. According to another account, it was a fault that was found with some of the horses of Apelles. Great excellence however, in the drawing of the horse, is not at all inconsistent with the state of the art at the time that Micon lived, for we have actual remains of that very period in the beautiful horses of the frieze of the Parthenon, now in the British Museum, executed under the superintendance of Phidias, who was the uncle of Pausanias, with whom Micon worked in the Poecile.

A figure in one of Micon's battles of a certain Butes was the origin of an Athenian proverb: Butes was painted concealed or crushed by a stone, and all that appeared of him was his head and eyes, which seemed to the Athenians so very expeditious a method of painting a warrior, especially one it was necessary to give a name to, that "Micon painted Butes," and "quicker than Butes," became sayings for expressing anything that was quickly done. Varro speaks of the style of Micon as crude and unfinished when compared with the works of Apelles and later artists. This is very probable, and the same might be said of many of the works of Michel Angelo and Raffaele compared with those of almost any of the scholars of the Caracci; yet the difference is a mere matter of execution, and is not at all essential, nor does it in the least interfere with the higher qualities of art, as form, expression, or composition.

Micon was also a sculptor: he executed, according to Pausanias, the statue of Callias, the Athenian pancratiast, at Olympia.

Micon appears to have been not an uncommon name among Greek artists. The father of Onatas of Ægina was Micon; and Pliny mentions Timarete, herself a painter, as the daughter of a painter of the name of Micon.

There was also a Syracusan sculptor of the name of Micon; he was the son of Niceratus, and made the two statues of Hiero II., which were placed by the sons of Hiero at Olympia.

(Pliny, *Nat. Hist.*, xxxiv. 19; xxxv. 35; Varro, *Lingua Latina*, viii.; Pausanias, i. 15-18; vi. 6; viii. 11; Ælian, *Hist. Animal.*, iv. 50; Sopotar, *Ret. Græc.*, p. 340, ed. Ald.; Böttiger, *Ideen zur Archæologie der Malerei*; Sillig, *Catalogus Artificum*.)

MIDDLETON, CONYERS, was the son of William Middleton, rector of Hinderwell, near Whitby in Yorkshire, where he was born in 1688. At the age of seventeen he was sent to Trinity College, Cambridge, of which college he was two years afterwards chosen a scholar. He took his degree of B.A. in 1702, and was shortly after ordained deacon. In 1706 he was elected a fellow of Trinity College; and in 1708, joined with other fellows of his college in a petition to the Bishop of Ely, as the visitor of the college, against Bentley the master. Middleton, who was then a young man, did not take a prominent part in this proceeding; but the feelings of hostility to the master originated by these disputes sank deep into his mind, and made him subsequently the most determined and dangerous of his enemies. Middleton married soon afterwards, and resided for a short time in the Isle of Ely on a small living in the gift of his wife, but the unhealthiness of the situation induced him to return to Cambridge at the end of a year.

When George I. visited the University of Cambridge in 1717, Middleton, with several others, was created Doctor of Divinity; but Bentley, who was Regius Professor of Divinity, refused to confer the degree unless a fee of four guineas was given to him in addition to the broad piece which was the ancient and customary compliment on this occasion. This demand was resisted by Middleton, who however at last consented to pay it, on condition that the money should be restored if it should be determined that it was an illegal demand. Middleton sued Bentley for it in the vice-chancellor's court; and Bentley, refusing to pay the money or to acknowledge the jurisdiction of the court, was deprived of all his degrees by a grace of the senate, October 17, 1718. [BENTLEY.] As Bentley was a firm supporter of the Whig ministry then in power, it was feared that a commission might be issued by the crown to inquire into the state of the university; and Middleton, to justify himself and his friends, accordingly published 'A full and impartial Account of all the late Proceedings in the University of Cambridge against Dr. Bentley,' which, says Dr. Monk, "was the first published specimen of a style, which, for elegance, purity, and ease, yields to none in the whole compass of the English language. The acrimonious and resentful feeling which prompted every line is in some measure disguised by the pleasing language, the harmony of the periods, and the vein of scholarship which enliven the whole tract." ('Life of Bentley,' p. 388.)

A few months afterwards, Middleton published 'A Second Part of the full and impartial Account of all the late Proceedings, &c., and also 'A true Account of the present State of Trinity College, in Cambridge, under the oppressive Government of their Master, R. Bentley, late D.D.' In the latter pamphlet Middleton had declared "that the fellows of Trinity College had not been able to find any proper court in England which would receive their complaints;" and Bentley perceiving that his adversary had been guilty of an expression which might be considered as a libel upon the whole administration of justice in the kingdom, brought an action against him in the Court of King's Bench, in which the jury returned a verdict of guilty. The court however was unwilling to pronounce sentence, and the matter eventually dropped by Middleton's begging pardon of Bentley and consenting to pay all the expenses of the action, which must have been considerable, since the share of the expenses of the prosecution not allowed by the master of the court, and paid by Trinity College, amounted to 150*l*.

While this matter was pending, Bentley published Proposals for a new edition of the Greek Testament, with a specimen of the intended work. The proposals and specimen were drawn up by candle-light one evening, according to Bentley's own confession; and the whole sheet bore marks of precipitation and haste. Middleton eagerly availed himself of the opportunity which the carelessness of his great enemy had afforded him, and accordingly published a severe critique upon it, in a pamphlet entitled 'Remarks, paragraph by paragraph, upon the Proposals lately published by R. Bentley for a new edition of the Greek Testament,' and followed up his attack by 'Some further Remarks' a few weeks afterwards. Although Middleton professed, in the commencement of the pamphlet, that "his remarks were not drawn from him by personal spleen or envy to the author of the Proposals, but by a serious conviction that he had neither talents nor materials proper for the work he had undertaken, and that religion was much more likely to receive detriment than service from it," the whole tenor and style of the pamphlet showed that it was the result of the most virulent personal animosity, and he in fact descended to the lowest abuse against his antagonist; but it must be allowed that in this respect he was not much more than a match for the master of Trinity.

As Middleton had been put to great expense and trouble by his recent prosecution, his friends in the university, regarding him as a sufferer in a public cause, resolved to bestow some public mark of distinction upon him, and accordingly established a new office of principal librarian, to which Middleton was elected notwithstanding the violent opposition of the other party. Shortly after his election he published a plan for arranging the university library, which was entitled 'Bibliothecæ Cantabrigiæ Ordinandæ Methodus quædam,' 1723; in the dedication of which to the vice-chancellor he expressed himself in a manner which appeared to call in question the jurisdiction of the Court of King's Bench, for which he was again prosecuted by Bentley, and condemned to pay a fine of 50*l*.

Having lost his wife shortly after this, he travelled on the Continent, and spent some months in Rome in 1724. On his return to England he renewed his suit against Bentley for the recovery of the four guineas, who at length paid the money to Middleton in 1725. In 1726 he published a short treatise, 'De Medicorum apud veteres Romanos degentium Conditione Dissertatio; qua &c. servilem atque ignobilem eam fuisse ostenditur;' which was considered an insult upon the whole medical profession. Several pamphlets were published in answer to it, to which Middleton replied in the following year.

In 1729 Middleton published his celebrated 'Letter from Rome,' in which he attempted to show that "the religion of the present Romans was derived from that of their heathen ancestors;" and that in particular the rites, ceremonies, dresses of the priests, &c., in the Roman Catholic Church, were taken from the pagan religion. This work was received with great favour by the learned, and went through four

editions in the author's lifetime; but the free manner in which he attacked the miracles of the Roman Catholic Church gave offence to many divines of his own communion, who suspected and maintained that the author had as little respect for the miracles of the apostles as for those of the Roman Catholic saints. This suspicion was confirmed by his next publication in 1731, which was a letter to Dr. Waterland, containing some remarks on Waterland's reply to Tindal's attack upon revealed religion, in a work written by the latter, which was entitled 'Christianity as Old as the Creation.' This letter, which was first published anonymously, but was soon known to be written by Middleton, gave the greatest offence to the clergy. Pearce, bishop of Rochester, replied to it; and so strong was the feeling against Middleton, that he was nearly deprived of his degrees, and nearly degraded from his office of public librarian. Finding it necessary to make an explicit avowal of his sentiments with regard to religion, Middleton published in 1732 'Some Remarks on a Reply to the Defence of the Letter to Dr. Waterland, wherein the Author's sentiments as to all the principal points in dispute are fully and clearly explained,' in which he expressly asserted his belief in Christianity, and disclaimed all intention of attacking the evidences of revealed religion. It must however be admitted that Middleton had spoken of the Scriptures in a manner that was calculated to give just cause of offence, and there is abundance of evidence in his writings to prove that he regarded Christianity in scarcely any other light than a republication of the law of nature, and that he endeavoured, like a certain class of modern divines in Germany, to reduce as far as possible everything supernatural in the Bible to mere natural phenomena. He expressly maintained that there were contradictions in the four evangelists which could not be reconciled ('Reflections on the Variations found in the four Evangelists'); he accused Matthew "of wilfully suppressing or negligently omitting three successive descents from father to son in the first chapter of his Gospel" ('Works,' vol. ii, p. 24, 4to ed.); he asserted that the apostles were sometimes mistaken in their applications of prophecies relating to Christ ('Works,' vol. ii, p. 59); he considered the "story of the fall of man as a fable or allegory" ('Works,' vol. ii, p. 131); and with respect to the prophecy given at the fall, that the seed of the woman should bruise the serpent's head, he did not hesitate to declare, in another part of his 'Works' (vol. iii, p. 183), "that men who inquire into things will meet with many absurdities which reason must wink at, and many incredibilities which faith must digest, before they can admit the authority of this prophecy upon the evidence of this historical narration." Such being the opinions of Middleton (and passages of a similar nature might be multiplied to almost any extent from his works), it cannot excite surprise that he should have been regarded by his brethren with suspicion, and have been looked upon, notwithstanding his assertions to the contrary, as a disbeliever in the fundamental doctrines of Christianity.

While these discussions were going on, Middleton was appointed to the professorship of natural history, which had been recently founded by Dr. Woodward, which appointment he resigned in 1734, and soon after married again. In the following year he published 'A Dissertation concerning the Origin of Printing in England,' showing that it was first introduced and practised by our countryman William Caxton at Westminster, and not, as commonly supposed, by a foreign printer at Oxford. In 1741 he published by subscription his most celebrated work, 'The History of the Life of M. Tullius Cicero,' Lond., 2 vols. 4to. There were 3000 subscribers to this work, and the profits arising from its sale were so considerable as to enable Middleton to purchase a small estate at Hildersham, six miles from Cambridge, where he chiefly resided during the remainder of his life. Middleton's 'Life of Cicero' is written, like all his other works, in a pleasing and perspicuous style; but the strong bias of the author in favour of his hero has frequently led him to become the panegyrist of very questionable actions, and even to misrepresent, perhaps not intentionally, those events which did not reflect credit on the character of his favourite. [CICERO, vol. ii, col. 247.] Dr. Parr, in a preface to a republication of Bellendenus, entitled 'De Statu,' asserts that Middleton, in his 'Life of Cicero,' borrowed very largely from a work of Bellendenus on the character, literary merits, and philosophical opinions of Cicero, which is entitled 'De Tribus Luminibus Romanorum.'

Two years afterwards, Middleton published a translation of Cicero's letters to Brutus, and of Brutus's to Cicero, with the Latin text, and a prefatory dissertation, in which he defended the authenticity of the Epistles against the objections of Tunstall, who maintained that they were the composition of some sophist. The arguments of Middleton were combated by Markland in his 'Remarks on the Epistles of Cicero to Brutus, and of Brutus to Cicero, in a letter to a friend.' [MARKLAND.]

In 1746 he published 'Germana quædam Antiquitatis eruditæ Monumenta,' &c., in which he gave an account of the various specimens of ancient art which he had collected during his residence at Rome. Two years afterwards he published his 'Treatise on the Roman Senate,' in which he maintained that all vacancies in the senate were filled up by the people; and in the same year he published 'An Introductory Discourse to a larger work, designed hereafter to be published, concerning the Miraculous Powers which are supposed to have subsisted in the Christian Church from the earliest ages,'

which was followed in 1749 by 'A Free Inquiry into the Miraculous Powers, &c. This work gave even more offence than his letter to Dr. Waterland; it was attacked by Dodwell, Church, and Chapman, and was generally condemned by the clergy as tending to destroy the authority of miracles in general. Middleton however disclaimed all such intention; and it must be allowed, that whatever may have been his private opinions, he does not in this work advance anything which could fairly be construed into an attack upon revealed religion; perhaps the former controversy had made him more cautious. The object of the 'Free Inquiry' was to place the divines of his own church in the awkward predicament of either denying the authority of the fathers altogether, or else of admitting the truth of the leading doctrines of the Roman Catholic Church, which he maintains to be satisfactorily established by the testimony and miracles of the early fathers. Edward Gibbon, who was then a young man at Oxford, chose the latter alternative, and went over to the Roman Catholic Church, sooner than abandon the authority of the fathers. [GIBBON.]

In 1750 Middleton published 'An Examination of the Bishop of London's (Dr. Sherlock) Discourses concerning the Use and Intent of Prophecy,' in which he maintained that the use of prophecy, as it was taught and practised by Christ and his Apostles, was drawn entirely from single and separate predictions, gathered by them from the books of the law and the prophets, and applied, independently of each other to establish the Messiahship of Jesus, and that there was no foundation for Dr. Sherlock's argument that the prophecies of each age were intimately connected with each other and with those of the preceding age, and that the whole formed one connected series from the time of the antediluvians to the prophecies of Malachi.

Middleton died at Hilderham on the 28th of July 1750. He accepted, shortly before his death, a small living from Sir John Frederick. His subscription to the thirty-nine articles and the canons of the church on that occasion was represented by his enemies, but whether justly or not it is difficult to say, as hypocritical and insincere.

The works of Middleton, with the exception of his 'Life of Cicero,' were collected and published after his death in four volumes, 4to, 1752, and subsequently in five volumes, 8vo. Several treatises appeared in this collection which had not been published before, of which the most important are:—'A Preface to an Intended Answer to all the Objections made against the Free Inquiry'; 'Some cursory Reflections on the Dispute or Dissension which happened at Antioch between Peter and Paul'; 'Reflections on the Variations or Inconsistencies which are found among the Four Evangelists'; 'An Essay on the Gift of Tongues'; 'Some Short Remarks on a Story told by the Ancients concerning St. John the Evangelist and Cerinthus the Heretic'; and 'An Essay on the Allegorical and Litteral Interpretation of the Fall of Man.'

MIDDLETON, SIR HUGH, was the sixth son of Richard Middleton, Esq., who was governor of Denbigh Castle, in Denbighshire, during the reigns of Edward VI., Mary, and Elizabeth. The name was variously spelt in those times, Myddelton, Myddleton, or Middleton. The date of Hugh Middleton's birth is unknown, and nothing has been recorded of the course of his life previous to his great undertaking of forming the New River and bringing it to London, except that he was a goldsmith in London, and had realised a very large property by the working of some copper-mines in Wales; and the decisive boldness with which he engaged in so vast and difficult an enterprise was probably the result of his having, in the conducting of his own mining speculations, acquired that practical knowledge of levelling, draining, embanking, and all the diversity of skill and fertility of resources necessary for the management of such a work.

Towards the latter end of the reign of Elizabeth, the metropolis of England being very inadequately supplied with water, the citizens of London obtained an Act of parliament which gave them the legal authority to bring water from any part of Middlesex or Hertfordshire. For a considerable time however nothing was done, till, on the 28th of March 1606 Hugh Middleton, "citizen and goldsmith," offered to bring to London a sufficient supply of pure water at his own cost. His offer was accepted; the citizens made over to him all the powers and privileges conferred by the Act; and four years were allowed to complete the work. Having made the necessary surveys and preparations, and fixed on the Chadwell and Amwell springs, near Ware, in Hertfordshire, as the sources out of which his New River was to be formed, on the 20th of April 1608 he commenced a work which, considering the imperfect mechanical resources of that age, may justly be regarded as stupendous.

The distance from London by the road is about twenty miles, but the whole course of the river is thirty-seven miles. The ground through which it was to be brought presented much difficulty from its diversity of bottom as well as of level. In some places it was necessary to cut a channel thirty or forty feet deep; in others, to conduct the stream over valleys in troughs on wooden supports upwards of twenty feet high; and a vast number of bridges were to be constructed for the accommodation of those through whose grounds the stream was carried. These difficulties, together with others arising from the opposition of interested and influential persons, rendered it impossible to complete the work in the stipulated four years, and Middleton applied for an extension of the time, which was granted. Soon afterwards however he found that his large property

was entirely exhausted. He applied to his fellow-citizens for assistance, but he applied in vain. He then solicited the king, James I., who, on the 2nd of May 1612, entered into a covenant with Middleton, by which he engaged to pay half the expense, past and future, on condition of being entitled to half the property. The work was now pushed forward with increased vigour, and on the 29th of September 1613, five years and five months from the commencement of the undertaking, and the day on which Sir Thomas Middleton, Hugh's brother, was elected lord-mayor for the ensuing year, the stream was admitted into the reservoir prepared for it at Sadler's Wells, near Pentonville. In the 'Biographia Britannica' an interesting account is given of the ceremony on this occasion, which was attended by the lord-mayor then in office, the aldermen, the recorder, and many of the principal citizens. The whole expense of the work was about 500,000*l.* Middleton was knighted soon afterwards, but for eighteen years after the completion of his undertaking no dividend was returned, and in the nineteenth year the first dividend only amounted to 11*l.* 19*s.* 1*d.* on each share.

Sir Hugh Middleton was compelled to sell his shares, and to support himself by the profession of what is now called a civil engineer. On the 19th of October 1622, he was created a baronet for the following reasons (the king by special warrant kindly excusing him from the payment of the usual fine of 1095*l.*):—"1. For bringing to the city of London with excessive charge and greater difficulty a new cut or river of fresh water, to the great benefit and inestimable preservation thereof. 2. For gaining a very great and spacious quantity of land in Brading Haven in the Isle of Wight, out of the bowelles of the sea; and with banks and pyles and most strange defensible and chargeable mountains, fortifying the same against the violence and fury of the waves. 3. For finding out, with a fortunate and prosperous skill, exceeding industry, and no small charge, in the county of Cardigan, a royal and rich mine, from whence he hath extracted many silver plates, which have been coined in the Tower of London for current money of England. W. Camden, Clarenceux, November 1, 1622." ('*Harleian Misc.*') On the 18th of November 1636, Charles I. regranted to Sir Hugh the whole of King James's shares for an annual rent of 500*l.* Middleton is supposed to have died soon afterwards, leaving a numerous family in very indifferent circumstances.

The springs near Ware are beautifully clear and very copious; but, a great many years ago, the supply having been found inadequate to the demands of the increased population, the New River Company entered into an agreement with the Commissioners of the Lea River to take a portion of the Lea at Ware. The fall of the New River is three feet per mile, which gives a velocity of about two miles an hour. The average width is about twenty-one feet, and the average depth about four feet in the centre; so that, taking it at half the depth, there is a section of forty-two square feet flowing to London at the rate of two miles an hour. The New River, especially in winter, is occasionally rendered dirty by drainage from the land and villages along its course, and the company have been at great expense to purify the water before it is delivered to the inhabitants of London, by the erection of settling reservoirs and other works. Bathing in the New River is entirely prohibited; and men called walkmen mow the bed of the river every week to keep down the growth of weeds, which are stopped by gratings seven miles from each other, where the weeds are taken out. During the last few years an enormous expenditure has been incurred by the New River Company in improving their supply of water by the construction of extensive works consequent on enlarged arrangements with the Commissioners of the River Lea, by improvements on the New River, covering their London reservoirs, &c. The whole of the city of London is supplied with water by the New River Company, and a considerable proportion of other parts of the metropolis also; the total quantity of water furnished by this company being more than one-third of the entire London supply.

MIDDLETON, THOMAS, a celebrated dramatist in the reigns of Elizabeth, James I., and Charles I., the events of whose life are even less known than those of most of his contemporaries: indeed not a single circumstance is recorded respecting him by a writer of his own time; and excepting the fact that he was appointed chronologer to the city of London in 1620, mentioned by Oldys in his manuscript notes to Langbaine, we are absolutely ignorant of his biography. He is supposed by Malone to have died in 1626.

The plays written by Middleton are very numerous: three of them, 'A Mad World, my Masters,' 'The Mayor of Queenborough,' and the 'Roaring Girl,' are in Dodsley's Collection, and the rest can only be procured separately. The 'Roaring Girl' is extremely valuable, as giving a picture of London manners in the author's time; it is interspersed with much of the slang which we find in Beaumont and Fletcher's 'Beggars Bush,' and the heroine is a real character, the notorious Moll Outpurse, who was introduced by Nat. Field, a contemporary dramatist, in his piece, 'Amends for Ladies.' A play of Middleton's, called 'The Witob,' has gained celebrity from the circumstance that Shakspeare is supposed by some to have borrowed from it his incantations in 'Macbeth.' Besides the numerous pieces by himself alone, Middleton assisted Rowley in 'The Changeling,' 'The Spanish Gipsy,' and 'The Fair Quarrel,' and both him and

Massinger in 'The Old Law'; he also joined with Fletcher and Jonson in the composition of 'The Widow,' which is printed in Dodsley.

Middleton does not hold the first rank among the dramatists of his day. His two best known plays, 'A Mad World, my Masters,' and the 'Roaring Girl,' are chiefly marked by a bustling variety of plot, a succession of incidents somewhat extravagant, and a familiarity with low life. He was however valued by his contemporaries, as is proved by his being chosen to assist such men as Jonson and Massinger.

MIDDLETON, THOMAS FANSHAW, D.D., the first English bishop of Calcutta, was the only son of the Rev. Thomas Middleton, rector of Redleston, in Derbyshire, and was born at that village on the 26th of January, 1769. In 1779 he was admitted into Christ's Hospital, London, and from thence he proceeded to Pembroke Hall, Cambridge, where he took his degree of B.A., with honours, in January 1792. In the following March he received ordination, and entered upon the curacy of Gainsborough, in Lincolnshire. Here he edited a periodical work, entitled the 'Country Spectator,' which continued to appear for about seven months, and most of the papers in which were written by Mr. Middleton himself. In 1794 he became tutor to the two sons of Dr. John Pretzman, archdeacon of Lincoln, and brother of the bishop. In consequence of this appointment he removed, first to Lincoln, and afterwards to Norwich, where he became curate of St. Peter's Maneroft in 1799, having already, in 1795, been presented by Dr. Pretzman to the rectory of Tansor, in Northamptonshire. In 1797 he married Elizabeth, the eldest daughter of John Maddison, Esq., of Gainsborough. This lady not only brought him a great increase of domestic happiness, but also assisted him in his literary labours, by transcribing all his manuscripts for the press. In 1802 Dr. Pretzman presented him to the rectory of Bytham, in Lincolnshire. About this time he wrote his chief work, 'The Doctrine of the Greek Article, applied to the criticism and illustration of the New Testament,' which he published in 1808, with a dedication to Dr. Pretzman. In the same year he took his degree of D.D. at Cambridge, and removed to his living at Tansor, where he discharged his duties in such a manner as to gain the affection and esteem of his people. In 1809 he was appointed by Bishop Pretzman to a stall in the cathedral of Lincoln, and in 1812 to the archdeaconry of Huntingdon. In 1811 he resigned his two livings for the vicarage of St. Pancras, Middlesex, and the rectory of Rottenham in Hertfordshire. He fixed his residence at St. Pancras, and made the acquaintance of several dignitaries of the church and other distinguished individuals.

About this time a provision was inserted in the Act for the renewal of the East India Company's Charter, enabling the crown to constitute a bishopric in India. Calcutta was forthwith made a bishop's see, and Dr. Middleton was appointed the first bishop, and consecrated by the Archbishop of Canterbury on the 8th of May 1814. After receiving an address from the Society for the Promotion of Christian Knowledge, of which he was a warm supporter, requesting his aid in promoting the objects of the society in India, and after being elected a Fellow of the Royal Society, Bishop Middleton sailed on the 8th of June, and arrived in Calcutta on the 28th of November—having during the voyage diligently employed himself in increasing his qualifications for his office, especially by the study of Hebrew and Persian. As Bishop of Calcutta he made every effort to promote the interests of Christianity according to the tenets of the Church of England, and to aid the cause of education. He made three visitations of his immense diocese, in two of which he directed his particular attention to the state of the Syrian Christians in the neighbourhood of Cochin, on the coast of Malabar. By his efforts the Bishop's College at Calcutta was established for the education of clergymen and missionaries for the British possessions in Asia; and he laid the first stone of its buildings on the 15th of December 1820. He instituted a consistory court at Calcutta, and would have done the same at Madras, but for the opinion of the advocate-general at Madras that such a measure would be illegal.

Bishop Middleton died of a fever on the 8th of July 1822, in the fifty-fourth year of his age. He was buried at Calcutta, and the greatest respect was shown to his memory both in India and at home. He was of a tall and commanding person; animated in his manner; sanguine, generous, and amiable in his disposition; and, in his religious principles, firmly attached to the Church of England. As all his papers were destroyed by a direction in his will, none of his works have appeared besides the 'Doctrine of the Greek Article,' the periodical publication mentioned above, and some sermons, charges, and tracts, which have been collected into a volume, to which a memoir of Bishop Middleton is prefixed, by H. K. Bonney, D.D., archdeacon of Bedford (Lond., 1824).

The object of Bishop Middleton's work on the Greek article is, first, to establish the rules which govern the use of the article, and then to apply these rules to the interpretation of various passages in the New Testament, many of which are of such a nature that they furnish arguments for or against the divinity of Christ, according to the different views which are taken of the force of the article. Owing to this circumstance the doctrine of the Greek article has become the subject of warm discussion among theologians; and some Unitarian divines have strongly opposed the views of Middleton. His chief rules have however been received as sound by the great majority of biblical critics. A second and improved edition of Middleton's work

was edited by Professor Scholefield in 1828, and a third edition by the Rev. Hugh James Rose, 1833. An abstract of the work is prefixed to Valpy's edition of the Greek Testament.

MIEL, JAN (called GIOVANNI DELLO VITE), one of the most eminent of the Flemish artists, was born in 1599. He studied under Gerard Segers, in whose school having highly distinguished himself, he went to Rome, where he especially studied and copied the works of the Caracci and Correggio. On being received into the academy of Andrea Sacchi, he gave such proofs of genius, that Sacchi invited him to assist him in a grand design which he had already begun. But in consequence of some disgust, the cause of which does not appear, Miel abandoned the elevated subjects which had hitherto engaged his attention, declined the friendly proposal of Sacchi, and resolved to adopt the style of Bamboccio, to whom he is nowise inferior in force or brilliancy. His favourite subjects were holiday parties, carnivals, gipsies, beggars, and pastoral scenes and persons. We speak of his easel pictures, which are his finest performances; but he likewise painted historical pictures on a large scale, both in fresco and oil, which, though wanting in elevation of design and grace in the heads, are superior to what might be expected from an artist whose subjects were in general of so much lower a class. His pictures of hunting-parties are particularly admired; the figures and animals of all kinds are designed with great spirit and truth to nature; the colouring is transparent, and the tints of his skies are extremely clear and delicate. His great merit procured him the favour of Charles Emanuel, duke of Savoy, who appointed him his principal painter, conferred on him the order of St. Mauritius, and presented him with a cross set with diamonds of great value. He died in 1664. There are many capital pictures by this artist in the imperial gallery at Vienna; and in a grand saloon in the hunting seat at Turin is a series of his noblest productions, representing the chase of various kinds of animals.

MIEREVELT, MICHEL JANZEN, a celebrated Dutch portrait painter, was born at Delft in 1567. His father was a goldsmith. Mierevelt was a very precocious boy; at eight years of age he could write better than any schoolmaster at Delft; at twelve he could engrave, and at fourteen he was a good painter, having studied for about two years under Anthony Bloklandt at Utrecht.

Mierevelt painted almost exclusively portraits, and chiefly heads, but he attained great celebrity, even beyond the limits of his own country, and he could not be persuaded to leave it. The Duke Albert of Nassau, in consideration of his abilities, granted him the privilege of carrying on his Mennonite worship without molestation; and Charles I. of England invited him in 1625 to visit England, an invitation which Mierevelt declined because the plague was at that time in London. He died at Delft in 1641.

Mierevelt's portraits, though extremely numerous—Houbraken computes them at 5000—are generally well drawn and very elaborately finished. Many of them are engraved by various masters, and there are a few etchings by his own hand. He had two sons, who were likewise excellent portrait painters, Pieter Michielsz and Jan Michielsz; the elder was born in 1595, and died aged only twenty-eight in 1623: the younger also died young.

(Van Mander, *Het Leven der Schilders, &c.*, ed. 1764; Houbraken, *Groote Schouburg der Nederlantsche Konstchilders, &c.*)

MIERIS, FRANCIS (called the Elder), was born at Leyden in 1635. This admirable artist was at first placed under the care of Abraham Toorne Vliet, one of the best designers in the Low Countries; and after having made considerable progress under him, he became a pupil of Gerard Douw. He soon so far surpassed all his fellow-students, that Gerard Douw called him the prince of his disciples. He excelled Douw in elegance, in correctness and brilliancy of colouring, and in the art of painting silk, velvet, satin, and other rich stuffs, and was nearly equal to him in finish. His works are rarely to be seen, and more rarely to be sold, and their prices are very high. Besides portraits, he painted conversations, persons performing on musical instruments, patients attended by their physician, &c. His own price for his pictures was calculated according to the time he spent upon them, at the rate of a ducat an hour. His finest portrait is that of the wife of M. Cornelius Plaats, in whose family it was carefully preserved, according to Pilkington, though very large sums had been offered for it. Some of his pictures are in the Florence Gallery. He died March 12, 1681.

MIERIS, FRANCIS (called the Young Francis), was the son of William, but much inferior to him. He made numerous copies of the works of his father and grandfather, and it is probable that such copies are put off at public sales as their performances. He is more distinguished as an historian, by his 'Historie der Nederlandsche Vorsten,' 8 vols. fol., the Hague, 1732-5; and 'Groot Charterboek der Graven van Holland, Zeeland, en Vriesland,' 4 vols., Leipzig, 1753-56. The history of his native town Leyden was left unfinished, one volume only having been published. He was born in 1689, and died in 1763.

MIERIS, WILLIAM (called the Younger), the son and disciple of Francis Mieris the elder, was born at Leyden in 1662. He had made considerable progress during the life of his father; but having lost him when only nineteen years of age, he devoted himself to the study of nature. His first subjects were taken from private life, like those of his father, in which every part was copied minutely after nature. He afterwards attempted historical compositions, and his earliest

performance of this kind was Rinaldo asleep on the lap of Armida, surrounded by the Loves and Graces, which was so highly admired, that he was prevailed upon to paint three repetitions of the same subject. He likewise painted landscapes and animals; and was so admirable a modeller in clay, that it has been said he might be ranked among eminent sculptors. He was inferior to his father in design, grouping, and effect: nor has he the same exquisite touch. His finishing is delicate, and almost over-careful. He died in 1747, at the age of eighty-five, equally esteemed as a man and an artist.

MIGLIARA, GIOVANNI, a very distinguished modern Italian artist, who invested architectural painting with a species of interest which it had not before possessed even in the ablest hands. He was born at Alessandria in Piedmont, October 15th, 1785, of poor parents, who placed him with Luigi Zuccoli of Milan, to learn wood-engraving, but on discovering his strong and peculiar talent, Zuccoli sent him to study architecture and perspective, under Albertoli and Levati, at the academy of the Brera. So prepared, he next studied scene-painting under Galiari, and practised that branch of art—for which Milan was then celebrated beyond any other place in Europe—about eight years, 1802-10, sharing in the fame reaped by Galiari, Perego, Landriani, and Sanquirico. This eminently successful career, one moreover which he pursued with such devotedness, was all at once arrested by a long and dangerous illness, occasioned partly by over-exertion, and partly by a pulmonary attack in consequence of cold caught while working in a damp place. This perhaps eventually proved a great advantage both to himself and to art, inasmuch as it compelled him to relinquish painting for the stage, and led him to produce works that are now treasured up for admiration in galleries. At the time however his illness was a serious calamity, for his family was reduced to very great distress. Owing to the care of a most affectionate wife, he recovered; and no sooner did he begin to recover, and was able to sit up in bed, than he employed himself in making pictures on a small scale of the various scenes—amounting to about a hundred—which he had painted for the theatres. Produced through necessity, as the only means of earning subsistence for himself and family, these subjects not only found purchasers, but there became even a demand for them. Thus encouraged he determined thenceforth to paint architectural scenery "in small," and also to combine the dramatist with the scene-painter, peopling his canvases not with mere figures as accessories, but with episodical groups of actors, either illustrating popular and local manners, or recording some historic incident; and among his numerous pieces of the latter class may be mentioned his 'Ildegonda,' 'Adelaide dying in a souterrain of the Trappists,' the 'Condemnation of a Templar,' the 'Duchesse de la Vallière,' and 'Charles V. at a Convent.' In depicting the personages and manners of familiar and every-day life, he displayed a vein of strong humour; and his convent-kitchens and refectories, and incidents taken from Porta's dialect poems, rendered him an especial favourite with the public. Independently of the figures and stories—the great attraction for the many with which he baited his productions—he converted architectural painting itself, from mere actual portraiture of buildings into real picture, by the united mastery of perspective, chiaroscuro, and colouring. His pictures give the impression and sentiment of the edifices themselves, and are stamped by illusive yet anything but prosaic reality. Such was the reputation he acquired, that not only the King of Sardinia bestowed upon him the Order of Merit, but his native city of Alessandria struck a medal in honour of him, in 1829. Honoured and prosperous in his profession while only in the meridian of life, he might, not unreasonably, look forward for years of uninterrupted happiness, when he was carried off very suddenly—in about half an hour after being seized by it—by an attack of his former pulmonary complaint, April 18th, 1837. He was followed to the tomb by the academicians, artists, and others to the number of upwards of three hundred; and his last work, his unfinished 'Interior of the Basilica of San Marco,' was borne in the procession. His daughter Teolinda painted subjects of the same kind as her father.

(Giuseppe Sacchi, in *Tipaldo's Biografia*; *Westminster Rev.*, vol. xxxv.)

MIGNARD, PETER (called the Roman), was born at Troyes in 1610. His name was properly More; but his father, who was of English origin, took the name of Mignard. He was at first intended for the medical profession; but as he manifested a decided talent for painting, his father placed him in the school of Jean Boucher, at Bourges, and afterwards in that of the celebrated Vouet. Having seen some capital paintings of the Italian masters, he left Vouet and went to Rome, in 1636, to study after Raffaele, Michel Angelo, and A. Caracci. He spent twenty-two years at Rome, during which time he painted many historical pictures and portraits, among which those of popes Urban VIII. and Alexander VII. were the finest. In 1658 he was invited to Paris at the suggestion of Colbert, and, on his way through Italy, had the honour of painting the portraits of several of the Italian princes and their families. In France he acquired the favour of Louis XIV., who sat to him for his portrait ten times, and gave him a patent of nobility; and after the death of Le Brun, appointed him principal painter, director of the Royal collections of the Academy of Painting, and of the Gobelins manufactory. Mignard executed one of the greatest works in fresco in France, the cupola of Val de Grace. He also adorned the great hall at St. Cloud with mythological subjects, undertook several works at Versailles, and

painted numerous portraits. Though Mignard was far inferior to the great models that he studied at Rome, in invention, elevation, depth of feeling, and originality, his pictures, especially his Madonnas, have much delicacy and grace; his compositions are rich; his colouring, in general, is brilliant and harmonious; and he unquestionably is in the first rank of the painters of the French school. He died in 1695, at the age of eighty-five.

NICHOLAS MIGNARD, Peter's brother, two years older, was a very respectable artist: he studied two years at Rome with Peter. He died at Paris in 1668, where he was director of the Royal Academy of Painting.

* MIGNET, FRANÇOIS-AUGUSTE-ALEXIS, a celebrated French historian, was born at Aix on the 8th of May 1796, and after receiving his preliminary education at Avignon, devoted himself to the study of law at Aix. Here he had M. Thiers for his fellow-student. He had been called to the bar, and had obtained the prize for an Essay on Charles VII. offered by the Academy of Aix, when he removed to Paris and lived in the same lodging with M. Thiers. In 1822 he published a dissertation on feudalism and the legislation of St. Louis, that subject having been prescribed as a prize-subject by the Académie des Inscriptions. In 1824, at the age of twenty-eight, he published his well-known 'Histoire de la Révolution Française depuis 1789 jusqu'au 1814,' a work very carefully written, and which, notwithstanding the many histories of the revolution that have since appeared to compete with it, still retains a high reputation for judgment and trustworthiness. Till 1830, M. Mignet, like his friend Thiers, was conspicuous for his attachment to the principles of the extreme opposition; he gave expression to these principles as a journalist in the 'Courrier Français,' and in 1830 he associated himself with Armand Carrel and Thiers in the conduct of the 'National.' He was one of the journalists who signed the protest against the decrees of Charles X. affecting the French press. After the revolution of July, he was appointed director of the archives in the department of the foreign ministry; in 1832 he was nominated an extraordinary councillor of state; and in the same year he was elected to the Institute, as a member of the section of moral and political science. Of this section he became afterwards secretary, which situation he still holds. In 1837 he became a member of the Academy. His occupation as director of the archives of the foreign office seems to have determined the nature of most of his works since his History of the Revolution. He has published 'Negotiations relatives à la Succession d'Espagne sous Louis XIV.,' forming four volumes of the 'Collection de Documents inédits,' published by the French government (1835-42); 'A. Perez et Philippe II.' (2nd edition, 1846); 'Vie de Franklin' (1848), included in a series of small treatises published by the Academy of Moral and Political Science; 'Histoire de Marie Stuart' (1851); and lastly, 'Charles-Quint: son abdication, son séjour, et sa mort au Monastère de Yuste' (1854), and 'Rivalité de Charles-Quint et de François Ier,' in the 'Revue des Deux Mondes' (1866-67). As secretary of the section of moral and political science and member of the Academy, he has read many biographical papers, some of which have been published under the title of 'Notices et Mémoires Historiques' (1843). Mignet's political principles under Louis Philippe having been very much those of his friend M. Thiers, the revolution of 1848 rather impaired than promoted his fortunes; and on the accession of M. de Lamartine to the foreign ministry of the Republic, he was removed from his directorship of the archives. Under the government of Napoleon III. Mignet's reputation is that of a moderate liberal of the old school.

MILIZIA, FRANCESCO. According to the autobiographical sketch which he has left us, Milizia was born at Oria, a small town of the province of Otranto, in the kingdom of Naples, in 1725, and was of a noble and wealthy family. When nine years old, he was placed under the charge of his maternal uncle, who practised medicine at Padua. With him he remained about seven years, when he ran away from him and joined his father, who was then at Rome, and who sent him to Naples, where he studied logic and metaphysics under the celebrated Genovesi, and physics and geometry under the Padre Orlandi. He was more anxious however to study the world, and set out from Naples with the intention of going to France, but his finances would carry him no farther than Leghorn. After this he was obliged to content himself with leading a half studious, half indolent life at Oria. At the age of twenty-five he married a young lady of family at Gallipoli, and having obtained a handsome allowance from his father, went to Rome, where he ultimately settled with his wife in 1761. It was here that he began to apply himself diligently to the study of architecture, and published his 'Vite degli Architetti piu celebri,' or 'Lives of the Architects,' in 1768, which was followed by his treatise 'Del Teatro,' in 1772, a production that excited so much scandal on account of certain observations in it, that it was suppressed by withdrawing all the copies; yet was soon afterwards republished at Venice. His 'Principles of Civil Architecture,' first published in 3 vols. 8vo, in 1781, and considerably improved in the third edition at Bassano, 1786, greatly extended his literary reputation, being, at the time of its appearance, almost the first attempt to base the art on rational principles, and to expose the pedantry with which it had been taught. It is moreover written in an attractive style, and is seasoned with not a little mordacity and causticity in some of the remarks. On this latter

account, while it was admired by young students, it was censured by many more advanced professors, who charged the author with speaking too freely of many eminent names, with attacking authorities, and propounding his own views without regard to the example of others. His 'Arte di vedere nelle Belle Arti,' in which he showed himself a strong partisan of Mengs, is another work written with great eloquence, and with equal freedom of opinion, impugning Michel Angelo, among others, with unsparring severity. He also published a work entitled 'Roma delle Belle Arti di Disegno,' and his 'Dizionario delle Belle Arti,' which latter, first printed at Bassano, in 1797, 2 vols. 8vo, is chiefly a translation from the 'Encyclopédie Méthodique.' After this, disgusted at the attacks levelled against his 'Roma,' he not only desisted from publishing the second and third parts which he had proposed of that work, but abandoned the fine arts, and took up the study of natural history. He died at Rome in March 1798.

Milizia had for a short time held the appointment of superintendent of the buildings in the Ecclesiastical States belonging to the king of the Two Sicilies, but he resigned it in 1786, not caring to have any such responsibility or tie upon him. His 'Lettere inedite,' addressed to the Count Sangiovanni, and first published in Paris, in 1827, serve to portray his disposition, and, without the testimony of his other writings, to convince us that he abhorred pedantry and dogmatism, false enthusiasm, and quackery. They abound with very free remarks on persons, and are seasoned with much caustic humour. An English translation of his 'Lives of the Architects' appeared in 2 vols. 8vo, in 1826, but it is badly executed and full of gross errors of the press.

MILL, JAMES, was born at Montrose, on the 6th of April 1773. After having as is said received the early part of his education at the grammar-school of Montrose, he was, subsequently, educated in the house of Sir John Stuart (originally Belcher), who was for a long time M.P. for Kincardineshire. Mr. Mill was then sent to the University of Edinburgh, where he was educated for the church, and where he distinguished himself as a Greek scholar. Metaphysical and ethical philosophy also occupied a great part of his time at the university. He was a favourite of Dalzel, the then Greek professor in Edinburgh, who recommended him as a tutor to the Marquis of Tweeddale. He was licensed to preach about 1798. By the advice of a friend he changed his views, and in 1800 accompanied Sir John Stuart to London, where he settled. He became editor of 'The Literary Journal,' a review, which supported him for some time, but was discontinued in consequence of the smallness of the sale. Mr. Macdiarmid, and Dr. T. Thomson, professor of chemistry in the University of Glasgow, were the chief contributors. He afterwards employed much of his time in writing for periodical publications; and for several years he was an occasional contributor to the 'Edinburgh Review.' He married soon after he had settled in London. His acquaintance with Mr. Bentham commenced at an early period of his residence in the metropolis.

His 'History of British India' was commenced about 1806, but being a work of great labour, and the author being obliged to devote a considerable portion of his time to other avocations, it was not published till the winter of 1817-18. It is perhaps no very high praise of this work to say that it is not only the best history of British India, but the only single work calculated to convey to the general reader any clear and connected view of India and Anglo-Indian affairs. But it possesses higher claims than these. It is admitted by some of the most eminent of those who have administered Indian affairs during the last few years, that Mr. Mill's work was the beginning of sound thinking on the subject of India; and the measures of government in that country are stated by those who have the best means of knowing, to be now bearing every year more and more the impress of his views. The style of Mr. Mill's history has been represented by some as dry and unattractive. Mr. Mill certainly does not deal much in rhetorical ornament, at least in what is usually considered such by modern writers, for his style reminds us more of the nervous simplicity and terseness of some of the ancient masters of the difficult art of writing, than that of any modern except Hobbes. The reader who is really in search of a meaning will find it in the writings of Mr. Mill with far less labour than where it is to be sought for in a crowd of unapt and unnecessary words. These remarks may be said to be applicable rather to Mr. Mill's philosophical than to his narrative style. But although not possessing narrative powers of the same kind as Sir Walter Scott or even David Hume, there are passages of Mr. Mill's history which will interest many readers as much as the most spirit-stirring romance; for instance, his account of some of the actions of Clive, and of Cornwallis's night attack upon the outworks of Seringapatam. His narrative of military operations is good; clearness, in which Mr. Mill excels, being the principal quality required. And some of his characters, that of Clive in particular, are drawn in a few bold and forcible lines, which engrave them on the mind of the reader. A new edition of Mr. Mill's 'History of India' has been published with a Continuation by Professor H. H. Wilson.

In consequence of the ability and knowledge of the subject displayed in his history, and although he had in some parts of it freely censured the conduct of the East India Company, the Court of Directors, in the spring of 1819, introduced him into their home-

establishment, and intrusted to him the chief conduct of their correspondence with India in the revenue branch of administration. He afterwards rose, in the course of promotion, to be head of the department in the India House of correspondence with India.

About three years before his appointment to his office in the India House, Mr. Mill became a contributor to the 'Supplement to the Encyclopædia Britannica,' his principal contributions to which were the articles on Government, Education, Jurisprudence, Law of Nations, Liberty of the Press, Colonies, and Prison Discipline. These essays were reprinted in a separate form, and are probably the best known of Mr. Mill's productions. They exhibit great powers both of analysis and ratiocination, and produced, we believe, more marked effects than any other, not only of the works of Mr. Mill, but of perhaps any other writer of this age on such subjects, on the minds of his contemporaries.

His 'Elements of Political Economy,' whatever may be its merits or demerits, and it made no pretensions to originality, published in 1821-22, has at least the very great merit of being written with his usual clearness and precision of language.

In 1829 he published his 'Analysis of the Phenomena of the Human Mind,' a work on which he bestowed more of the labour of thought than on any other of his productions. In this work Mr. Mill has attempted to resolve all the powers of the human mind into a very small number of simple elements. From an examination of a number of the more complicated cases of consciousness, he arrives at the conclusion that they all resolve themselves into three simple elements—sensations, ideas, and the train of ideas. He thus explains what he means by the terms *sensations* and *ideas*:—"We have two classes of feeling: one, that which exists when the object of sense is present; another, that which exists after the object of sense has ceased to be present. The one class of feelings I call sensations; the other class of feelings I call ideas." ('Analysis of the Phenomena of the Human Mind,' vol. i, p. 41.) Mr. Mill begins with the simpler, and thence proceeds to the exposition of the more complex phenomena. "The feelings," he says, "which we have through the external senses are the most simple, at least the most familiar, of the mental phenomena. Hence the propriety of commencing with this class of our feelings." ('Analysis,' vol. i, p. 1.) Accordingly, he begins with sensation; under which head he ranges the feelings which we have by the five senses—small, taste, hearing, touch, and sight; 6, sensations of disorganisation, of the approach to disorganisation, in any part of the body; 7, muscular sensations, or those feelings which accompany the action of the muscles; 8, sensations in the alimentary canal. He next proceeds to ideas, or the copies or images of sensations. He then treats of ideas put together or associated in trains, and of the order of their association and the causes of that order. Before proceeding to the exposition of the more complex ideas or clusters of ideas, he finds it necessary to explain the process of naming, or language; that process by which the sensations and ideas of one man are communicated to another, and by which likewise a record is preserved of sensations and ideas after they are passed. He then treats of consciousness and conception, which philosophers, he says, have erroneously created into what they called powers of the mind; whereas, he says, consciousness is merely a name applied to sensations, and to ideas whether simple or complex; to all the feelings of our sentient nature: and conception a name applied only to ideas, and to ideas only in a state of combination. But consciousness may surely be said to be the power of having sensations and ideas; and conception the power of having ideas in a state of combination.—In this sense, which is not at variance with Mr. Mill's explanation of them, both consciousness and conception may be called powers of the mind.

Again, imagination, he says, is the name of a train of ideas. "I am said to have an imagination, when I have a train of ideas; and when I am said to imagine, I have the same thing; nor is there any train of ideas to which the term imagination may not be applied."

"There is a great diversity of trains. Not only has the same individual an endless variety of trains, but a different character belongs to the whole series of trains which pass through the minds of different individuals or classes of individuals. The different pursuits in which the several classes of men are engaged render particular trains of ideas more common to them than other trains. One man is a merchant, and trains respecting the goods in which he buys and those in which he sells are habitual in his mind. Another man is a lawyer, and ideas of clients and fees, and judges and witnesses, and legal instruments and points of contestation, and the practice of his court, are habitually passing in his mind. Ideas of another kind occupy the mind of the physician; of another kind still the mind of the warrior. The statesman is occupied with a train different from that of any of the classes that have been mentioned, and one statesman with a very different train from another, according as his mind is running upon expedients which may serve the purpose of the day, or arrangement which may secure the happiness of the population from generation to generation. A peculiar character belongs to the train which habitually occupies the mind of the mathematician. The mind of the metaphysician is also occupied by a train distinguished from that of other classes. And there is one man yet to be mentioned, the poet, the peculiarity of whose trains has been a subject of particular observation. To such a degree indeed have the trains of the poet been singled out for distino-

tion, that the word imagination, in a more restricted sense, is appropriated to them. We do not call the trains of the lawyer, or the trains of the merchant, imagination. We do not speak of them as imagining when they are revolving each the ideas which belong to his peculiar occupation; it is only to the poet that the epithet of imagining is applied. His train or trains analogous to his are those which receive the name of imagination." (Vol. i, p. 179.)

In some parts of his book Mr. Mill has, we think, been led into error, in part probably by carrying his notion of association as an explanation of these phenomena too far. Thus in the chapter on classification, after very ably showing how long men had been led away by mere jargon from the real nature and object of classification, he says, "Man first becomes acquainted with individuals. He first names individuals. But individuals are innumerable; and he cannot have innumerable names. He must make one name serve for many individuals." After then alluding to the case of "synchronous sensations so concentered by constant conjunction as to appear, though numerous, only one; of which the ideas of sensible objects, a rose, a plough, a house, a ship, are examples"—he thus proceeds: "It is easy to see wherein the present case agrees with and wherein it differs from those familiar cases. The word man, we shall say, is first applied to an individual; it is first associated with the idea of that individual, and acquires the power of calling up the idea of him; it is next applied to another individual, and acquires the power of calling up the idea of him; so of another, and another, till it has become associated with an indefinite number, and has acquired the power of calling up an indefinite number of those ideas indifferently. What happens? It does call up an indefinite number of the ideas of individuals as often as it occurs; and calling them up in close connection, it forms them into a species of complex idea." (Vol. i. p. 204.) Mr. Mill then says there can be no difficulty in admitting this "because it is an acknowledged fact." Mr. Mill himself furnishes what he considers the reason, for he says, "It is also a fact that when an idea becomes to a certain degree complex from the multiplicity of the ideas it comprehends, it is of necessity indistinct. Thus, when the word man calls up the ideas of an indefinite number of individuals, not only of all those to whom I have individually given the name, but of all those to whom I have in imagination given it, or imagine it will ever be given, and forms all those ideas into one, it is evidently a very complex idea, and therefore indistinct." (Ibid.)

Mr. Mill having gone through an exposition of abstraction, memory, belief, ratiocination, evidence, and some of the more complicated cases of naming, devotes the latter half of the second volume of his *Analysis* to the phenomena in which the sensations and ideas are to be considered as not merely existing, but also as exciting to action. He treats of pleasurable and painful sensations, and of the causes of the pleasurable and painful sensations; then of ideas of the pleasurable and painful sensations, and of the causes of them. He treats of wealth, power, and dignity, and their contraries, of our fellow-creatures, and of the objects called sublime and beautiful, and their contraries, contemplated as causes of our pleasures and pains. Chapter 22 is devoted to the subject of motives; and Chapter 24 to that of the will. Chapter 25 (the last) to intention. Mr. Mill's exposition of all these phenomena is mainly grounded on the law of association, by which he means simply the fact that the order of occurrence amongst our ideas is the order of occurrence amongst our former sensations, of which those ideas are the copies.

Mr. Mill's last work was the 'Fragment on Mackintosh,' published anonymously in 1835. This is a very severe criticism upon the 'Dissertation on the History of Ethical Philosophy,' contributed by Sir James Mackintosh to the 'Encyclopædia Britannica.' Mr. Mill wrote several of the principal articles in the early numbers of the 'Westminster Review.' Among the contributions which are considered his best, are the article on the 'Formation of Opinions,' in No. XI., and the article on the 'Ballot' in No. XXV. Mr. Mill died at Kensington, June 23, 1836.

* MILL, JOHN STUART, son of the preceding, was born in 1806, and received his education at home from his father. He entered the employ of the Hon. East India Company in 1823, when he was appointed to a clerkship in the India House. Here he rose through the intermediate grades of promotion until in 1856 he was appointed Examiner of Indian Correspondence, the same post which his father had held before him. Mr. Mill was for many years a frequent contributor of articles on various subjects to the 'Westminster' and 'Edinburgh' Reviews, as well as to other leading periodicals. His name however was first made extensively known in England as an original writer by the publication of his 'System of Logic, Ratiocinative and Inductive,' which he gave to the world in 2 vols. 8vo in 1843. This work, besides introducing some new views respecting the principles and grounds of Syllogistic or Deductive Reasoning, attempts to systematise and reduce to strict rules the Inductive method of investigation, the possibility of which is denied by Whately and other writers. The concluding portion of the treatise is of a more strictly practical character, as being (in the author's own words) "an attempt to contribute something towards the solution of a question which the decay of old opinions and the agitation that disturbs European society to its inmost depths, render as important in the present day to the practical interests of human life as it must at all times be to the com-

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pletteness of our speculative knowledge: viz., 'whether moral and social phenomena are really exceptions to the general certainty and uniformity of the course of nature; and how far the methods by which so many of the laws of the physical world have been numbered among truths irrevocably acquired and universally assented to can be made instrumental to the formation of a similar body of received doctrine in moral and political science.' In the following year appeared his 'Essays on some Unsettled Questions of Political Economy,' dealing with many of the recondite questions of the science, and discussing the definition of political economy and the method of investigation proper to it.

Mr. Mill published in 1848 a treatise entitled 'Principles of Political Economy, with some of their Applications to Social Philosophy.' This work professes, like the well-known treatise of Adam Smith upon the same subject, to combine together a scientific exposition of the principles of political economy, and popular illustrations of their application, embodying many new ideas and new applications of ideas, which have been elicited by modern controversies with regard to foreign trade, the currency, and colonisation. The author incorporates the results of these speculations, carries them down to the days in which we live, and brings them into harmony with the principles already laid down by the best thinkers and writers on the subject. (See the prefaces to the author's works.)

Mr. Mill was selected by Mr. Bentham to edit and prepare for the press the manuscripts of his 'Rationale of Judicial Evidence,' which, with notes and several supplementary chapters by Mr. Mill, was published in 1827. From the time of the French revolution of the Three Days, through the period of the Reform Bill, and for some years after, he was a frequent writer in newspapers on the side of advanced liberalism; and from 1835 to 1840 he carried on the 'London and Westminster Review,' first as the friend and associate of the late Sir William Molesworth, and subsequently on his own account. In 1851 Mr. Mill married Harriet Taylor, the widow of one of his oldest friends. He has no children. [See SUPPLEMENT.]

MILL, JOHN, was born at Shap, in Westmoreland, about 1645. In 1661 he entered as servitor at Queen's College, Oxford, took his degree of B.A. in 1666, of M.A. 1669, and was shortly afterwards chosen a fellow and tutor of his college. In 1676 he was made chaplain to Dr. Lamplugh, bishop of Exeter, and in 1681 obtained the rectory of Blechington, in Oxfordshire, and was appointed chaplain to Charles II. In 1685 he was appointed principal of St. Edmund's Hall, which office he held till his death, which happened June 23, 1707.

Mill is known by his valuable edition of the Greek Testament, which was published only fourteen days before his death, with the following title: 'Novum Testamentum Græcum, cum Lectionibus variantibus, MSS. Exemplarium, Versionum, Editionum, SS. Patrum et Scriptorum Ecclesiasticorum, et in eadem Notis.' This edition, which was the labour of thirty years, was originally begun by the advice of Dr. Fell, bishop of Oxford, and reflects the greatest credit on the diligence and critical acumen of its learned editor. He inserted the various readings that had been previously collected, procured extracts from several then uncollected manuscripts, and added many readings from the ancient versions and the writings of the fathers. Mill however made no change in the text, which was merely a reprint of Robert Stephens's edition of 1550. These various readings, which amounted to more than 80,000, were attacked by Dr. Whitby, in 1710, in a work entitled 'Examen Variantium Lectionum Johannis Millii;' in which he maintained that a collection of so many various readings tended to unsettle the text of the New Testament, and to introduce doubt and uncertainty into the whole system of biblical interpretation. Dr. Whitby's arguments were applied by Antouy Collins, in his 'Discourse on Free-Thinking,' against the authority of the New Testament; whose work was answered by Bentley, a personal friend of Mill's, under the signature of Phileleutherus Lipsiensis.

The edition of the 'Chronicle of Malala,' published at Oxford, in 1691, which is frequently said to have been edited by Mill [BENTLEY], was merely published under his superintendence, since the printing of the work was finished under the revision of Chilmead. [MALALA.]

* MILLAIS, JOHN EVERETT, R.A., was born at Southampton June 8, 1829. Dedicated from childhood to painting, he was sent at the age of nine to Sass's art-school, Charlotte Street, Bloomsbury, to prepare for the Royal Academy. Entered in 1840 as a student in that institution, his progress through the several schools was a distinguished one, winning a high place, and the usual medals in each, and crowning the whole by carrying off the gold medal in December 1847, for his historical composition—"The Tribe of Benjamin seizing the Daughters of Shiloh." While still a student he united in founding the association now well-known as the 'Pre-Raphaelite Brotherhood,' and of which we have elsewhere noticed the object and the origin. [HUNT, WILLIAM HOLMAN.] Prior to this however, Mr. Millais had appeared before the public as an exhibitor. His first work, 'Pizarro seizing the Inca of Peru,' obtained a place in the Royal Academy Exhibition of 1846; in 1847 he contributed 'Elgiva' to the Royal Academy, and 'The Widow's Mite,' a picture some fourteen feet by ten, to the competitive exhibition in Westminster Hall; and in 1848 his gold-medal picture, 'The Tribe of Benjamin,' to the British Institution.

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It was in 1849 that the associated 'Brethren' made their first public essay in their newly-adopted manner; when Mr. Millais sent to the Royal Academy his 'Isabella,' and Mr. Hunt his 'Rienzi'; but the name and the thing were alike regarded as a juvenile freak and rather wondered at than seriously examined. In the exhibition of the following year however they reappeared in larger number and greater strength, and it became evident that there was deliberate purpose and unquestionable ability in the movement. Mr. Millais on this occasion contributed to the Academy exhibition 'Ferdinand lured by Ariel,' and a nameless work,—but which was really a representation of the child Jesus in the shop of his reputed father Joseph the Carpenter; and its character may almost be gathered from the explanatory text or motto in the catalogue—"And one shall say unto him, 'What are these wounds in thy hands?' Then he shall answer, 'Those with which I was wounded in the house of my Friends:'" it was in fact designed in the most extravagant phase of that 'religious symbolism' which the 'Brethren' in their early career regarded themselves as specially called to set forth. As might have been anticipated from its very medieval manner of looking at a scriptural incident, or rather an incident in which scriptural personages were concerned, the picture was eagerly panegyriced alike by medieval ecclesiologists and ardent lovers of novelty, but found little favour with art-critics, whose opinions had been formed upon the study of the works of what are usually regarded as the great masters of art, or even with the general public. It served however the great purpose of bringing the name of the painter prominently before the public eye, and of causing his next works to be looked forward to with much curiosity. In 1851 Mr. Millais's pictures in the Royal Academy Exhibition were, 'Tennyson's Mariana,' 'The Woodman's Daughter,' and the 'Return of the Dove to the Ark.' To resuscitate the religious depth and sincerity of the early Italian masters before it had been corrupted by the worldly spirit of Raffaele and his famous contemporaries and successors, had been announced as one of the grand objects of the young band of painters; and Millais in his 'Christ in the shop of the Carpenter,' and the 'Return of the Dove,' seemed to be resolutely entering upon the enterprise. But whether his heart failed, or he took another measure of his own powers, or gave freer scope to his natural inclinations—whatever in short be the reason—certain it is that he has not (at least in any pictures publicly exhibited) recurred to these lofty themes, but contented himself with a lowlier aim and a more subdued method of treatment. His subsequent pictures in the Academy exhibition (to which we believe he has confined himself) have been—'The Huguenot,' and 'Ophelia,' 1852; 'The Order of Release,' and 'The Proscribed Royalist,' 1853; 'The Rescue,' 1855; and 'Peace Concluded,' 'Autumn Leaves,' 'L'Enfant du Regiment,' and the 'Blind Girl,' 1856.

The style of Mr. Millais, like that of the Pre-Raphaelites generally, is marked by an extremely emphatic rendering of the details, and especially of the foreground details; by absence of atmospheric influence and consequent unsubdued richness of colour; and by studied uncouthness of form. But it has many distinguishing and some redeeming qualities. He displays great manipulative skill, and he is fond of displaying it: thus in his flesh-tints, where Titian and the great colourists laboured to blend their colours in one soft mellow hue, unsuggestive of thought of brush or colour, but smooth, glowing, and melting as flesh itself, he effects his purpose by laboured stippling of harsh yellows and purples with a fine pencil, every stroke of which is made palpable. Doubtless it is done with great ingenuity, but like most tricks of execution it is curious rather than felicitous; though sure to catch the applause of the uninitiated. But throughout Mr. Millais seems, in his anxiety to show his scorn of old rules, eager to call attention to his tools. His reading of a well-known axiom appears to be—"The perfection of art is to display art." His great excellence—since his abandonment of 'religious art,'—is his invention. Some of his pictures are in their conception genuine pictorial poems; not translations into the sister art of some selected passage from a poet—or even from a historian or romancer,—but a happy poetic incident conceived in the painter's own mind and at once written in form and colour on the canvass. Such especially, and, allowing for peculiarities of manner, told in the happiest and most perspicuous way, are 'The Order of Release,' so well-known by the engraving, and 'L'Enfant du Regiment'—a little child that has been wounded by a stray shot and has had its wound bandaged, and been laid asleep on the monument of some grim warrior of the olden time, by a kind-hearted musketeer, who is now once more busy defending the church into which he and his comrades have made good their retreat. Such too, though disfigured by exaggeration and affectation, are 'The Release,' 'The Huguenot,' and 'The Blind Girl.' But in some of these semi-poetic subjects, as for instance in the 'Peace Concluded,' the affectation and the mannerism predominate to such a degree as to render the failure almost painful. From various indications it would seem that Mr. Millais is entering on a new career as a painter. If Pre-Raphaelitism as originally enunciated meant anything, it is plain that Mr. Millais is no longer a Pre-Raphaelite. Yet his latest exhibited pictures show, as might indeed be expected, that he retains a good deal of the old manner though none of the old turn of mind or tone of thought. He must reconsider his position. If he is to paint

—as he appears now to have set himself the task—the men he sees about him, and those who have but recently passed away, and to embody in form and colour the poetry and the instruction to be found in ordinary life, it is plain that to produce the fullest result, the naturalism which he so ostentatiously affects in the mere details must be carried into the personages of the scene; and he will do well to remember that truth and beauty of form, and grace, elevation, and purity of expression, are essential to works which shall have a lasting instead of an ephemeral popularity. Mr. Millais was elected an associate of the Royal Academy in 1853, and R.A. in 1863.

MILLAR, JOHN (Professor), son of the Rev. James Millar, minister of the parish of Shotts, was born in that parish on the 22nd of June 1785. Two years later, his father was translated to the parish of Hamilton in the same presbytery, and young Millar was about the same time placed under the charge of his uncle, Mr. John Millar of Milhaugh, in the neighbouring parish of Blantyre. At the age of seven he was put by his uncle to the school of Hamilton, and thence sent to Glasgow college, where he distinguished himself by his diligence and attention. He was at first designed for the church; but while at college he adopted the resolution of studying for the bar. On leaving college he became preceptor to the eldest son of Lord Kames, in whose family he spent two years, during which he formed an intimacy with David Hume and other eminent individuals. On the 9th of February 1760 Millar passed advocate; but the cares of a family soon compelled him to abandon his prospects at the bar; and an opportune vacancy having occurred in the chair of civil law in Glasgow college, he applied for and obtained that situation the following year (1761). He now devoted himself entirely to the duties of his new sphere, and by his conduct in it raised the class from a very low and languid condition to be the most popular of the law chairs in the kingdom. "His manner was familiar and animated, approaching more nearly to gaiety than enthusiasm; and the facts which he had to state, or the elementary positions he had to lay down, were given in the simple, clear, and unembarrassed diction in which a well-bred man would tell a story or deliver an opinion in society. All objections that occurred were stated in a forcible, clear, and lively manner; and the answers, which were often thrown into a kind of dramatic form, were delivered with all the simplicity, vivacity, and easy phraseology of good conversation. His illustrations were always familiar, and often amusing; and while nothing could be more forcible or conclusive than the reasonings which he employed, the tone and style in which they were delivered gave them an easy and attractive air, and imparted to a profound and learned discussion the charms of an animated and interesting conversation." ('Edinburgh Review,' vol. iii.) But this was not all. It was also in no small degree owing to his practice of examining his pupils, and prescribing essays on subjects previously discussed in his lectures, that Millar acquired the high reputation as a professor of law which still attaches to his name. Every day before he began his address from the chair he endeavoured to ascertain by examination of his pupils whether they had followed his reasoning on the preceding day; and when the lecture was over he remained some time in the class-room to converse with such as were desirous of farther information. By engaging with them in an easy dialogue he removed obscurities and corrected misapprehensions; and the students were accustomed to acknowledge that it was at these meetings they derived the full benefit of the lectures. (Jardine's 'Outlines of a Philosophical Education,' p. 468.) Mr. Millar had also the good fortune, as we may call it, of long having scarce any rival chair to contend with; for from the time of Mr. Erskine's resignation in 1765 onwards to the end of the year 1786, when Dr. David Hume was appointed, the chair of Scots law at Edinburgh was filled by Professor Wallace, who had too many employments to allow of his attention being devoted to any. Such accordingly was the success which attended Mr. Millar's prelections, that his pupils rapidly increased in number, and the professor of civil law in the Edinburgh college, after seeing his students proportionally diminished, was obliged to abandon the practice, which had till then prevailed in his class, of lecturing in Latin, with the hope of retaining the remainder.

Although most of his lectures were attended with interest, yet remarking a more than ordinary degree of attention manifested to such of them as referred to the progress of society and government, Mr. Millar was induced from this circumstance to publish a short treatise on the subject. This he did in 1771, and the work was favourably received. Some years afterwards he began to turn his attention in a particular manner to the nature and origin of the English government; and in 1787 he published his 'Historical View of the English Government, from the settlement of the Saxons in Britain to the accession of the House of Stuart,' a work which has not however secured for itself the character of an authority. Mr. Millar continued in good health till about the end of the year 1799, when he was seized with an inflammatory complaint, from which however he in a certain degree recovered; but having about a year and a half after exposed himself to cold, he was seized with a pleurisy, of which he died 30th of May 1801.

MILLER, HUGH, an eminent geologist. He was born at Cromarty, in the north of Scotland, on the 12th of October 1802. He was descended from a humble family, who had been long known in the parish of Cromarty as sailors. His father became eventually possessed

of a small vessel of his own, in which he was lost, whilst Hugh Miller was yet a child. In a work entitled 'My Schools and Schoolmasters, or the Story of my Education,' he has given not only an interesting account of his own life, but that of his father, and many of the members of his family. He received his first education at the parish school, where he was early distinguished for his fondness for poetry and poetical composition. At this time he was a large reader, and placed under contribution the libraries of the parish. In this way he laid the foundation of an extended knowledge of literature, which availed him in after life. But the most important part of his education consisted in the natural history instruction he received from an uncle who had acquired a taste for the observation of natural phenomena. Whatever might have been his aspirations, he was obliged to content himself with learning the trade of a mason. This occupation however unexpectedly fostered the taste he had acquired for the study of natural history; and whilst hewing blocks of stone in the quarry, he was diligently studying the traces they exhibited of their past history. It was in this way that he prepared himself to become the historian of the Old Red-Sandstone, amongst the rocks of which he principally worked. His first literary efforts were not however directed to geology. He was early devoted to the muses, and was induced, by the refusal of a newspaper to print one of his poetical effusions, to publish a book of poetry. This work, though it failed to give him a position as a poet, drew towards him the attention of friends, which resulted in his giving up his mason's employment and becoming accountant in a bank in his native town. This appointment gave him more leisure for literature. He became a frequent contributor to newspapers, more especially the 'Inverness Courier;' but his first distinct prose publication was entitled 'Scenes and Legends of the North of Scotland.' Although the subject of this work was only of local interest, the purity of its style and the thought and feeling thrown into the subject discussed, made it a popular work, and several editions have been printed.

With naturally strong feelings, and a power of writing rapidly and impressively, it might be expected that a man in Mr. Miller's position would enter into the great discussion which terminated in a rupture of the Scotch church. His first publication on the subject was entitled 'Letter from one of the Scotch people to the Right Hon. Lord Brougham and Vaux, on the opinions expressed by his lordship in the Ancherarder case.' This letter, which was referred to by Mr. Gladstone in his 'Church Principles,' as the "elegant and masculine production of Hugh Miller," drew at once upon the author the attention of the Free Church party. They had long felt the need of an organ, and the man had at length appeared who was capable of undertaking its conduct. The 'Witness' newspaper was started, and Mr. Miller was invited to accept its editorship. This paper was published twice a week, and conducted with great ability by Mr. Miller to the day of his death. Although never failing in the polemical and political departments, he found time to arrange his geological experience, which he first published in a series of papers in the 'Witness.' These papers excited the surprise and admiration of the geologists who assembled at the first meeting of the British Association in Glasgow in 1840. Sir Charles Lyell, Sir Roderick Murchison, and Dr. Buckland, were amongst the first to express their astonishment at the amount of new matter which was thus for the first time brought before them. Professor Agassiz, who was also present at this meeting, named one of the fishes which had been described by Mr. Miller *Perrinites Milleri*, after its discoverer. These papers were afterwards published in a volume, 'The Old Red Sandstone, or New Walks in an Old Field.' This work is written in a style remarkably pleasing, and treats of the great facts of geology in a peculiarly attractive manner. It has had a very large sale, and still remains one of the most popular works on geology in the English language. Its scientific merit consists in the description of a number of new fossil forms of animals belonging to a formation which had, up to the time of its publication, been regarded as almost destitute of the remains of animal life.

Hitherto Mr. Miller had never visited England. He now made a journey to London, and with pen in hand made notes of what he saw and felt. These notes he published on his return under the title of 'First Impressions of England and its People.' This work has also had a very considerable circulation. An anonymous work entitled, 'Vestiges of the Natural History of Creation,' was published in 1844, which excited much attention, and not least in the religious world. The discovery of a fish and a plant in the old red sandstone furnished Mr. Miller with arguments against the views of the author of the 'Vestiges.' These he embodied in a work entitled 'Footprints of the Creator, or the Asterolepis of Stromness.' It embraced a general view of the natural history of creation, and is regarded as an able exposition of the views of geologists on the interesting points to which it is devoted. Like the author's other works it has had a large circulation.

Mr. Miller has also published other works and papers on geology. In 1848 he published 'The Geology of the Bass.' At the meeting of the British Association at Edinburgh in 1850 he read a paper on 'certain peculiarities of structure in some ancient Ganoids (Fishes).' At the meeting of the Association at Glasgow in 1855 he gave an elaborate account of the Fossil Flora of Scotland. He has also

lectured in Edinburgh and London on geological subjects. Mr. Miller's death was sudden and very startling. On the morning of the 24th of December 1856 he was found dead in his room, shot through the body, and under circumstances which left no doubt that he died by his own hand. He had been latterly engaged, in addition to his editorial labours, at a work, to be called 'The Testimony of the Rocks,' and his brain, already diseased, had become strongly excited. An old habit, that of sleep-walking, had returned upon him. He had, through fear of robbers, kept a loaded pistol in his room; and with this pistol, in a paroxysm of his disease, he put an end to his life.

His death caused a most painful excitement. Few men have occupied a higher position in the estimation of his countrymen. He was a noble example of what self-education can do for a man, and whether regarded as the fearless and independent writer, or the man of literature and science, his character must claim the respect and admiration of posterity.

MILLER, JOHN MARTIN, a novelist, whose productions made a great sensation in Germany in the last century, was born December 2, 1750, at Ulm, where his father was preacher in the cathedral and professor of Oriental languages. At Göttingen, where he went to study theology in 1770, John Martin Miller became acquainted with Voss, Holty, Bürger, the two Stolbergs, and other eminent literary characters of the time, and afterwards with Klopstock, whom he accompanied on his return to Hamburg. After taking orders, he was appointed preacher at the cathedral of his native town in 1783, and in 1797 professor of theology at the Gymnasium. In 1810 the king of Wirtemberg bestowed the deanery of Ulm on him; but he did not live to enjoy it many years, for he died on the 21st of June 1814.

Although now almost forgotten, his romance of 'Siegwart' (first published in 2 vols., 1776, shortly afterwards greatly enlarged, and in many parts rewritten) had astonishing success. It called forth a host of imitators, and had also the distinction of being parodied. It was translated into French, Polish, Dutch, Danish, and Italian. Like his 'Siegwart,' his 'Karl von Burgheim' and other novels have little action or interest of story, but are distinguished by pure morality and an amiable though exaggerated sensibility. This excess of sensibility and sentiment, which however was merely caricatured by his professed imitators, qualified him well for an elegiac and lyric poet; and his productions of that class are distinguished by the tenderness and religious feeling which they breathe. His sermons are likewise compositions of no ordinary merit, attractive in style, eloquent, and impressive.

In his personal character he is said to have been rather cold and reserved, and therefore disappointed many who expected to find in the author of 'Siegwart' an impassioned enthusiast. His romances may be forgotten, but his poems will preserve his name.

MILLER, SIR THOMAS, BARONET, second son of Mr. William Miller, writer to the signet, was born in 1718, and was admitted advocate at the Scottish bar in February 1742. In 1748 he was constituted steward (or sheriff) of Kirkcudbright, and the same year elected joint-principal clerk of the city of Glasgow. These offices he resigned in 1755, being then appointed solicitor to the excise in Scotland. In March 1759 he was made king's solicitor-general: in April of next year he was advanced to be lord-advocate, soon after which he was returned to parliament. In November 1762 he was chosen rector of Glasgow College. He continued in the post of lord-advocate till April 1766, when he was raised to the bench of the court of session, and succeeded Sir Gilbert Elliot, lord-justice-clerk, deceased; on which occasion he took his seat, by desire of the court, on the right hand of the lord-president; and thence, on Dundas's death, he was, in January 1788, elevated to the presidency of the court of session, being the first lord-justice-clerk so promoted. The following month he was created a baronet. He died the 27th of September 1789, leaving behind a high character for legal attainments, judicial worth, and general probity.

* MILLER, WILLIAM ALLEN, born at Ipswich in Suffolk, on the 17th of December 1817, was carefully instructed during his early years by his mother (from whom he gained the rudiments of the Latin tongue, and an early facility in reading and understanding the French language), and was afterwards sent to Merchant Taylors' School, whence he was transferred at the expiration of a twelvemonth to the school of the Society of Friends at Askworth in Yorkshire, where he remained two years. It was at this institution that he first acquired a taste for scientific pursuits, chiefly owing to occasional glimpses through a telescope afforded him by one of the masters, and by a course of elementary lectures on Chemistry given by the same gentleman to some of the elder boys. On leaving Askworth, young Miller pursued his classical and mathematical studies for some time under private tuition. At the age of fifteen he was apprenticed to his uncle, who was at that time surgeon to the General Hospital, Birmingham. Here he studied for the medical profession during nearly five years, at the expiration of which period he was entered in the medical department of King's College, London. Bringing with him some previous knowledge of the manipulations of chemistry, he was enabled to assist the late Dr. Daniell, professor of chemistry at King's College, in preparing his experiments during the temporary indisposition of his

assistant. The introduction thus afforded was the turning-point in the scientific career of the young student. Dr. Daniell admitted him to his laboratory, and soon became his kindest and most valued friend. Under these favourable auspices, Mr. Miller successfully pursued his chemical and scientific education; proving also that he did not neglect the higher studies by carrying off the Warnford prize for 1839, an endowment for the encouragement of theological studies among medical students.

During the summer of 1840 Mr. Miller visited Germany, and passed a few weeks in the laboratory of Liebig at Giessen. In the same year a new office was instituted at King's College, that of Demonstrator of Chemistry, and Mr. Miller was invited to accept it. In this capacity he rendered essential assistance to Professor Daniell by giving a part of his course of lectures during his severe indisposition in 1841. About this time Mr. Miller took his degree as Doctor of Medicine in the University of London. From that period until the death of the professor in 1845, Dr. Miller continued to take part of the lectures, and otherwise to assist his friend. He aided in chemical researches upon the building-stones used for the Houses of Parliament, and conducted the various experiments required in their joint investigations upon the Electrolysis of Saline Compounds. A paper embodying these investigations was published by them conjointly in the 'Philosophical Transactions' for 1844. On the death of Professor Daniell, in 1845, Dr. Miller was appointed to the vacant chair of Chemistry in King's College. In the same year he read a paper before the British Association on the fixed lines of the Prismatic Spectrum, which was published in the 'Philosophical Magazine' for that year. In 1851 he was appointed one of the government commissioners to report on the water supply of the metropolis, and one of the assayers to her Majesty's Mint. From time to time Dr. Miller has furnished papers to the British Association; but his principal work—which is in three parts, and which reached a third edition in 1863—is entitled 'Elements of Chemistry, Theoretical and Practical.'

Dr. Miller holds the offices of President of the Chemical Society, Vice-President of the Royal Society, Honorary Fellow of King's College and of the Pharmaceutical Society, and Assayer to the Mint and to the Bank of England.

*MILLER, WILLIAM HALLOWS, M.A., F.R.S., an eminent physicist, crystallographer, and mineralogist, Professor of Mineralogy in the University of Cambridge, was educated at St. John's College, and took his B.A. degree in 1826, afterwards becoming a fellow and tutor of his college. In 1832 he succeeded Mr. Whewell in the chair of mineralogy, and in 1838 was elected a Fellow of the Royal Society. He is also one of the leading Fellows of the Cambridge Philosophical Society, of which, after filling the office of one of the secretaries for some years, he has since become a vice-president. One of Professor Miller's most important contributions to physics is the subject of a paper 'On Spurious Rainbows,' in the seventh volume of the 'Transactions' of the society last named, being one of the recent investigations by which the theory of the rainbow has been brought to its actual state of apparent perfection. Mr. Airy having previously determined the relative distances of the brightest parts of the first spurious bow, and of the first and second dark rings, from the geometrical place of the bow, by calculations founded on the undulatory theory of light, Professor Miller in this paper compares these results with observation, employing M. Babinet's method of artificially exhibiting rainbows, and the accompanying spurious bows. He finds that the differences between theory and observation are not greater than might reasonably be expected.

The same work contains also the following papers by Professor Miller on subjects of crystallography and mineralogy: 'On the Crystals of Boracic Acid,' &c., vol. iii.; 'On Crystals found in Slags,' *ibid*; 'On the position of the Axes of Optical Elasticity in Crystals belonging to the Oblique-prismatic System,' two papers, vols. v. and vii. In the first of these two papers he described and adopted, we believe for the first time in this country, the method of representing crystalline forms by their spheres of projection, first employed by Professor Neumann of Königsberg, and afterwards by Grassmann and Uhde. Each diagram of a crystal is the representation of a sphere, to the surface of which the faces of the crystal are referred by means of perpendiculars drawn from the centre of the sphere. It has the advantage of exhibiting all the faces of a crystal without confusion in one figure, and also of allowing all the requisite calculations to be performed by spherical trigonometry. Professor Miller has continued to employ the same method in his subsequent works. Although the reflective goniometer is an English invention, and was produced by Dr. Wallaston more than forty years ago, the number of physical inquirers,—even of professed mineralogists,—who are accustomed to its use in the measurement of the angles of crystals is still very small. On this account Professor Miller, who is skilled in this branch of practical crystallography, is frequently applied to by geologists, chemists, and others, to identify minerals which have occurred to them, or measure and describe crystals of salts and other chemical bodies that have been formed in their laboratories. The results will be found in papers published by him in the Third Series of the 'Philosophical Magazine,' and in memoirs by various authors, contained in the journals of societies and other collections.

Professor Miller has produced, in conjunction with Mr. Henry J.

Brooke, perhaps the most philosophically valuable treatise on Mineralogy in the English language, being a new edition, published in 1852, of the 'Elementary Introduction' to that science, by the late William Phillips, F.R.S. [PHILLIPS, WILLIAM.] In the preface Mr. Brooke states, with characteristic candour, that with the exception of information relative to many minerals derived from his long acquaintance with them, and the supply of specimens and crystals for re-examination, this treatise has been composed and arranged entirely by Professor Miller, Mr. Phillips's work having been entirely reconstructed by him. It is superfluous to remark, that the latest observations and discoveries have been introduced; but it is proper to notice, that while, in other mineralogical treatises it has been the practice to omit nearly all the optical characters of minerals, except those of colour and lustre, this work is advantageously distinguished by an account of the characters and phenomena which depend upon refraction and polarisation, and by many notices of the curious properties they confer upon individual minerals. To make this addition to descriptive mineralogy, the physical pursuits of Professor Miller had eminently qualified him.

An important part has been taken by Professor Miller in the restoration of the standards of weight and measure, which became requisite on the destruction of the national standards by the fire which destroyed the houses of parliament in 1834; and the subsequent construction and verification of the new parliamentary standard of weight has been entirely effected by him. In 1838 a Commission was appointed to consider the steps to be taken for the restoration of the standards. The members received propositions and suggestions from various other men of science and persons engaged in business, including the subject of this article, whose views were stated in an elaborate letter addressed to the Astronomer Royal. A series of connected extracts from this letter, comprising apparently nearly the whole, was printed for official use in a quarto volume in 1840, and laid before parliament in the succeeding year. The observations and recommendations relative to the intended standards which are offered in these extracts are of a very refined and philosophical character, indicating also in the remarks on the metals and other substances proposed to be used in their construction, the knowledge arising from the habits of minute attention to the physical properties of bodies acquired by the study of minerals.

On the subject of the substitution of arbitrary, that is of artificially selected and defined standards of weight, measure, and other physical properties, for the natural standards originally suggested by the genius of Wren and Mouton, and some of their associates, and which, in modern times, it had been supposed might be defined with indefeasible exactitude,—but the use of which again, the refined investigations of a more recent period have shown to be fallacious—Professor Miller is distinguished from other men of science of the present day by a view, which, we believe, is peculiarly his own, uniting a reference to natural elements with their definition by actual observation, using for that purpose experimental facts, not ideal relations which cannot be realised. He urges that the standard of length, for example, might be compared with some distance existing in nature, of which the length of the seconds' pendulum he thinks is probably much the best, but that the length should be expressed in terms of the length of an actual pendulum, swinging seconds in air at a given temperature, pressure, &c., on a given spot, "not in terms of an imaginary pendulum, in absolute vacuo, at the level of the sea &c., circumstances in which the observations cannot be made, and to which the observations cannot be reduced, on account of our imperfect knowledge of the 'constants of nature,' on which the reductions depend." But in some respects Professor Miller goes further than others in rejecting imaginary standards, for he would also put aside 'standard temperature and pressure' as being, not the virtual constants they are assumed to be, but pernicious fictions.

On the 20th of June 1843, a Commission, consisting, with certain changes and additions, of the same scientific men as the previous Commission for the restoration of the standards, was appointed, by the Lords of the Treasury, to superintend the construction of new parliamentary standards of length and weight. Of this Professor Miller was a member, and undertook, at the request of the First Lord, the construction of the standard of weight; the late Mr. F. Baily [BAILY, FRANCIS] having at the same time undertaken the construction of the standard of length. The Commissioners, in the minute of their first meeting, July 11, 1843, state that they "had the highest satisfaction in recognising the fitness of these gentlemen, by their talents, their knowledge of the subjects, and their habitual accuracy, to undertake the tasks assigned to them." In their report of March 1854 they state that the actual work of forming the standard of weight has accordingly been brought to its termination by Professor Miller. For this standard platinum was adopted, and of the form, a cylinder having a groove near the top for convenience of lifting, recommended by Professor Miller. "For the comparison of weights, Professor Miller procured from Mr. Barrow a balance of the utmost delicacy. This instrument was mounted in a cellar beneath the Mineralogical Museum at Cambridge, and there all the operations of weighing the representatives of the lost Standard, the New Primary Standard, and the copy of the French Standard, were performed." Of the materials for restoration of the values of the old or lost standards, being weights which had been compared with the lost Imperial Troy pound standard, the brass pounds had gained in weight, no

doubt from oxidation, while the platinum pounds were found to be unaltered. Professor Miller therefore decided, with the approval of the Commissioners, to base his restoration of the standard pound on the platinum pounds only.

The practical results of the operations thus conducted will be found in the Commissioners' Report of March 28, 1854, already cited; and on the 24th of April last (1856) the first part of a paper by Professor Miller, 'On the Construction of the Imperial Standard Pound, and its Copies of Platinum; and on the Comparison of the Imperial Standard Pound with the Kilogramme des Archives,' was read before the Royal Society. An abstract of it has appeared in the 'Proceedings,' vol. viii., and the paper itself will doubtless be published in the 'Philosophical Transactions.' This paper contains the whole of the particulars of the weighings required to effect the object; and the series of operations described, especially those of weighing itself, for patient attention, care and delicacy of manipulation, and the exquisite adaptation to the object, of the resources of science, the knowledge of the philosopher and the skill of workmen, are perhaps unrivalled in the history of science.

Professor Miller accordingly prepared a Troy pound, by the use of the old platinum pounds, representing, with all the accuracy commanded by the process of weighing adopted, but with a very small assigned error, the weight in air (which may be considered as the commercial weight) of the lost standard. By means of this, five platinum avoirdupois pounds, or pounds of 7000 grains, were prepared. One of these, marked PS 1844 1lb., being compared with the representative of the Troy pound, it was found that in air of the temperature 65°66 Fahr., under the pressure of 29·750 inches of mercury, $PS = 0.6341$ grain $+ \frac{1}{100} \times$ lost standard; and this may be considered as the commercial weight of PS. Or, assuming that PS and the lost standard are compared in vacuo, $PS = 7000.000238$ grains, of which the lost standard contained 5760; which may be considered as the philosophical weight of PS. The commissioners finally recommended that PS should be adopted as the parliamentary standard of one pound, which it was shortly afterwards declared by the legislature to be, in the statute 18 & 19 Vict., cap. lxxii. The other four pounds, of which that which varies least from PS exceeds it in weight only 52 ten-thousandths of a grain, while that which varies most from it is deficient in weight only 314 ten-thousandths of a grain, have been adopted by the same authority as parliamentary copies. PS is deposited in the office of the Exchequer at Westminster. Professor Miller has since been engaged in the preparation of thirty secondary copies of the pound, and in preparing the 10 lb. weight, the various Troy weights, and the kilogramme.

MILLES, JEREMIAH, dean of Exeter, was the son of Jeremiah Miles, and nephew to Dr. Thomas Miles, bishop of Waterford and Lismore. Bishop Miles left his fortune to his nephew Jeremiah, who was born in 1714, and educated at Eton. He afterwards went to Corpus Christi College, Oxford, where he took the degree of M.A. in 1735, and that of D.D. in 1747. His uncle collated him to a prebend in the cathedral of Waterford, and presented him to a living near that city, which he held but a short time, choosing to reside in England. Upon his return he married Edith, the daughter of Archbishop Potter, through whose means he obtained the united rectories of St Edmund the King and St. Nicholas Acon, in Lombard-street, with that of Merstham in Surrey, and the sinecure rectory of West Tarring in Sussex. In 1762 Dr. Miles was nominated to the deanery of Exeter, on the advancement of Dr. Charles Lytton to the see of Carlisle, whom he also succeeded as President of the Society of Antiquaries in 1769. In the 'Archæologia' are several communications by him—particularly one entitled 'Observations on the Wardrobe Account of the Year 1483, wherein are contained the Deliveries made for the Coronation of King Richard the Third, and some other particulars relating to that Monarch;' and another ('Archæol,' vol. iv. pp. 331-346), in which he joined the Abbé Barthélemy in denying the genuineness of the Apamean medal. Mr. Gough informs us that, while dean of Exeter, he formed a large collection of materials for the 'History of Devonshire.' His most unsuccessful literary attempt was to vindicate the authenticity of Rowley's Poems, in an edition which he printed, in 4to, in 1782. The dean died February 18, 1784.

MILLIN, AUBIN-LOUIS, an eminent French antiquary, who succeeded Barthélemy as keeper of the antiquities and medals in the Royal Library at Paris, was born in 1759. His 'Dictionnaire des Beaux Arts,' 'Dictionnaire de la Fable,' 'Monumens Antiques,' and 'Galerie Mythologique,' are all useful contributions towards archaeology and the fine arts. Besides these works, his 'Magasin Encyclopédique,' which he carried on for twenty years without seeking any profit from it, was a highly valuable literary journal, and may now be regarded as a repository containing much important information. To the above may be added his 'Voyage dans les Départemens du Midi de la France,' 'Voyage dans la Savoie,' and 'Voyage dans le Milanais.' These works possess a permanent interest on account of the historical and antiquarian matter which they contain. He died August 14th, 1818.

MILLINGEN, JAMES, an eminent English archæologist, was born in London, on the 18th of January 1774. His father, who was a Dutch merchant, placed him at an early age at Westminster School; the boy showed a great partiality to everything connected with ancient

coins, having frequent opportunities of seeing a good collection in the house of one of his father's friends. His principal study in his leisure hours was the science of war, and he was anxious to enter the army in the engineer department; but as he was suffering from asthma, his father determined to send him from Westminster to one of the universities. However, the French revolution, which broke out at the time, changed his plans; for Millingen's father, an enthusiastic admirer of liberty, which seemed to dawn upon Europe, and to have chosen France as its favoured abode, went to reside at Paris, where his son James was received as a clerk in a banking-house. But as his new pursuits were not to his taste, he devoted all his leisure hours in the study of such works as Vaillant, Beauvois, Pinkerton, and Polybius; and his savings were spent in the purchase of ancient coins, of models of cannon, pontoons, and other matériel of war, until after some time he obtained an employment better suited to his pursuits, and was appointed to the mint. In this capacity he became acquainted with several men of distinction and archæologists, among whom we may notice the Abbé Barthélemy, brother of the well-known author of the 'Voyage du Jeune Anacharsis en Grèce,' the geographer Barbié du Bocage, Walckenaer, D'Aumont, and others. The happy days which he spent in such company however were not of long duration, for when the National Convention ordered the confinement of every British subject until the peace, the young archæologist was arrested in the dead of night and conveyed to prison. His father, being a Dutchman, escaped incarceration, but he was ordered to quit Paris under the surveillance of the police. In the Prison des Ecoles, James Millingen became acquainted with Charles Este and Sir Robert Smith, who, after their liberation, established a banking-house at Paris, in which James Millingen became a partner. Shortly afterwards an event occurred which opened to Millingen a wide field of speculation. Some labourers, who were working in a field near Abbeville, discovered a Roman entrenchment, and dug up several earthen vessels filled with gold coins of Roman emperors down to Septimius Severus, Caracalla, and Geta; most of them were in a most excellent state of preservation, and some were extremely scarce. Millingen purchased them at the value of their weight, and soon after disposed of them in France and England to great advantage. From various circumstances the house in which Millingen was a partner failed, and he was thus thrown upon his own resources. His perfect knowledge of coins and the relics of ancient art had in the meantime made his name known throughout Europe, and he would now have returned to England, but his asthmatic constitution rendered it necessary for him to reside in a southern climate, where he enjoyed comparative good health. During the last twenty-four years of his life he resided in Italy, at first in Rome and Naples, but latterly his permanent abode was Florence. He made occasional visits to Paris and London, where his arrival was always hailed by archæologists, as he was always the bearer of some precious relic of ancient art. In 1846 he resolved to return to England, with a view of settling in London, when he was attacked by a severe catarrhal affection. At first he thought little of his illness, and wrote several letters even the day before his death, but on the 1st of October he died without a struggle, at the age of seventy-two, more from the effect of exhaustion than of disease.

What Millingen has done for practical archæology is of the highest importance, for there scarcely ever was a man of such experience, tact, and critical sagacity in antiquarian matters. The amount of knowledge which he possessed was a treasure which will not soon be found in one person. The following is a list of Millingen's works:—1, 'Recueil de Quelques Médailles Grecques inédites,' 4to, Rome, 1812; 2, 'Peintures Antiques inédites de Vases Grecs,' large folio, Rome, 1813, with 63 plates; 3, 'Medallic History of Napoleon,' 4to, London, 1819, to which a supplement was published in 1822, with 74 plates: the same work was also published by the author in French; 4, 'Ancient Coins of Greek Cities and Kings,' 4to, London, 1821, with figures; 5, 'Ancient unedited Monuments of Grecian Art,' 2 vols. 4to, London, 1822 and 1826; 6, 'Remarks on the State of Learning and the Fine Arts in Great Britain,' 8vo, London, 1831; 7, 'Syloges of Ancient Unedited Coins,' 4to, London, 1837, with figures; 8, 'Considérations sur la Numismatique de l'Ancienne Italie,' and a supplement, Florence, 1841 and 1844, with two plates. Besides these greater works, there are a considerable number of essays on antiquarian subjects by Millingen, in the 'Annali' and the 'Bulletino' of the Archæological Institute of Rome, and in the 'Transactions' of the Royal Society of Literature of London.

(Classical Museum, part xi. p. 91, &c.)

MILMAN, REV. HENRY HART, D.D., Dean of St. Paul's Cathedral, was born February 10, 1791, in London. He is the youngest son of Sir Francis Milman, 1st baronet, who was physician to George III., and is brother to Sir William George Milman. He was educated at Dr. Burney's academy at Greenwich, at Eton College, and at Brasenose College, Oxford, where he took his degrees of B.A. and M.A., and of which he was elected a fellow. In 1812 he received the Newdegate prize for his English poem on the Apollo Belvedere. In 1815 he published 'Fazio, a Tragedy,' which was performed with success at Covent Garden Theatre, at a period when theatrical managers seized upon a published play, and produced it without an author's consent. Mr. Milman could not even enforce the proper pronunciation of the name of 'Fazio.' He took holy orders in 1817, and was appointed vicar of St. Mary's,

Reading. In the early part of 1818 he published 'Samor, Lord of the Bright City, an Heroic Poem,' of which a second edition was called for in the course of the same year. The hero of this poem is a personage of the legendary history of Britain in the early part of the Saxon invasions of England. The fullest account of his exploits is given in Dugdale's 'Baronage,' under his title of Earl of Gloucester. Harrison, in the 'Description of Britain' prefixed to Holinshed's 'Chronicle,' calls him Eldulph de Samor. The Bright City is Gloucester (Caer Gloew in British). In 1820 Mr. Milman published 'The Fall of Jerusalem,' a dramatic poem, founded on Josephus's narrative of the siege of the sacred city. This, in some respects his most beautiful poem, established his reputation. In 1821 he was elected Professor of Poetry to the University of Oxford, and published three other dramatic poems, 'The Martyr of Antioch,' 'Belshazzar,' and 'Anne Boleyn.' In 1827 he published 'Sermons at the Bampton Lecture,' 8vo, and in 1829, without his name, 'The History of the Jews,' 8 vols. 18mo. A collected edition of his 'Poetical Works' was published in 1840, which besides the works above mentioned and his smaller poems, contains the 'Nala and Damayanti,' translated from the Sanskrit. In the same year he published his 'History of Christianity from the Birth of Christ to the Abolition of Paganism in the Roman Empire,' 3 vols. 8vo, in which he professes to view Christianity as a historian, in its moral, social, and political influences, referring to its doctrines no further than is necessary for explaining the general effect of the system. It is the work of an accomplished and liberal-minded scholar. At the commencement of 1849 appeared 'The Works of Quintus Horatius Flaccus, illustrated chiefly from the Remains of Ancient Art, with a Life by the Rev. H. H. Milman,' 8vo, a beautiful and luxurious edition. Mr. Milman's 'Life of Horace' and critical remarks on the merits of the Roman poet are written with much elegance of style, and are very interesting.

In November 1849 Mr. Milman, who had for some years been rector of St. Margaret's, Westminster, and a canon of Westminster, was made dean of St. Paul's. Dean Milman's latest publication is the 'History of Latin Christianity, including that of the Popes to the Pontificate of Nicholas V.,' 8 vols. 8vo, 1854. This work is a continuation of the author's 'History of Christianity,' and yet is in itself a complete work. To give it that completeness he has gone over the history of Christianity in Rome during the first four centuries. The author states that he is occupied with the continuation of the history down to the close of the pontificate of Nicholas V., that is, to 1455. Besides the works before-mentioned, Dean Milman is understood to have contributed numerous articles to the 'Quarterly Review,' and his edition of Gibbon's 'Decline and Fall of the Roman Empire' presented the great historian with more ample illustrations than he had before received. This edition has been republished, with additional notes and verifications by Dr. W. Smith.

MILNE, JOSHUA, an eminent actuary, was born in 1776. He received a good education, became particularly skillful in mathematics, and acquired an extensive knowledge of languages. When about forty years of age he was appointed actuary of the Sun Life Assurance office, a situation which he held for upwards of thirty years. His 'Treatise on Annuities,' published in 1815 in 2 vols. 8vo, is one of the universally-acknowledged authorities on the subject of life insurance, for the calculations of which he invented and described a new system of notation. Mr. Milne had also paid some attention to botany, and was said to have possessed one of the best botanical libraries in London. His uniform courtesy gained him general esteem, and his information and assistance were readily given wherever they might serve a useful purpose. He died on January 4, 1851, having unfortunately become mentally incapacitated a few years earlier.

MILNE-EDWARDS, HENRI. [See EDWARDS, HENRI-MILNE, vol. vi., col. 993.]

MILNER, ISAAC, Dean of Carlisle, and younger brother of Joseph Milner, was born in 1751. At the age of six he began to accompany his brother to the grammar-school at Leeds; but at his father's death his studies were interrupted, and he was employed in learning the woollen manufactory at Leeds. When Joseph Milner was appointed head-master of the Grammar school at Hull, he released his brother from his engagements at Leeds, and took him under his own tuition, employing him as his assistant in teaching the younger boys. In his life of his brother the dean expresses his sense of this act of kindness with an affectionate warmth which shows the attachment that existed between the brothers, and is equally creditable to the feelings of both. In 1770 Isaac Milner entered Queen's College, Cambridge, where he took his degree of B.A. in 1774, and was senior wrangler. In 1775 he was elected Fellow of Queen's College, and in 1788 Jacksonian Professor of Experimental Philosophy; in 1788 he took his degree of D.D., and was elected Master of Queen's College; and in 1798 he was appointed Lucasian Professor of Mathematics. In 1791 he was appointed Dean of Carlisle. He was twice Vice-Chancellor, in 1792 and 1809. At Cambridge he formed a close friendship with the late Mr. Wilberforce, by whom he was introduced to Mr. Pitt; and in company with those eminent men he made a tour on the continent about the year 1787. He died at the house of Mr. Wilberforce, on the 1st of April 1820.

Dean Milner was possessed of very extensive and accurate learning, which he always had at his command. He had great talents for conversation, and a dignified simplicity of manner. His religious and political principles agreed pretty closely with his brother's. He wrote

the following works, besides several scientific papers in the 'Philosophical Transactions,' and the continuation of his brother's 'Church History':—'Animadversions on Dr. Haweis's History of the Church of Christ'; 'Strictures on some of the Publications of the Rev. Herbert Marsh, intended as a Reply to some of his Objections against the Bible Society.' The following were published after his death:—'Sermons,' 2 vols.; 'Essay on Human Liberty.'

MILNER, JOSEPH, the elder brother of the preceding, was born in the neighbourhood of Leeds, on the 2nd of January 1744. He was sent to the Grammar school at Leeds, where, by his industry and talents, among which a memory of most extraordinary power was conspicuous, he gained the warm regard of his instructor, the Rev. Mr. Moore, who resolved to have him sent to college. This plan was nearly frustrated by the death of Milner's father in very narrow circumstances; but by the assistance of some gentlemen in Leeds, whose children Milner had lately engaged in teaching, and by the offer of the office of chapel-clerk at Catherine Hall, Cambridge, he was enabled to enter that hall at the age of eighteen. In the year 1766 he took his degree of B.A., and gained the chancellor's second gold medal for classical knowledge. He now became assistant in the school, and afterwards the curate of the Rev. Mr. Atkinson, of Thorp Arch, near Tadcaster. Here he proceeded in the composition of an epic poem, entitled 'Davideis,' which he had commenced at Cambridge, and which he afterwards finished at Hull. It was submitted to Dr. (afterwards bishop) Hurd, who highly complimented the author on the talent it displayed, but advised him to defer its publication. Not long after he had obtained deacon's orders, Milner was elected head-master of the Grammar school, and afternoon lecturer of the principal church of Hull. The school increased under his care. He not only introduced his younger brother to those literary pursuits in which he was afterwards distinguished [MILNER, ISAAC], but he also took his mother and two orphan children of his elder brother to live with him. About the year 1770 he embraced the sentiments of the evangelical party in the Church of England. This change in his religious views brought upon him neglect, and in some cases open opposition from many among the upper classes who had once been his admirers and friends; but his church was soon crowded with others, chiefly from the lower orders of the people, in whose sentiments and manners his preaching produced a striking change; and at length he not only recovered the esteem of his fellow-townsmen, but lived to see his own religious sentiments become so popular in the town that many of the pulpits of the churches were filled by his friends and pupils, and he himself was chosen vicar of Hull by the mayor and corporation. His election took place only a few weeks before his death, which happened on the 15th of November 1797, in the fifty-fourth year of his age. For seventeen years before his death he had been vicar of North Ferriby, near Hull. A monument, executed by Bacon, was erected to his memory in the high church of Hull by several gentlemen who had been his pupils.

The excellences of Mr. Milner's personal character were of the highest order. He was deeply pious, upright in all his conduct, singularly open and sincere, and kind, cheerful, and amusing in social life. In his political principles he was strongly attached to the established order of things in church and state.

The work by which he is best known is the 'History of the Church of Christ,' which was commenced by himself and completed by his brother, the dean of Carlisle, and which extends from the rise of Christianity to the Reformation. The first edition of this work appeared in 5 vols. 8vo, 1794 to 1812, and a second edition in 1810. It has been more than once reprinted. The plan of the history is thus stated in the author's Introduction: after stating that in all ages of the church there have existed "men who have been real, not merely nominal Christians," he proceeds:—"It is the history of these men which I propose to write. It is of no consequence with respect to my plan, nor of much importance, I believe, in its own nature, to what external church they belonged. I intend not to enter with any nicety into an account of their rites and ceremonies, or forms of church-government, much less into their secular history. Even religious controversies shall be omitted, except those which seem to bear a relation to the essence of Christ's religion, and of which the history of his real church requires some account. Let not the reader expect that the actions of great men (great in a secular view, I mean) will be exhibited to his notice. Nothing but what appears to me to belong to Christ's kingdom shall be admitted: genuine piety is the only thing which I intend to celebrate." It is manifest that on this plan no complete church history can be written. Such a work ought assuredly to record the religious opinions and practices which have at any time prevailed among any of those who profess the Christian faith; leaving the reader to conclude, from these materials, which parties have been right and which wrong. But on Milner's plan we have avowedly the history of only one class of opinions, and the choice of this class is determined solely by their agreement with the sentiments of the author. Now, to say nothing of the temptation to do violence to facts, or to lean with too implicit and uncritical dependence on one particular class of authorities, to which an author is exposed who is determined to trace the existence of certain principles in all ages of the church, it is clear that, writing on this plan, two ecclesiastical historians of opposite creeds would produce works containing very

different sets of facts, but each professing to be a 'History of the Church of Christ.' Though, for these reasons, Milner's work cannot be called a complete church history, its value as a contribution to church history is very considerable; but that even as a contribution it must be read with much caution may be seen by a reference to Dr. Maitland's 'Strictures on Milner's Church History,' and his 'Notes on Milner's History,' &c. The Church History is written in that spirit of piety, and of deep interest in what the author believes to be true religion, which is not always found in our celebrated church historians; and for the very reasons which prevent its being complete, it contains many facts which had previously been little attended to. It surpasses most other church histories in the use made of the writings of the Fathers, though the reverence which the author professes for those venerable men has led him to trust them too much.

The other works of Milner are,—1, 'Gibbon's account of Christianity considered; together with some Strictures on Hume's Dialogues concerning Natural Religion.' 2, 'Some Passages in the Life of William Howard.' 3, 'Essays on the Influence of the Holy Spirit.' 4, 'Tracts and Essays, Theological and Historical.' 5, 'Practical Sermons; with an Account of his Life, by the Dean of Carlisle,' 2 vols. A complete collection of his works was edited by the Dean of Carlisle, 8 vols., 1810.

*MILNES, RICHARD MONCKTON, M.P., was born in 1809, and is the eldest son of Robert Pemberton Milnes, Esq., of Frystone Hall and Bawtry, Yorkshire, by the Hon. Henrietta Maria, daughter of the fourth Viscount Galway, from whom Mr. Milnes derives the name of Monckton. Mr. Milnes was educated at Cambridge, where he graduated M.A. in 1831. He has secured an honourable position alike in the world of politics and of literature. From his first election in 1837, as member for Pontefract—which place he still represents—Mr. Milnes has pursued an independent course as a member of the lower house. Ranking among the party commonly known as liberal Conservatives, he has never hesitated about quitting them on particular questions when he thought a different line of policy preferable to that which they supported; while, "outside the house," his exertions in various matters of public policy and benevolence have led him to co-operate actively with many prominent men in politics and literature belonging to widely different parties to that of which he calls himself a member. Mr. Milnes has always been a steady and earnest supporter of popular education, and of perfect religious equality; and he has taken a great interest in all sanitary and other measures which seemed likely to improve the health and comfort of the masses. Recently he has strongly advocated measures for the reformation of the criminal population. Mr. Milnes has also taken an active interest in questions relating to continental politics, and particularly in those which have reference to the Italian states and people; and he has both spoken and written with much effect on most of these subjects.

As an author he first made himself known by his 'Memorials of a Tour in Greece,' but he is now chiefly recognised as a poet, and the biographer of a poet. His 'Poems' have been published in four volumes—'Poems of Many Years,' 'Memorials of Many Scenes,' 'Poems Legendary and Historical,' and 'Palm Leaves.' They are contemplative in character; marked by grace and fluency of diction; considerable imagination; and a high moral tone. His 'Life, Letters, and Literary Remains of John Keats,' published in 1848, is a worthy commemoration of the brief career of a man of genius; written with no stint'd appreciation of the genius of the poet and the worth of the man, but at the same time in a spirit of frank though kindly discrimination. Besides these Mr. Milnes has published several speeches and pamphlets (among others 'Thoughts on Party Politics,' 'Real Union of England and Ireland' and 'Events of 1848, especially in their Relation to Great Britain'); and he has contributed some articles to the 'Westminster Review,' and other periodicals. [See SUPPLEMENT, Houghton, Rt. Hon. R. M. MILNES, BARON.]

MILONOV, MICHAEL, a Russian poet of considerable talent, and who, but for his premature death, would probably have risen to greater literary eminence, was born in 1792, and received his education at the University of Moscow, where he distinguished himself by his application and abilities. His poems, which were first published in a collective form in 1819, consist chiefly of satires, epistles, and various lyrical pieces, and display elevation of mind, acute thinking, and tender feeling. Among them are some translations and imitations from Horace, Schiller, and others. He died October 29, 1821.

MILTIADES (Μιλτιάδης) was the younger son of Cimon (who was sprung from a noble Athenian family), and nephew of the elder Miltiades, who, during the life of Pisistratus, had founded a tyranny, or arbitrary government, in the Chersonese. The elder Miltiades had been succeeded by Stesagoras, the elder son of Cimon, on whose death the young Miltiades succeeded to his place. The first important affair in which Miltiades appears is at that juncture, during the Scythian expedition of Darius, B.C. 513, when the Greek commanders who guarded the raft over the Danube debated whether they should not cut off the Persian king's retreat by breaking up the passage. Miltiades advised the destruction of the bridge, and although his opinion was over-ruled, it is not too much to suppose that his reason for advocating it was exactly that on which it was afterwards rejected. So shrewd a politician could hardly have failed to observe, that to annihilate the Persian power was, as Histæus suggested, tantamount to giving all the tyrants of individual cities their dismissal.

Twenty years afterwards, Miltiades was called upon to act a more important part. Hipparchus, one of the sons of Pisistratus, had fallen by the hands of Harmodius and Aristogiton; and Hippias, the other son, who had been driven from Athens chiefly by the aid of the Spartans, had retired, as Greeks both then and subsequently often did under similar circumstances, to the Persian court. In Ionia, the burning of Sardis was followed by a war which lasted for six years, in which each party seemed to have learned a lesson: the Persians, that their enemy was not altogether despicable; and the Greeks, that without unity of plan there was no hope of success.

In B.C. 492, Mardonius led the first Persian armament, which was dispersed by a storm in doubling the peninsula of Athos. In B.C. 490 a second armament, under Datis and Artaphernes, was sent against Greece. This force crossed to Naxos, and thence to Delos and Euboea. A few days sufficed to sweep through the island of Euboea, and the whole armament made for the coast of Attica. Guided by Hippias, who knew the capabilities of every spot of ground in his country, the army landed at Marathon. The plain of Marathon extends inwards from the sea to the mountains, where it is contracted into a narrow glen by the spurs of two hills, but spreads out beyond the base of these spurs and between them and the sea. It is roughly in the form of a T, the top stroke representing that part which borders on the sea, and the leg of the letter corresponding to the glen, which is divided lengthwise by a mountain stream. Through this glen lay the road to Athens, and on the eastern side of the hill the Athenian army posted itself.

According to custom, the army was under the direction of ten generals, each of whom took the command for one day in turn. One of the ten was Miltiades, who had just been acquitted on a charge of tyranny, more perhaps owing to the politic way in which he had used his power in the Chersonesus than to the real merits of his conduct. He had a powerful ally in the polemarch Callimachus, who by virtue of his office commanded the right wing, and had an equal vote with the ten generals. The votes of the generals being divided on the question of an engagement, Callimachus by his vote decided for fighting; and when the day of command came round to Miltiades, the battle took place.

The Persian army was much more numerous than that of the Greeks, who are generally reckoned at 10,000. In the centre of the Persian host were stationed their best soldiers, a precaution necessary in order to give some stability to an army composed of forty or fifty different tribes, but injurious inasmuch as it exposed them to the very manoeuvre which Miltiades practised, and with a view to which he apparently arranged his forces, so that the centre might be weak and the wings strong. The Persian centre broke that of the Greeks, and pursued them towards the hills; but in each wing the Athenians, who had charged at double-quick time, dispersed those who were opposed to them, wheeled round and routed the victorious Persians. This decided the battle. The vanquished perished in thousands, by the sword, in the marshes, and in attempting to embark on board their ships; and the Athenians and their allies, the Plataeans, were left completely masters of the field. Herodotus states 6400 as the number of the Persian dead, and 192 the number of the Athenians who fell. The tactics practised at this battle are worthy of remark, as being so completely opposed to the Dorian plan of preserving a close and impenetrable phalanx, and much more nearly allied to those of modern warfare. Perhaps no battle ever reflected more lustre on the successful commander than that of Marathon on Miltiades; though it should be observed that he, whom all ages have regarded as the defender of liberty, began his career as an arbitrary ruler, and on only one occasion in his whole life was engaged on the side of freedom; but for the same man to be the liberator of his own country and a despot in another is no inconsistency, as the course of human events has often shown.

The battle of Marathon put an end to the expedition headed by Datis and Artaphernes, and the career of Miltiades closed soon after. He appears next at Paros, to which he laid siege with seventy Athenian ships. The Parians defended themselves bravely, and, if we may believe Herodotus, Miltiades had recourse to magic, in the practice of which he received a wound, which, with general ill success, compelled a retreat. On his return, while yet suffering from a gangrene in the wound, he was accused, tried, and condemned for deceiving the people. The punishment was commuted for a fine; but being unable to pay it, he died in prison.

The character of Miltiades is one on which, with the few materials which history has left, we should not judge too exactly. The outline which remains is one that, if filled up, would seem fittest to contain the very model of a successful statesman in an age when the prime minister of Athens was likewise the leader of her armies. Heeren has briefly noticed the transition which took place in the character of Athenian statesmen from the warrior like Themistocles and Miltiades to the warlike rhetorician like Pericles, and thence to the orator, who to his rhetorical skill united no military prowess. Miltiades with great generalship showed great power as a statesman, and some, but not much, as an orator. This is agreeable to his age. Whether he was a true patriot, governed by high principle, it is now perhaps impossible to determine. He achieved one great action, which for his country produced a most decisive result. The unfortunate close of his career may be considered by some as showing the ingratitude of

democracies; but perhaps a judicious historian will draw no conclusion of the kind, especially with such imperfect materials before him as we possess for the life of this illustrious Athenian.

(See Herodotus, lib. v. vi.; Cornelius Nepos, whose biography of Miltiades is of no value; Plutarch; Thirlwall, *History of Greece*; and Clinton, *Fasts*; for the office of Strategus, Schömann and Meier, *Attische Process*; and for the topography of Marathon, Pausanias, Dodwell, and E. D. Clarke, *Travels*.)

MILTON, JOHN, son of John and Sarah Milton (the name is spelt Mylton in the baptismal register), was born December 9, 1608, at his father's house in Bread-street, London. He was of a good family, his father having been educated at Christchurch, Oxford, but was disinherited for turning Protestant. He was a man of great musical acquirements, and specimens of his composition are preserved in Burney's 'History of Music.'

Milton's education appears to have been sedulously conducted; first under a person of Puritan opinions named Young, who was master of Jesus College, Cambridge, during the Protectorate, and afterwards at St. Paul's School, under Alexander Gill. From St. Paul's he proceeded to Christ's College, Cambridge, where, as the College Register informs us, he was admitted, February 12, 1624. At the University he was distinguished for the peculiar excellence of his Latin verses, and, according to his own expression, met with "more than ordinary favour and respect" during the seven years of his stay there. It will be unnecessary here to go into the momentous question whether Milton was whipped at Cambridge, as asserted by Bishop Bramhall, Aubrey, and others. Dr. Johnson and Warton, as is well known, believe that he suffered that indignity; more recent writers think that there is small reason to admit the fact, and his latest biographer, Keightley, says that he "was quite beyond the whipping-age" when at Cambridge. What was then the whipping-age is however by no means clear, and there is no doubt that students far beyond the age of boyhood were in Milton's time whipped in the universities.

After having declined both the church and the bar, he retired to his father's house at Horton in Buckinghamshire, where, during a residence of five years, he read through the Greek and Latin writers ("evolvens Græcis Latinisque scriptoribus"), and, as it is supposed, wrote his 'Arcades,' 'Comus,' 'L'Allegro,' 'Il Penseroso,' and 'Lycidas.' Attempts have been made to fix the precise place where some of Milton's minor poems were written, by a reference to the descriptions of scenery contained in them. It appears to us that these attempts depend on a mistaken principle; that, namely, of assuming the poet's mind to be influenced in such matters by the scenery with which he is at the time familiar. Now that localities must affect a person who is writing descriptive poetry, no one will deny; but in purely imaginative poetry, like 'L'Allegro' or 'Il Penseroso,' we cannot attach any great weight to such considerations, particularly when the descriptions are so general, and when the describer is Milton.

In 1637, on the death of his mother, Milton travelled into Italy, visiting in succession Florence, Rome, Naples, and Venice, during which journey he was introduced to Grotius, to Galileo, and to Tasso's patron, Manso. While in Italy news reached him of the progress of the troubles in England. Relinquishing his original intention of prolonging his journey to Sicily and Greece, he returned, in 1639, and devoted himself to the education of his nephews, John and Edward Phillips, and to the politics of the day. Much has been said on his system: Dr. Johnson has sneered at it; and more modern authorities have caught at it in order to support a convenient theory, each perhaps without reflecting much on the subject. The tendency of his scheme was not to supply the then existing deficiency of instruction in the knowledge of nature, or to substitute some other treatise on such matters for the works of Aristotle, but to exchange, as quietly as possible, and at the same time as decidedly, the merely formal routine of classical teaching for one in which the books that were read might arouse thought as well as exercise memory. His list comprises almost all the technical treatises extant in Latin and Greek, but excludes history and almost all the better known books of poetry, probably because he only intended it for children, and postponed such subjects for the instruction or amusement of riper years. His aims were not those of a mathematician or the philosopher of nature; the state, not science, was in his view, and his object was to make, not good members of a university, but well-informed citizens. To this tend his eulogy of manly exercises and his plans for a common table, which could have had little importance in the eyes of a student.

In 1641 Milton began his political career by writing a treatise 'Of Reformation,' which was followed in the same year by those on 'Prætical Episcopacy,' 'The Reason of Church Government urged against Prelacy,' and some animadversions on a tract of Bishop Hall's, and in the next by 'An Apology for Smeetymanus.'

In 1643 he married his first wife, who was the daughter of a country gentleman of Oxfordshire. Not long afterwards his conjugal troubles began, by the refusal of his wife to return to him from a visit to her father. He accordingly repudiated her, and in 1644 and 1645 published four treatises in justification of his conduct. The former year is also remarkable as that in which he produced his 'Tractate on Education,' and that most able of all appeals, the 'Areopagitica,' or a

Speech for the liberty of Unlicensed Printing,' a work which contains in the same space more passages of surpassing eloquence than any other which proceeded from his own or from any other pen.

About this time Milton was reconciled to his wife, whose family had been reduced to distress by their devotion to the royal cause. His pen was silent until after the execution of Charles, when he produced a tract on 'The Tenure of Kings and Magistrates'; proving that it is lawful to call to account a tyrant or wicked king, &c. This was followed by 'Observations on the Articles of Peace, and Animadversions on the Scotch Presbytery at Belfast,' in the same year (1649). His next work, 'The History of England,' was interrupted by his appointment to the post of Latin secretary to the Council of State, which had determined that the Latin language should be used in all foreign negotiations. The Council could not have chosen any man in England better qualified for the office by his sound scholarship and his ready command of the Latin language; but it is to be regretted that in his controversies with Salmasius he should have stooped to criticise style instead of weighing arguments. In his new capacity Milton was deputed to answer 'Eikon Basilike,' which he did in his 'Eikonoklastes;' and soon after to rebut Salmasius's vindication of monarchy, by his 'Defensio Populi Anglicani,' of which two books Hobbes declared himself unable to determine whose language was best or whose arguments worst.

After his appointment as Latin secretary Milton changed his abode to Westminster. Upon the death of his first wife he married a daughter of Captain Woodcock of Hackney, who died in childbed within a year of their marriage. In 1654, or perhaps before that time, he became totally blind, a misfortune which his enemies considered as a judgment from Heaven. He has himself given a curious and interesting account of his blindness in his 'Latin Epistles,' No. xv.

The duties of his office, occasional pamphlets on politics, and his 'History of England,' which appeared in 1670, employed him till he began 'Paradise Lost.' At the Restoration he retired into obscurity; but he seems to have incurred no particular danger, although he was once in custody of the serjeant-at-arms. Some ascribe his safety to Sir W. Davenant.

Having obtained indemnity under an Act passed in 1660, he married his third wife, Elizabeth Minshull; and in 1665, according to Elwood the Quaker (who acted in some measure as his secretary), he had completed 'Paradise Lost,' which was shown to Elwood in a finished state in that year, during a visit paid by Milton to some friends of Elwood's in Buckinghamshire. The poem was licensed and published in 1667. Five pounds were paid by Samuel Simmons, the bookseller, for the copy, with a promise of five pounds more when 1300 copies should have been sold of the first, second, and third editions respectively. The 'Paradise Lost' first consisted of only ten books. The division into twelve was made in the second edition, published in 1674, three years before which time he had produced 'Paradise Regained' and 'Samson Agonistes.'

In 1673 he published a 'Summary of Logio;' in 1673 a treatise 'Of True Religion,' &c.; and in 1674 his Latin letters and exercises. His last work was a translation of the Polish declaration in favour of John III. He died on Sunday, November 8, 1674, and was buried in the chancel of St. Giles, Cripplegate.

For full information on Milton's life, his habits, appearance, &c., the reader is referred to the very copious *Life* by Todd, prefixed to his edition of Milton's Poetical Works; and to the more recent one by Keightley. See also Masson's *Life of Milton*, vol. i. 1859.

Milton belonged to the Independents, a name in his time expressive both of religious and of political tenets. He seems to have been as bold in speech as in writing, and this boldness, so early as the date of his Italian journey, gave his friends some uneasiness for his safety. But Milton did not consider, as some have supposed, that in entering on controversy he was following the bent of his nature: he calls it expressly a "manner of writing, wherein knowing myself inferior to myself, led by the genial power of nature to another task, I have the use, as I may account it, but of my left hand." Yet he carefully trained himself for the controversial field, and assuredly it was, as he wrote, "not as an unweaponed creature" that he commenced his task. After the death of Charles he took a decided part against the Presbyterians, as is shown by his tract on the 'Tenure of Kings,' and became the champion of republicanism against Salmasius. This was the period of his greatest celebrity. As Latin secretary he held an official residence for eight years, and divided the curiosity of foreigners with Cromwell himself. Yet, at the Restoration, he had no hardships to complain of, except the exorbitant fees charged by the serjeant-at-arms, and it is even said that he had the refusal of his original office.

It would be out of place here to do more than notice in a cursory manner Dr. Johnson's critique of Milton's poetry. To attempt by writing to impress the beauties of an imaginative work upon those acquainted with that work is a task more easy than useful; for those who do not appreciate poetic beauty without the guidance of another man's judgment will seldom form any opinions of their own worth possessing; and in like manner those who are not by their own taste directed to see the faultiness of a critique like that to which we have referred, will probably derive little benefit from being told that it has

faults. But there is another class of readers to whom it may be well to direct a few observations—those, we mean, whose taste is accurate enough to enable them to trace faultiness as pervading the system, though they cannot discern its particular mistakes. In any criticism, on whatever subject, it is most important that the spirit in which the work subjected to criticism was written should be kept in view by the critic. With this restriction and condition an imaginative work like 'Lycidas,' written in the style of a school of Greek poets, of which Theocritus is the model, would never be called "easy, vulgar, and therefore disgusting;" and its rhymes and numbers would not have been stigmatised as uncertain and unpleasing by any one who reflected that Milton had Italian models in view when he wrote 'Lycidas' in verses of unequal length.

Let no one try to render a poem, even epic or dramatic, into an historical form. Charles Lamb has attempted it; a man perhaps more likely to succeed than any of his age, and his prose Shakspeare would rather deter than provoke imitation. The absurdity of reducing a chapter of Hume's 'History of England' into a metrical shape, and then criticising it as a poem, is sufficiently manifest; but when we come to an imaginative work like 'Il Penseroso,' dissect it into elements, and make these elements purely narrative, persons are and have been deceived into supposing this dissection to be legitimate criticism.

'Paradise Lost,' perhaps the greatest continuous effort of human imagination, had originally the form of a drama, of which several plans remain. The epical form however at last asserted its superiority, although enough of the drama remains in the present poem to enable us to trace with some distinctness the shape which it probably assumed. In spite of all that has been said and written on 'Paradise Lost,' the truth of Dr. Johnson's observation must be however to a considerable extent allowed, that it is "one of the books which the reader admires and lays down, and forgets to take up again." Much of this inattention is no doubt owing to the character of this age. Learned poetry suits us not. For allusions to classical authors, however beautiful, for an exhibition and exposition of the leading doctrines of Christianity, couched in language however sublime, and for a history of events so gigantic, we have no taste when conveyed in the form of a poem. In other words, 'Paradise Lost' is not and cannot be extensively popular; and even among its admirers we shall detect many who judge of it not as a poetical but as a theological production. Taken as a whole, a proper estimate cannot be formed of it by any one who has not learning enough to enable him at least to perceive the learning of the author; and the same may be said of the dramatic works of Milton, for the allusions to passages in the Greek tragedies which are contained in the first few pages of 'Samson Agonistes' are almost equal in number to the lines themselves.

Milton's poetry cannot be dismissed without a word or two on his versification. His matchless ear led him to choose blank verse—a measure till then almost unknown except in dramatic works—as the best metre for an epic poem. To the same quality is owing the harmony of his lyrical verses, in which, as in everything else, he seems to have been a century in advance of his own time. If we compare his liquid verses with the liltling jingle which characterises almost all the versifiers of the last century who attempted the octave stanza, the difference will be immediately discerned. It was not until Milton began to supersede the French school that English poets produced verses approaching his own in sweetness.

Of all authors, ancient and modern, respecting whom conflicting judgments have been pronounced, no one has had more to contend with, both from the unwise conduct of his friends and the malice of his enemies, than Milton. Living at a time when party spirit ran high, and identifying himself with one of the extremes, his character has been assailed by many enemies, and of his defenders not a few have made up by violence what they wanted in discretion. It is part of our national habits to regard every man who can be so regarded, not according to his eminence in art or science, so much as according to his station as a political partisan. Thus Milton is often viewed, not as a poet, not as a writer of all writers most eloquent, but as a partisan. And yet, until we divest ourselves of this deep-engrafted habit, we shall never read Milton's prose works as they ought to be read; we shall never see in them the commentaries on his own poetry which they supply; never trace those models of eloquence which they contain; never reflect that in Milton's polemics we find the perfection of a reviewer's style, with all the acumen and not half the heaviness of Bentley, and with qualities more adapted to controversy than any which have been exhibited from his time until the beginning of the present century; that in his historical fragment exists a mythological narrative written not less poetically than Niebuhr's 'Lays' and 'Legends' of Roman History, although Niebuhr was the first who followed, however unconsciously, this great example; and that in his 'Speech for the Liberty of Unlicensed Printing' the sentiments are noble, and are more nobly expressed than in any English composition before the days of Burke. It is as rhetorical models that we must view Milton's prose works; his logic may fail, his facts and arguments may be insufficient, but his eloquence remains unrivalled.

The editions of Milton's poetical works are very numerous. His prose works have been much neglected: we believe that the only uniform edition of them, which includes the tract on 'Christian

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Doctrine,' is that which forms five volumes of Bohn's 'Standard Library,' and that does not include the Latin works.

In the year 1823 a Latin manuscript, with the title 'De Doctrina Christiana, libri duo posthumi,' was discovered in the State-Paper Office, and, from internal and other evidence, was ascertained to be the work which Milton was known to have written on this subject, and which was supposed to be lost. It was edited by the present Bishop of Winchester (Sumner), and a translation was also published. This work is characterised by the usual boldness and freedom of opinion which pervade all Milton's writings. As a theological work, it is perhaps almost unnecessary to remark that it would be considered of little value by any denomination of Christians.

MIMNERMUS OF COLOPHON, a Greek elegiac poet, contemporary with Solon. He appears to have flourished from about B.C. 630 to B.C. 600. Müller, quoting a fragment of Mimnermus's elegy 'Nanno,' says that he was one of the colonists of Smyrna who came from Colophon, and whose ancestors at a still earlier period came from the Neleian Pylos. To the reduction of Smyrna to Halyattes, he ascribes the melancholy character of his poems. ('History of the Literature of Ancient Greece,' p. 115.) From Horace and Propertius we gather that his poems had reference for the most part to those appetites which are, in poetical language, expressed by the name of love. His mind however was of a melancholy turn, which gave to his writings a pensive cast not traceable in the writings of others who belonged to the same school. In the few fragments which we have remaining of Mimnermus, he complains of the briefness of human enjoyment, the shortness of the season of youth, and of the many miseries to which man is subject. Mimnermus was the first who adapted the elegiac verse to those subjects which, from this adaptation, are now usually considered as proper to it, Callinus, its inventor, having used it as a vehicle for warlike strains. The fragments of Mimnermus have been several times edited, in the collections of Stephens, Brunck, Gaisford, and Boissonade, to which may be added Bach's separate edition, published at Leipzig in 1826. They have been translated by Ch. von Stolberg, Herder, A. W. Schlegel, and others. (Ulrici, *Geschichte der Hellenischen Dichtkunst*.)

MINE'LLIUS, JOHN, was born about 1625 at Rotterdam, and died in 1683. He was rector of the public school in his native town, and edited many of the Latin classics, with short notes for the use of schools. He also published a translation of Terence in Dutch, Rotterdam, 1663.

*MINIÉ, M., inventor of the Minié rifle, was born about 1805, in the city of Paris. He entered the French army as a common soldier at an early age, and has attained the rank of chef d'escadron. He is superintendent of a department of the ordnance at Vincennes, where he resides, and has a workshop, in which he occupies himself with carrying out his improvements in the construction of rifles and other fire-arms. He is practically acquainted with the gun-maker's trade in all its details, having had himself instructed in it for the express purpose of more perfectly accomplishing the invention which had engaged his thoughts for some years previously. The Emperor of the French has given him the decoration of the cross of the Legion d'Honneur. The Minié rifle, in accuracy of direction and extent of range, is generally considered to surpass all other rifles previously invented, and is now adopted not only in the French army, but to a greater or less extent in the armies of other European nations.

The musket was invented and brought into use in the first half of the 16th century (1520-30). By degrees it was made lighter, and a flint-and-steel lock substituted for the original match-lock. Little other improvement took place till modern times, when the percussion-lock superseded the flint-lock. The musket-ball being spherical, and of necessity smaller than the bore of the gun, underwent certain irregular movements in its passage outwards, which almost always made it take a direction of flight different from the line of the barrel. So great indeed was the uncertainty of the bullet striking the object aimed at, that even in modern warfare and with the best muskets, only one bullet in 500 was considered to take effect. Marshal Saxe calculated that with the instrument in use in his time, only one bullet in 1000 took effect.

The rifle however, with its grooved bore, and greater accuracy in the flight of the ball, has been long in use by sportsmen, and during the American war was applied by them to the purpose of warfare with destructive effect. It had indeed previously been used for that purpose by the French, and by the Germans under Frederick the Great, but only to a very limited extent; and though riflemen both on foot and mounted have for many years formed a part of the French, British, and other armies, the slowness of loading and the expense of the piece have till very recent times greatly restricted its use. The invention however of an elongated rifle-ball, especially the latest invention of the expanding ball, has operated in producing such an improvement in easiness of loading, in accuracy of flight, and extent of range, that the general adoption of the rifle may be considered as now certain, and the musket as falling rapidly into disuse.

As far back as July 1747, Mr. Robins demonstrated before the Royal Society the directness of flight which would result from the use of elongated projectiles, but no application was made of the principle till the beginning of the French Revolution, when such missiles were used

with success, but were afterwards abandoned on account of the difficulty of loading the gun. In 1824, Captain Norton, who served last before he retired in the 84th regiment, completed his elongated rifle-percussion-shell and expanding elongated shot, both of which were tested with success in 1826 at Woolwich and elsewhere; but no attempt was made to introduce them into the service, the Ordnance Committee adhering to the old opinion that the spherical form was best. At length, in 1833, M. Caron, a French officer of artillery, introduced a rifle loaded with a conical ball, and modifications and improvements of a similar ball were made by Captain Blois, M. Tamisier, and finally by M. Minié, who introduced effectively the principle of expansion. The ball of the Minié rifle is of an elongated form, and enters the rifle freely; it has a conical point in front, and a hollow behind, which throws the centre of gravity forward, the expansion being secured by a metal cup or thimble, so as completely to fill the grooves, and give it a flight of the utmost precision and a range of very great extent.

Mr. Greener, of Aston New Town, Birmingham, in 1836 exhibited some experiments at Newcastle with bullets constructed on the principle of expansion; and in a letter published in the 'Times' newspaper, December 25, 1841, he explained the principle, as he did also before a committee of the Board of Ordnance in 1842. In June 1856 Mr. Greener addressed a memorial to the War department claiming remuneration as having been the first to explain and recommend the principle of expansion in the bullets of rifles, as now in use in the British army. Mr. Greener's claim was referred to an Ordnance Committee, and, in accordance with their report, Lord Panmure, the minister for the War department, on the 17th of December sent a communication to Mr. Greener, informing him that he had, with the concurrence of the Lords Commissioners of her Majesty's Treasury, sanctioned the submission to parliament of an award to Mr. Greener of 1000*l.*, in the army-estimates for 1857-58, as a public recognition of his "priority in bringing this invention before the War department."

MINOS, in history, appears as the lawgiver of Crete. Those critics who consider all the personages of mythological history as little more than names to which is attached the history of social development, would view Minos simply as the concentration of that spirit of order which about his time began to exhibit in the island of Crete the forms of a regular polity. But we are not to consider, because there is much undoubtedly mythological about the history of Minos, that therefore he never existed. The concurrent testimony of Thucydides and Aristotle shows it to have been the general belief in their times, that Minos was the first among the Greeks who possessed any amount of naval power. According to the latter author, he conquered and colonised several islands, and at last perished in an expedition against Sicily.

In the second book of the 'Politics,' Aristotle draws a parallel between the Cretan and Spartan institutions, and he there ascribes the establishment of the Cretan laws to Minos. This comparison, aided probably by the connection which existed between Crete and Sparta, owing to colonies, as early as the time of Homer, has no doubt suggested the theory invented and supported by Müller, that Minos was a Doric prince—a theory, as Mr. Thirlwall asserts, utterly unknown to the ancients. The subject is ably discussed in Thirlwall's 'History of Greece,' i. 135.

Some post-Homeric authorities make Minos a judge in Hades in company with *Æacus*, *Rhadamanthus* being chief judge. In this character he appears in a short Platonic dialogue called 'Minos,' or 'On Law,' which however some critics consider spurious.

Minos is a son of Jupiter; this being the usual method taken by the mythographers to express a person so ancient that they could put him on a level with no mere mortal; and from Jupiter, as his father, he learns those laws which he afterwards delivers to men.

Minos is chiefly remarkable as belonging to a period when history and mythology interlace, and as uniting in his own person the chief characteristics of both. He is a son of Jupiter and yet the first possessor of a navy; a judge in Hades, but not the less for that a king of Crete. It is very curious, that Crete, so famous at this age, both for its naval power and for being the birthplace of the Olympian gods, should never afterwards have attained anything like that celebrity which its position seemed to promise. Its office seems to have been that of leading the way in naval supremacy. Too insulated for power of a durable nature, it was lost in the confederate or opposing glories of Athens and Sparta; but while they were yet in their infancy, its insular form (together perhaps with some Asiatic refinement) gave it that concentrated energy which in an early age is irresistible.

(Homer, *Æ.*, ii. 65; xiii. 450; xiv. 321; *Odyssey*, xix. 175; Thucydides, i. a. 3; Plato, *Laws*, b. i. and ii., and 'Minos'; Aristotle, *Politics*, b. ii. and vii.; *Philological Museum*, 'On the Names of some of the Ante-Hellenic Inhabitants of Greece.')

MINTO, GILBERT ELLIOT, SECOND EARL OF, the eldest son of the first earl (who was successively British envoy at Vienna, president of the Board of Control, and governor-general of Bengal), was born in 1782, and was brought up for the diplomatic service. In 1806 he was elected member of parliament for *Abborton*, and represented the county of Roxburgh in 1813, but in the following year his father's death removed him to the Upper House. Lord Minto took little part in political affairs until 1832, when he was sent as ambassador to Berlin. Returning thence in 1835, he was appointed first lord of the Admiralty under the administration of Lord Melbourne, but retired

with his party in 1841. He held the office of Lord Privy Seal in the administration of Lord John Russell from 1846 to 1852. During this time he was sent on a special mission to Switzerland and Rome, where it is affirmed by Roman Catholic authorities he was sounded as to the views of her Majesty's government respecting the intention of the pope to create Roman Catholic bishoprics in England. Lord Minto has not undertaken any public employment since that time. [See SUP.]

MINUCIUS, FELIX, a Latin Christian writer of the 3rd century, was a native of Africa, but went to live at Rome, where he exercised the profession of advocate, and was much admired, according to the report of Lactantius and Jerome, for his eloquence. We have a work by him, entitled 'Octavius,' which is a dialogue between a Christian called Octavius and a heathen called Cæcilius, concerning the merits of the two religions which were then striving for supremacy. In this dialogue, Octavius repels the absurd imputations of the heathens against the early Christians, whom they accused of all sorts of impurities and crimes in their religious meetings. Through fear of persecution these meetings took place mostly at night and in concealed places, which circumstances exposed them to the obloquy of vulgar ignorance. At the same time Octavius retorts upon his co-disputant by exposing the notoriously licentious practices of the heathens. The style of this work is argumentative and sufficiently pure; the language is animated, and the mode of treating the subject attractive, being mixed up with mythological learning and much information concerning the customs and opinions of that interesting period. As an apology of Christianity, the work of Minucius Felix is a companion to those of Clement Alexandrianus, Athenagoras, Theophilus of Antioch, Justinus Tertullianus, and other early advocates of the Christian faith in its times of trial and depression, and forms a link between them and those of Arnobius, Lactantius, Eusebius, Ambrose, and the other fathers of the 4th century. The dialogue of 'Octavius' has gone through many editions, among which those by James Gronovius, Leyden, 1709; by Davis, Cambridge, 1712, and by Orelli, Turin, 1836, deserve notice. The latter is accompanied by numerous notes by Dr. Davis and others, and a dissertation or commentary by Balduinus. The 'Octavius' has been translated into French by the Abbé de Gourey, and into German by Runswurm (Turin, 1186), and Lübker (Leipsa, 1836).

Another work, entitled 'De Fato,' against astrologers, is mentioned by Jerome as being ascribed to Minucius, although Jerome expresses doubts concerning its authorship. This work is lost.

The 'Octavius' was at one time attributed to Arnobius, and was inserted as the eighth book of his Disputations 'Adversus Gentes.' Bouehard has published a 'Dissertation on Minucius,' Kiel, 1665.

MINZONI, ONOFRIO, more distinguished for the quality than the quantity of his poetry, in which last respect he is only one of the minor bards of Italy, was born at Ferrara in 1734. He was educated by the Jesuits, and applied himself with great diligence to the study of theology and mathematics; but it is as a poet that his name is handed down to posterity. Imbued with the study of Dante and Ariosto, he had caught much of their vigour of thought and energy of expression; and was comparatively careless of those mechanical beauties of versification which, in his time, were generally accepted as equivalent to genuine poetry. Freshness of thought, distinctness of imagery, and nobleness of language are the characteristics of his poems, which consist chiefly of sonnets. He likewise distinguished himself by his eloquence in the pulpit so highly, that the citizens of Ferrara struck a medal in honour of him in 1783. In 1780 he was made canon penitentiary of that city, which office he discharged with the most exemplary zeal. He died May 30, 1817.

MIRABAUD, JEAN BAPTISTE DE, was born at Paris in 1675; first embraced the military profession, but left it soon after to devote himself to literature. He made himself known by a French translation of Tasso's 'Jerusalem,' which he published in 1724. He was afterwards made a member of the French Academy, of which he became secretary in 1742. He died at Paris in 1760. Besides the above-mentioned translation, and a very inferior one of Ariosto's poem, he wrote—1, 'Le Monde, son Origine et son Antiquité'; 2, 'Opinions des Anciens sur les Juifs'; 3, 'Sentimens des Païens sur la Nature de l'Âme'; and other minor works. The atheistical work called 'Système de la Nature,' which made much noise at the time of its publication, was attributed to Mirabaud, but is known to have been written by the Baron d'Holbach, with the assistance of some of his friends. [HOLBACH.]

MIRABEAU, HONORÉ GABRIEL DE BIQUETI, COMTE DE, was born at Bignon, near Nérouse, in 1749, of a family which had emigrated from Florence in the 13th century, the name of which, Arrighetti, had become Frenchified into that of Biqueti. He was the son of the Marquis de Mirabeau, a man of some literary note, the author of 'L'Ami des Hommes' and other works, and one of the leaders of the school of the 'Economistes.' The marquis, though a great advocate of liberty and philanthropy in his writings, was a harsh despot in his own family; and his harshness probably contributed to sour the temper of his son, and to drive him into the excesses which stained his earlier career. Young Mirabeau had violent passions, an ardent imagination, and great abilities. He was fond of pleasure, of love intrigues, and of spending money; and his father knew no better means of checking his irregularities than by obtaining 'lettres-de-

cachet' against his son, and confining him in several state prisons in succession. His first imprisonment was in consequence of a love affair, after which Mirabeau served for some time in the army, on leaving which he married a young lady who had been promised to another. His dissipation however rendered the match an unhappy one; he became encumbered with debts, his father obtained an interdiction against him which declared him incapable of administering his property, and moreover a *lettre-de-cachet*, by which he was confined in the castle of Joux, in the Jura mountains. He was then twenty-five years of age. His captivating address won over the commandant of the fort, who allowed him to walk about the neighbouring town of Pontarlier, where he made the acquaintance of a young lady, the wife of an old man who was a magistrate in that province. Mirabeau seduced her, and carried her off to Holland. This is the person to whom he afterwards addressed several licentious works under the name of *Sophie*. For this offence the parliament of Dijon condemned him to death 'par contumace.'

In Holland, Mirabeau began to work for the booksellers as a means of subsistence. While he was thus employed he was seized by the agents of the French police, with the consent of the Dutch authorities, and was finally shut up in the dungeon of Vincennes, near Paris, where he remained more than three years. During his confinement he went through a course of general reading, made translations from Latin and modern foreign authors, formed a collection of extracts, and wrote several works, most of which were of the amorous kind, and some of them obscene. He also carried on a correspondence with his mistress *Sophie*, which was published after his death.

On his release in 1780 he wrote his work 'On the Lettres de Cachet and on State Prisons,' which made a deep impression on the public. Repairing to Pontarlier; he pleaded his own cause and that of his mistress, and compelled the husband to enter into a compromise by which the prosecution was quashed.

About 1784 he visited London, where he became acquainted with *Bouilly*. From England he wrote his 'Letters to Chamfort,' in which he praised the institutions of the country. "Mirabeau," says his friend and biographer *Dumont*, "was then engaged in a work on the American orator of Cincinnatus, and he had in his portfolio plans and sketches of several other works, upon which he took good care to consult every person capable of affording him information. He was then poor, and obliged to live by his writings. He wrote his 'Doutes sur la Liberté de l'Écoute' (or 'Considerations on the Navigation of the Scheldt') from a letter by *Mr. Chauvet*, which gave him the first idea of the work. Having become acquainted with a geographer, he began to think of writing a universal geography. Had any one shown him the elements of Chinese grammar, he would, I have no doubt, have attempted a treatise on the Chinese language. He studied a subject while he was writing upon it, and he only required an assistant who should furnish matter to him. He could contrive to get notes and additions from twenty different hands; and had he been offered a good price, I am confident that he would have undertaken to write even an encyclopædia. His activity was prodigious. If he worked little himself, he made others work very hard. He had the skill of finding out men of talent, and of successfully flattering those who could be of use to him; he worked upon them by means of insinuations of friendship and of ideas of public benefit. His interesting and animated conversation was like a hone which he used to sharpen his tools. Nothing was lost to him; he collected with care anecdotes, conversations, and thoughts; appropriated to his own benefit the fruits of the reading and study of his friends; knew how to use the information thus acquired so as to appear to have always possessed it; and when he had begun a work in earnest, it was seen to make a rapid and daily progress." (*Dumont's Recollections of Mirabeau.*)

The above sketch, by a clever and impartial friend of Mirabeau, gives an insight into the versatile character of this remarkable man, who might be styled the *Alcibiades* of the French revolution.

In 1786, Mirabeau's abilities having become known, he was employed by the French minister *Calonne* on a secret mission to Berlin, where he spent about eight months, and witnessed the last days of the great *Frederic*, and the beginning of the reign of his weak successor. On his return to France he wrote his work, 'De la Monarchie Prussienne,' which was compiled from very good materials that he had obtained at Berlin. He also published an 'Histoire Secrète de la Cour de Berlin,' which contains many scandalous anecdotes, and which the French government caused to be burnt by the hand of the public executioner. He was paid twice for this work: once by the French minister *Montmorin* for suppressing it, and a second time by the bookseller for publishing it.

It was about this time, in the latter part of 1788, that *Dumont* became acquainted with Mirabeau, whose character then stood very low even in Paris, in consequence of his law-suits with his family, his slopements, his imprisonments, and his licentious character, so that his acquaintances were almost ashamed of seeing him. He was at one time connected with *Calonne* and the other enemies of *Necker*, against whom he wrote several pamphlets. He published also a 'Letter' to the new King of Prussia, an 'Address to the Batavians' on the disturbances then existing in Holland, and a 'Letter to Joseph II.,' all of which are remarkable for their turbulent tone. He wrote likewise an 'Essai sur la Secte des Illuminés,' and a 'Lettre sur

Cagliostro, in which he exposed that impostor. His reputation as a writer stood very high, although he was indebted to his friends for most of his materials.

The convocation of the States-General in 1789 opened to Mirabeau a new and brilliant career. Two years before he had attended the assembly of Notables, to which he acted as secretary. He now presented himself before the states of Provence as a candidate for representing that province in the States-General, but he was rejected by the nobles on the ground of not being possessed of any *fief*. The true reason was that he was disliked, not so much for his irregular conduct as for the bold attacks which he made upon exclusive privileges.

Mirabeau then offered himself as a candidate to the *Tiers-État*, or Commons, and was returned to the States-General for both the towns of Aix and Marseille. He chose to sit for the former, but he paid a visit to Marseille to testify his gratitude to the citizens who had given him their votes, and was received in triumph. In the midst of his success however he showed himself a friend to social order, and by his personal influence repressed the disorders of the populace, which had broken out in alarming riots both at Marseille and at Aix. It is Mirabeau's peculiar boast, that throughout his political career his passions and party feelings never got the better of his judgment; he always remained master of himself; he knew where to stop, and where others ought to have stopped. Whilst *Brisot*, *Barnave*, *Sièyes*, *Pétion*, and others had chiefly in view the temporary triumph of their respective parties or systems, Mirabeau saw farther; he weighed the ultimate consequences of the measures that were agitated, and he looked to the permanent welfare and security of France, and to the establishment of an orderly rational government.

At the beginning of the great dispute between the two privileged orders and the third estate concerning their mode of sitting and of voting, Mirabeau opposed the motion of the Breton members, that the third estate should assume the title of the National Assembly, regardless of the other two orders. Instead of this he proposed a deputation to the clergy to invite them, "in the name of the God of peace," to join the Commons. This step however proving fruitless, *Sièyes* proposed to send a last message to the privileged orders, to request them to repair to the common-hall of the States, in order to verify their respective powers, and to judge as in default those who should not appear. That very day Mirabeau, foreseeing the consequences of the motion, requested an interview with *Malouet*, the personal friend of the ministers *Necker* and *Montmorin*, and told him that he was the friend of rational liberty; that he saw the storm which was impending, and that the question now was, whether the monarch and monarchy should outlive its fury. "There are," said he, "among ourselves (in the third estate) several hot-headed dangerous men. In the ranks of the aristocracy the clever men have no common sense, and among the fools I know of several who are capable of setting fire to the gunpowder and blowing us all up in the air. You, sir, are the friend of *M. Necker* and of *M. de Montmorin*; I do not like either of them, and I do not suppose that they like me, but that is of no consequence, provided we can understand each other. I should wish to know their intentions, and I request a private conference with them. They would be very guilty, or very short-sighted, if they expected to deal with the present States-General as former ministers have dealt with those assemblies in the old times of the monarchy. That cannot now be. They ought to have a plan of conduct based upon certain principles for the interest of the monarchy; if that plan is reasonable, I shall engage to support it, to prevent the invasion of democracy which threatens to overwhelm us." *Malouet* was delighted with the proposal, for he was aware of Mirabeau's power among the Commons, but the two ministers received the offer coolly, and *Necker*, having at last consented to see Mirabeau, asked him, in a distant supercilious manner, what proposals he had to make? Mirabeau offended at the word "proposals," answered in a few sharp words and went away to the assembly. In passing by *Malouet* he whispered to him, "Your friend is a fool; he will hear of me again by and by." To the honour of Mirabeau it must be said this feeling of irritation was transient, and that in the momentous discussions that followed, his pique against the minister did not carry him beyond the bounds which he had already prescribed to himself. (*Droz, Histoire du Règne de Louis XVI., Paris, 1889.*)

On the 15th of June, when the Commons were deliberating on the name which they were to assume, Mirabeau, after observing that the obstinacy of the privileged orders was inexorable, that the third estate was evidently in the right, and that for this very reason they ought to avoid taking extreme measures, which are the last resource of despair, and theirs certainly was not a desperate situation, continued thus: "You cannot constitute yourselves as the States-General, because that denomination implies three orders, and the three orders certainly are not here. Will you assume another synonymous denomination, implying that you are the representatives of the whole nation? You will still require the king's sanction; you cannot do without it, if you mean to impart legality to your resolutions." He then proposed to assume the title of "Representatives of the People." But in France the word "people" had by long abuse become a word of contempt. *Montmorin* proposed the title of "Assembly of the majority of the Deputies deliberating in the absence of the minority duly invited and not appearing." But this title was too long. The discussion

occupied four sittings. Sièyes, Barnave, and Camus denied the necessity of the royal sanction. Mirabeau however persisted that the king's sanction was indispensable; and he continued to support his proposed title of representatives of the people. Mirabeau's opinion however was violently opposed, and the denomination of "National Assembly," which had been sometimes used to designate the States-General, was adopted on the 17th of June, on the motion of Sièyes, the minority who voted against it consisting of ninety deputies. Mirabeau absented himself to avoid voting on the question. He wrote to his friend Major Mauvillon of the Prussian service as follows: "Supposing even that the king should give his sanction to the new title which we have assumed, it is still true that the deputies of the third estate have staked a kingdom at a game of chance, whilst I wished to play at a game of chess in which I was the strongest. It is certain that the nation is not ripe. The excessive ignorance, the frightful disorders of the government have forced a hot-house revolution, and we are carried beyond our capabilities and our instructions." (*Lettres de Mirabeau à un de ses Amis en Allemagne.*)

But the great step once taken by the Commons, Mirabeau was faithful to them, and boldly supported the rights which they had assumed. After the memorable royal sitting of the 23rd of June, in which Louis ordered the three estates to deliberate in separate chambers, the deputies of the Commons still retained their seats in the common hall; and when the Marquis de Brézé, grand master of the ceremonies, reminded them of the king's orders, Mirabeau rose and said: "We have listened, sir, to the intentions which have been suggested to the king; but you, who cannot act as his interpreter to the National Assembly—you, who hold here neither seat, nor vote, nor right of speaking—you are not a fit person to remind us of his speech. Go, and tell those who have sent you, that we are sitting here by the power of the people, and that bayonets alone can drive us hence." All the deputies cried out, "That is the vote of the Assembly, and our firm resolution;" and the grand master withdrew. When he reported to Louis the answer of the Commons, the king, after a few moments' silence, said peevishly, "Well, if they will not quit the hall, let them stay in it." Mirabeau was now acknowledged as the chief leader in the National Assembly, and he continued to hold this supremacy for nearly two years, till the time of his death. Without belonging exactly to any party, he was courted or feared by all. He wished to form a party truly national; and on the 27th of June he made a speech, in which, after telling his colleagues that agitation and tumult could only be favourable to the enemies of liberty, he exhorted them to calm the people, and save them from the excesses into which a furious zeal might lead them. And he drew an eloquent sketch of the advantages which a rational constitution would ensure to France; the equality of taxation, the freedom of industry, economy in the finances, the written law substituted for ministerial caprice.

Louis XVI., after having sanctioned and even commanded the union of the three estates into one National Assembly, allowed his courtiers to collect a great number of troops near Paris and Versailles, as if to overawe that assembly. It was then that Mirabeau, on the 8th of July, in an eloquent speech, denounced the measures of the court as a plot against the independence of the representatives of the nation, and moved a firm though respectful address to the king, whom he excused, as if unconscious of what was being done in his name, requesting him to remove the troops from the neighbourhood of the capital. The address was voted in the midst of acclamations. It has been said that this address, as well as many of Mirabeau's speeches, was written for him by others. But his oratorical powers are proved by his extempore speeches and replies, which, as well as his prepared speeches, have the same form and pressure, the same logic, the same inspiration, and his own peculiar bold and somewhat careless manner. He doubtless made use of notes with which his friends supplied him, but he had the art of making them his own, and stamping them with his original character. This is fully and honourably acknowledged in many places by Dumont himself, who claims (and we see no reason for questioning his statement) the greatest share in having written for Mirabeau.

Louis XVI. made an evasive answer to the address; the people of Paris took the alarm, which was increased by the sudden dismissal of Necker, and an insurrection, led by Danton, Camille Desmoulins, Santerre, and others belonging to the club of the Palais Royal, broke out in the capital, which led to the destruction of the Bastille on the 18th of July, and the organisation of the militia of Paris. During this stormy period Mirabeau was constantly with the Assembly, day and night, at Versailles, supporting the firmness of the members, insisting on the necessity of the king withdrawing the troops from the capital, and sending repeated deputations to the palace for that purpose. The king at last consented to remove the troops, and went himself to Paris on the 17th, where he sanctioned the formation of the new municipality, the arming of the militia, and other popular measures. The Revolution was now complete, and the old monarchy was dead. It has been said that Mirabeau had conspired with the Paris insurgents, in order to make the Duke of Orleans lieutenant-general of the kingdom; but this accusation, as referring to that epoch, was at least premature. Mirabeau may have known or suspected the intentions of the party of the Duke of Orleans, but he also knew the weakness of the duke's

personal character, his bad reputation, and his want of popularity; whilst Louis was still very popular with the people at large. At a later period, on the 5th and 6th of October, when the populace of Paris went to Versailles, insulted the royal family, and threatened their lives, a plot was attributed to the Duke of Orleans, and Mirabeau was implicated in the supposed conspiracy; but the National Assembly declared that there was no ground of accusation against either. Dumont, who lived at that time in Mirabeau's intimacy, examines the matter pretty closely, and, in the end, leaves it in doubt. That some communications from the duke's party were made to Mirabeau through Lacroix, the unprincipled author of the *'Liaisons Dangereuses,'* and a familiar of the duke, seems certain; but the intentions of the conspirators, and how far Mirabeau participated in them, are still involved in mystery. Dumont seems to think that the object of the movement was to frighten the king away, and then to appoint the duke lieutenant-general of the kingdom, in which case Mirabeau might have supported him in the Assembly, and have been appointed in return prime-minister, which post was the object of his ambition.

Mirabeau was one of the committee of five appointed to present the model of a declaration of the rights of man, on the motion of the metaphysician Sièyes. But he was, from the first, opposed to this declaration, which he considered as a puerile fiction. He however set about the task with his friends Dumont, Claviere, and Duroveray and "there were we, writing, disputing, adding, striking out, and exhausting both time and patience upon this ridiculous subject. At length we produced our piece of patchwork, our mosaic of pretended natural rights, which never existed. The principles intended to be established by this declaration are dangerous in themselves; for legislators should not be tied down to general propositions, which they are afterwards obliged to alter and modify; above all, they must not be cramped by false maxims. Men are born free and equal! That is not true; on the contrary, they are born in a state of weakness and necessary dependence. Equal! how are they so, or how can they be so! If by equality is understood equality of talents, of virtue, of industry, of fortune, then the falsehood is manifest." Mirabeau, on presenting the project to the Assembly, ventured to make some objections to it, and proposed to defer the declaration of rights until the constitution should be completed. "I can safely predict," said he, "that any declaration of rights anterior to the constitution will prove but the almanac of a single year!" He however withdrew his motion out of weariness and disgust, and the declaration was decreed. (Dumont's *'Recollections.'*)

During this discussion the violent members of the Breton club (afterwards the Jacobin club) charged Mirabeau with abusing his talents, as if he wished to involve the Assembly in contradictory resolutions; and one of them, stooping to personalities, reproached him with the irregularities of his private life. Mirabeau answered, with dignified calmness, "No doubt that in the course of a stormy youth, partly by the fault of others, but chiefly by my own, I have committed many wrongs, and that there are few men who have afforded more matter for bad report and more pretences for slander; but I dare attest to you all, that as a public man, as a political writer or speaker, no one can boast of greater courage, independence, disinterestedness, or of greater uniformity and consistency of principles. Thirty volumes of writings are there to prove my assertion."

Then came the famous night sitting of the 4th of August, in which the Assembly, on the motions of several members of the nobility and clergy, abolished feudal rights, game-laws, tithes, privileges, and indemnities, pensions not for actual services, the corporations of trades, and all the provincial franchises, states, and assemblies, as well as the charters of peculiar towns; questions involving an entire political system were decided in a few hours, put to the vote, and passed by general acclamation. From this sitting Mirabeau, Sièyes, and other leading members happened to be absent. The following day the first two strongly reprobated this hurried work; Sièyes made a speech against the sudden abolition of tithes, which he ended by the words, "They want to be free, and know not how to be just." Mirabeau exclaimed to Dumont, "This is just the character of our Frenchmen; they are three months disputing about syllables, and in a single night they overturn the whole venerable edifice of the monarchy."

The next important discussion was that on the king's veto. Mirabeau had determined to support the absolute veto, which, in the absence of a second or upper house, he considered of vital importance to the monarchy. His speech on the occasion excited much surprise and dissatisfaction among the deputies. Sièyes opposed the absolute veto, and Barnave and Pétion proposed a suspensive or temporary one. Their motion was carried. Mirabeau did not vote on that occasion; and such was the importance which even his antagonists attached to his name, that Camille Desmoulins and other democrats boldly asserted that he had voted in their favour.

Mirabeau's speech on the national bankruptcy was to him a complete triumph. In this speech he supported the minister Necker, to whom he was personally hostile, in his plan of a forced loan to make up the deficit in the revenue. Several members had proposed modifications, which Mirabeau thought would destroy the effect of the measure. He proceeded to remark upon the dangerous state of the public credit, the failure of the revenue, and represented a national bankruptcy, with all its horrors, as the probable consequence of the rejection of

the plan. The force with which he presented so commonplace a subject was miraculous: he elevated it to sublimity. They who heard that speech never forgot it. No attempt was made to reply: the assembly was subjugated by the power of a superior mind, and the project was adopted unanimously. "From that day Mirabeau was considered as having no rival in the assembly: there were indeed other orators, but he alone was eloquent; and this impression was stronger, because in his speech on this question he was obliged to depend entirely upon his own resources; for it was an unexpected reply, and could not therefore have been prepared." (Dumont's 'Recollections.') Molé, the celebrated actor at the Théâtre Français, was so struck with the force of Mirabeau's eloquence and the brilliancy of his delivery, that, approaching the orator with visible emotion, "Ah! monsieur le comte," said he, in a pathetic tone of voice, "what a speech! and with what an accent did you deliver it! You have surely missed your vocation." Mirabeau was by no means displeased at this singular compliment.

After the removal of the Assembly to Paris, some negotiations were entered into for bringing Mirabeau into office. Necker had nearly agreed to it, and the king was about to consent; but Mirabeau's condition was, that he should remain member of the Assembly, without which he felt that his taking office would be of no use. Suspicious of the scheme having been bruited about, some of his antagonists, of Lameth's party, moved that no minister should be a member of the Assembly. Mirabeau in vain opposed the motion, which was carried by a feeble majority. He appealed to the usage of the English parliament, but this appeal told against himself; for the least idea of imitation offended the pride of the innovators, who pretended to establish a monarchical form of government, without preserving a single element of monarchy. "We are not English, and we want nothing English," was the reply on such occasions.

Mirabeau was one of the first to propose a martial law to put down the insurrections which had then become extremely frequent all over France. The law was passed on the 19th of October, notwithstanding violent opposition; and, strange to say, Mirabeau's popularity was not affected by it.

About November of the same year Mirabeau unexpectedly communicated to Dumont a plan to draw the king away from Paris. After placing him in Metz or some other strong fortress, amidst faithful troops, he was to appeal to the people by proclamation, to dissolve the Assembly, and order an immediate election of fresh deputies. Mirabeau was to remain at Paris, and watch the motions of the Assembly; and, as soon as the royal proclamation should appear, he expected to induce all the moderate members to separate from the rest and follow the king. Mirabeau represented this plan as the only thing by which France could be saved from complete disorganisation. Dumont strongly remonstrated against the plan, and Mirabeau acknowledged to him that it had originated with the court party, and that he had intended to co-operate in the movement, in order to direct it in favour of liberty; "otherwise," said he, "it will only lead to new errors and the total ruin of the country. If the plan does not succeed, the monarchy is lost." Dumont represented to him that he would most probably be made use of only as a tool, and then discarded as a victim. A few days afterwards Mirabeau told him that the plan was given up, and the affair remained a secret.

During the year 1790, Mirabeau continued to hold the first rank as a leader of the National Assembly. He supported the law for the sale of church property in order to pay off the national debt, but with some restrictions in favour of the actual possessors, which restrictions were however disregarded. He also supported the issue of assignats or bonds on the security of that property, but limited their issue to a fixed amount. He also proposed, at Dumont's suggestion, a plan of gradual elections, by which a citizen should have to exercise certain civil functions for a stated period in order to qualify him to become a deputy to the legislature. This motion was at first received with favour by most members both of the right and the left section of the Assembly, but Lameth, Barnave, and some others looked upon it as an aristocratic snare; they moved and carried an adjournment, and the motion was ultimately lost. In the important discussion on the right of peace and war, he declared, to the great dismay of the democrats, that the king ought to be invested with this prerogative, and supported his opinion by a logical and brilliant speech. Barnave opposed him, attacked Mirabeau violently, accused him of inconsistency, ridiculed his system, was cheered by the left side, and by the people in the galleries, and received with acclamations by the people out of doors, whilst cries of 'à la lanterne' resounded against Mirabeau. The debate was adjourned. The next day a libel was hawked about the streets with this title in large capitals:—"The great treason of the Comte de Mirabeau," in which he was accused of bribery. The paper was shown to him as he entered the Assembly: he glanced at it, and said, "I know it all; I shall leave the house either triumphant or in pieces." He ascended the tribune amidst the most profound silence: "For several days past," said he, "the section of this Assembly which wishes for the king's assent in questions of peace and war has been represented as hostile to public liberty; rumours of treason and corruption are artfully spread about; popular vengeance is invoked to support the tyranny of party opinions. I also, whom a few days ago they wanted to carry in triumph, I hear myself

now proclaimed in the streets as a great conspirator. I did not require this lesson to remind me that there are only a few steps between the capitol and the Tarpeian rock; but a man who wishes to be useful to his country, who cares little for the vain celebrity of a day, is not easily overcome; he expects his reward from his conscience and from time, the incorruptible judges of us all. I shall therefore resume the question in debate, and explain the true point of contention with all the clearness I am capable of." He then repeated the objections of Barnave, maintained his former opinion, and urged it with redoubled force. He saw in the eyes of the audience the certainty of his triumph, and stopping rather abruptly, he concluded, in an ordinary and careless tone, with these words:—"I think, gentlemen, that the real point in debate is now well known, and that M. Barnave has not at all touched the question at issue. It would now be for me a task too easy and irrelevant to follow my opponent throughout his accessory details, in which, if he has shown a certain talent, he has not exhibited the least knowledge of state or worldly affairs. He has declaimed at length about the mischief which absolute kings can do and have done, but he has not observed that in our constitution the monarch is no longer absolute, and cannot act arbitrarily, and he has, above all, completely abstained from speaking of the evils resulting from popular movements." Mirabeau left the tribune amidst a thunder of applause, which lasted for many minutes. His triumph was again complete, and his opinion prevailed.

He opposed the violent measures proposed against emigration, saying that it was tyrannical to interfere with the locomotive faculties of individuals—that such restrictions could not be carried into effect—that he, for one, would not obey them—and as the extreme left became louder and louder in their marks of disapprobation, he fixed his eyes upon them imperiously, and cried 'but with a voice of thunder, "Silence aux trente voix" (silence, you thirty votes); and the extreme left quailed before him, and was silent accordingly. On the question of the regency he told the Assembly to judge for themselves, and not to heed the shouts out of doors; he told them that the very people who were applauding them to-day would shout still louder were they to see them some other day on their way to the scaffold; and at that moment a loud cheer from the galleries seemed to confirm Mirabeau's prediction.

Thus did this extraordinary man, while crushing the old aristocracy with one hand, repress the fury of the democratic faction on the other. Hardly disguising his contempt for the intellectual capacity of most of his colleagues, he still kept them all in awe; and while openly asserting his independence of clubs, and factions, and mobs, he retained his popularity to the last even with the lowest populace. "Our little mother Mirabeau" was the endearing nickname which the fishwomen of Paris, who sometimes graced the galleries of the legislature with their presence, applied to him.

Mirabeau, assisted by Dumont and others, edited a journal entitled at first, 'Journal des États-Généraux,' and afterwards 'Courir de Provence,' which gave a clever and tolerably impartial report of the proceedings of the National Assembly, until about the middle of 1790, when it was forsaken by its original founders, and retained nothing of its former character except the name.

In January 1791, Mirabeau was named president of the National Assembly. "Never had this office been so well filled; he displayed in it a new kind of talent. He introduced a degree of order and clearness in the proceedings, of the possibility of which no member had previously the least conception. He simplified forms; he could render the question clear by a single word, and also by a single word put down tumult. His regard for all parties, the respect he always paid to the Assembly, the precision of his observations, and his answers to the several deputations at the bar—answers which, whether prepared or extempore, were always remarkable for dignity and elegance, and satisfactory even while conveying a refusal; in short, his activity, his impartiality, and his presence of mind, increased his reputation and added splendour to his talents, in an office which had proved a quicksand to several of his predecessors. He had the art of fixing the general attention even when, being no longer able to speak from the tribune, he seemed to have forgone his most valuable prerogative. His enemies, who were jealous of his eloquence, and had voted him president in order thereby to cast him into the shade and reduce him to silence, were bitterly disappointed when they saw him add another wreath to the chaplet of his glory.

"He was far from enjoying good health at this time. 'If I believed in slow poisons,' he said to me, 'I should think myself poisoned; for I feel that I am dying by inches—that I am being consumed in a slow fire.' I observed to him, that his mode of life would long ago have destroyed any man less robust than himself. Not a moment of rest, from seven in the morning till ten or eleven at night; continual conversations and altercations; agitations of mind and excitement of every kind; too high living, at least as regards food—for he was very moderate in drink. 'You must,' I said, 'be a salamander, to live in the fire which is consuming you.' Like all public and ambitious men, in their moments of ennu and fatigue, he entertained at times thoughts of retiring from public life. The irritation of his system at this time produced violent attacks of ophthalmia; and I have seen him, whilst he was president of the National Assembly, sometimes apply leeches for his eyes in the interval during the adjournment of

the sitting from the morning to the evening, and attend the Assembly with his neck covered with linnen to staunch the blood.

"When we parted for the last time (Dumont was going to Geneva for six months), he embraced me with an emotion which I had never before seen him evince. 'I shall die at the stake, my dear friend,' said he, 'and we shall never perhaps meet again. When I am gone, my value will be appreciated. Misfortunes to which I have put a stop for the present were overwhelming France in every direction; but that base faction, which I now overawe (the Jacobins), will again be let loose upon the country. I have none but direful anticipations. Ah! my friend, how right were we when, at the beginning, we tried to prevent the Commons from being declared a National Assembly. That was the origin of the evil. Since they have carried that point they have not ceased to show that they are unworthy of confidence. They wanted to govern the king, instead of being governed by him; but soon neither they nor he will govern; a vile faction will rule the country, and debase it by the most atrocious crimes.' Three months after this conversation Mirabeau was no more." (Dumont's 'Recollections of Mirabeau'.)

Mirabeau died on the 2nd of April 1791, of a short but violent disease, the result of his mode of living and of continual excitement. During his illness he suffered much, but endured his pain with sufficient calmness and resignation. He repeated to Talleyrand, who attended him, the same gloomy prognostications on the result of the actual struggle in France which he had before expressed to Dumont, and his deterioration, had life been spared to him, of supporting the king's constitutional authority against the attacks of the anarchists. "I carry with me to the grave," said he once, "the last shreds of the monarchy." He had been for some months in correspondence with the court, and had proposed a plan for dissolving the Assembly by the force and will of the nation itself, by getting up addresses from the departments, without having recourse to foreign armies or destroying the people's hope of freedom; for a new assembly was to be convoked forthwith, which would have revised the constitution. Mirabeau never intended to restore absolute power: he knew too well that he would have destroyed himself by such a measure; but all his ambition during the latter period of his life was centred in the idea of becoming prime minister of the constitutional monarchy of France, and he thought that, once in that office, he should eclipse every minister who had preceded him, and that he would attract within the sphere of his patronage all men of distinguished abilities, and thus form a halo of talents whose brightness should dazzle Europe. (Dumont; Bouillé, 'Memoirs.') Cabanis, then a young physician, published an account of Mirabeau's illness and a copy of his will. He died encumbered with debts. "Much has been said of the venality of Mirabeau," says Dumont, "as if his talents were actually put up to the highest bidder; but this is an exaggeration. It may be admitted that he was not over-scrupulous in money matters, but he was too proud to be dishonest; and he would have thrown through the window any one who dared to make him a humiliating proposal. At one time he received a pension from Monsieur (afterwards Louis XVIII.), and subsequently, during the last six months of his life, one from the king; but he considered himself as an agent entrusted with their affairs, and he accepted those pensions, not to be governed by, but to govern and direct those who granted them."

Mirabeau was a brilliant orator, and a fluent though not original writer. The great characteristic of his genius consisted in his political sagacity, his anticipation of events, and his knowledge of mankind. No man at the time, at least in France, saw so far as he did into futurity, and his forebodings of impending calamities were attributed to disappointed ambition. But while he prognosticated the downfall of the monarchy, he had the most lively anticipation of the future destinies of his country. In a letter to Major Mauvillon, of the Prussian service, he said that he considered France as able to resist all Europe; and his correspondence contains many singular passages which show the wide range of his political views. At home he detected by his instinctive penetration the feelings of the principal members of the National Assembly, and often embarrassed his opponents by revealing their secret motives, and laying open that which they were most anxious to conceal. His death gave courage to all the factions. Robespierre, Pétion, and others, who dwindled into insignificance before him, immediately became great men when no longer overawed by his presence. His death was felt as a public calamity by the nation in general; a public examination was made on his body to convince the people that there was no ground for the suspicion of poison. His funeral was conducted with great pomp: all the theatres were closed; the deputies, the ministers, all the public authorities, and a number of other persons, forming a procession of more than two miles in length, followed his remains to the Pantheon, where they were deposited among the illustrious dead.

Little more than two years after, in November 1793, the body of Mirabeau was disinterred by a decree of the Convention as that of an aristocrat; and the ferocious and insane Marat succeeded to his honours. So short is the period of popularity in revolutions.

Mirabeau left a natural son, whom he adopted before his death, and who has published memoirs of his father, in 4 vols. 8vo, London, 1835. Besides the numerous works and pamphlets of Mirabeau which were printed in his lifetime, several collections have been published

since his death:—'Collection complète des Travaux de Mirabeau à l'Assemblée Nationale,' Paris, 1791; 'Œuvres Oratoires et Choix des Mirabeau,' 6 vols. 8vo, Paris, 1820.

Mirabeau was tall, thick-set, and naturally robust, but very plain in his features; and yet, when he chose, his manner was extremely fascinating. His large head was shaded by a vast mass of dark hair, which he took great pains to cultivate; and he used to say, when his antagonists were troublesome, that he would shake his locks at them, at the same time assuming a threatening look, which, added to his deep powerful voice, had the effect of completely silencing them.

The National Assembly continued its labours for several months after the death of Mirabeau. Having completed the new constitution which it undertook to make for France, it presented it to the king for his sanction in September 1791. The king accepted the constitution, and the Assembly dissolved itself on the 30th of the same month. The French generally designate the first National Assembly as 'l'Assemblée Constituante,' from its having framed the constitution for the kingdom. That constitution lasted about twelve months, after which the republic was proclaimed.

MIRANDA, FRANCISCO, the founder of the independence of Spanish America, was born about the middle of the last century at the city of Caracas, of which province his grandfather had been governor. He travelled on foot at the age of twenty through various parts of the New Continent. He afterwards became a colonel in the Spanish army, and was intrusted occasionally with important matters by the governor of Guatemala. In 1788 he visited the United States, and afterwards travelled on foot through England, France, Italy, and Spain, a country which he detested. Even at that time he ventured to speak of the emancipation of his own country to Pitt and to Catherine II., who treated him with great regard, especially the empress, who entreated him to enter into her service; but the high expectations of the French revolution being far more congenial to his own, drew Miranda from St. Petersburg to Paris in 1789. He was warmly welcomed there by Pétion, to whom he was recommended by the leaders of the opposition in the English parliament; and in consideration of this recommendation, as well as of his military talents and enthusiasm for the popular cause, he was appointed major-general to Dumouriez, who was sent against the Prussians, then intent on putting down the French cause lest it should become a European question. But unfortunately Miranda did not answer the expectations of his new friends, either in raising the siege of Maastricht, on account of General Valence not coming to his assistance, nor at the battle of Neerwind, where the left wing of the army was defeated, a reverse which Dumouriez imputed to Miranda. This charge however he most ably and triumphantly refuted, with the assistance of Tronçon Ducoudrai, before the revolutionary tribunal, which sat eleven days on this case, and, greatly to their credit, acquitted an innocent foreigner whose life was demanded by humiliated national pride, and who was then benefactor of all patronage, since the Girondists were no more. Being again seized and condemned by the Directory on the 18th Fructidor, Miranda escaped, and came as a refugee to England. He returned to Paris in 1803, whence he was banished, a second time, by Bonaparte. Finally, he devoted himself exclusively to his country's independence.

Miranda sailed from New York in 1806 with a ship and some volunteers, and touched at St. Domingo, where he chartered two schooners, which were captured by Spanish cruisers ('guarda costas'). He himself escaped with his ship, and landed at Venezuela in the month of August. He sustained however a complete defeat, which prostrated the American cause till 1810. The supreme junta of Caracas for a moment roused the Spanish Americans again in favour of Ferdinand, who was then a captive of Napoleon I., and subsequently against Napoleon's sway, April 9, 1811. But the cause of independence went on prosperously till the same day of the following year (1812), when a tremendous earthquake destroyed 20,000 persons in Caracas, La Guayra, and Merida. The clergy took advantage of the calamity, and stigmatised the patriots as enemies to God, whose anger they had provoked by their rebellion. This fanatical outcry worked on the terror of the people, which was already great, and gave the Spanish army a complete triumph. General Miranda was forced to surrender, but he surrendered last of all, and not without honour. But a hard fate still awaited him; for when he was about to leave the country he was arrested by some of the officers of the independent party, and with a strange disregard of truth and probability, as well as of right feeling, was accused by Bolivar of being a traitor, and a secret ally of the British cabinet. Bolivar delivered Miranda to the Spanish general Monteverde, from whom he obtained for himself a safe conduct to retire to Curaçao. Monteverde, instead of protecting a man who was the victim of jealousy and envy, violated his agreement with Miranda, and sent him in chains to Spain. He was lodged in the prison of the restored Inquisition at Cadix till 1816, when death released him from his sufferings this most unfortunate veteran and martyr of South American independence.

MIRANDA, SA DE, one of the earliest poets of Portugal, and one of the chief founders of Portuguese literature, was born at Coimbra about the year 1495. He was of a noble family, and being intended by his father for the legal profession, was educated accordingly, and became professor of law in the university of his native town. Having however no inclination for such studies, upon the death of his father

he resigned his appointment, and visited Spain and Italy, chiefly for the purpose of studying the languages and literature of those countries. On his return to Lisbon he obtained an appointment at court, where he was regarded with much esteem; but was afterwards obliged to retire to his country seat of Tapada, near Ponte de Lima, in the province of Entre Douro y Minho, in consequence of some unpleasant affair in which he involved himself. In this seclusion, so well suited to his melancholy turn of mind, he devoted the remainder of his days to rural enjoyment, to his literary studies and occupations, and to music, of which he is said to have been passionately fond. It was also his good fortune to have for the companion of his retirement a wife to whom he was tenderly attached, although she was neither very young nor very beautiful when he married her. In 1558 he had the misfortune to lose his son, who was killed in Africa, and whose death he has bewailed in an elegiac composition of a strong devotional cast. His own death happened in 1568, and was an event that excited general regret.

Sa de Miranda has been styled the poet of reason and virtue, and it has been said of him that he was a philosopher in poetry and a poet in philosophy. Yet greatly as the literature of his country is indebted to him (and he was the first to adopt the metres of Dante and Petrarch), few of his productions are of a class to interest the modern reader. Except as specimens of language and versification, frigid eulogues and detached thoughts in the form of sonnets—not many of which are of striking merit—possess scanty attraction at present, for they have not even historic value as portraying the manners and sentiments of their own age. A considerable number of his compositions, and among them some of his best, are written in Spanish, a fashion in which he had afterwards many imitators, greatly to the prejudice of the native literature. As a dramatist, again, he not only imitated those of Italy, Macchiavelli and Ariosto, but laid his scenes in that country, and described Italian manners and characters. This however is of less consequence, as neither of his two pieces, 'Os Estrangeiros' and 'Os Vilhalpandos' (and he produced no others), shows much dramatic skill in contrivance, or comic power in execution. What is chiefly remarkable in them is the freedom with which the dissolute morals of the Italian clergy are delineated by one who was himself a rigorous Roman Catholic. His 'Cartas,' or poetical epistles, are of far greater intrinsic value than any of his other productions, and are interesting as records of the state of morals and manners in Portugal in the first half of the 15th century. They also throw some light on the poet's personal character, and show him to have been of a good disposition, and a sincere well-wisher to his countrymen.

MIRBEL, BRISSEAU, C.F., a French naturalist more especially distinguished for his knowledge of botany. He was born on the 27th of March 1776. He was appointed professor of botany in Paris in 1801, and one of his earliest published works was the lecture introductory to his course. The subject was the influence of the study of natural history on the civilisation of man. He was associated with others in the production of the volumes on the general and special history of plants, in the series of works in continuation of the natural history of Buffon. In this work, which extended to eighteen volumes, the first, second, fourth, fifth, and sixth, were written by Mirbel. In 1802 he published his treatise 'On Vegetable Physiology.' He was also associated with Lamarck in the publication of a great work on the 'Natural History of Plants,' which was published in 1808. He subsequently, in answer to views put forth by Link, wrote an 'Exposition of the Theory of Vegetable Organisation,' and also a defence of this work in 1808. In 1815 he published his 'Elements of Vegetable Physiology and Botany.' This work was published in three volumes, and was an admirable exposition of the state of vegetable physiology at the time it was published, and contained the result of numerous observations on the structure, functions, and development of plants. In 1835 he published a paper on the nature and origin of the bark on dicotyledonous trees, in which he gave an admirable account of the structure of the bark in exogenous plants. After this he published his celebrated paper on the 'Anatomy and Physiology of Marchantia Polymorpha,' in which he not only described the general structure of the plant, but the history of the development of its embryo. In his general theoretical views and numerous exact observations, Mirbel exercised a great influence on the progress of the science of botany during the first half of the 19th century. He died September 12, 1854.

MIRBELT, M. J. (MIRREVELT.)

MITCHELL, THOMAS, was born on the 30th of May 1783, in London, and was the son of a riding-master. At the age of seven he was admitted into Christ's Hospital, where he remained until 1802, when he went to Pembroke College, Cambridge, on one of the exhibitions of the Hospital. In 1806 he took his degree of B.A., and the distinguished manner in which he acquitted himself at college induced the governors of Christ's Hospital to present him with a handsome silver cup. He did not however obtain a fellowship as he had hoped, for no more than two persons educated at the same school are allowed to hold fellowships in Pembroke College at the same time. This regulation, which was then made and carried into effect for the first time, deranged all Mitchell's schemes, who had determined to devote himself to philological pursuits. A few years afterwards however his acquirements as a scholar procured him a fellowship at Sidney Sussex College, Cambridge. Mitchell never married, and if he

had taken holy orders he might have remained in the enjoyment of that fellowship for life, and would have been spared the cares and anxieties for a livelihood to which he was afterwards exposed. But he never took orders from a fear of the great responsibilities of the pastoral office, and consequently, after a limited number of years, he was obliged by the statutes of the college to vacate his fellowship. He afterwards earned his livelihood by private tuition and by writing for the press: he was engaged for ten years as tutor in private families. In 1813 he commenced a series of essays for the 'Quarterly Review' on Aristophanes and Athenian manners, and this led him to translate some of the plays of Aristophanes into English verse: his translation appeared in 2 vols. 8vo, 1820-22. His articles in the 'Quarterly Review' impressed the patrons of a vacant Greek chair in one of the Scotch universities with so much respect for his classical attainments, that they invited him to accept the situation; but as he would have had to sign the Confession of the Scotch Kirk, which was to him an insurmountable obstacle, he declined the lucrative office, notwithstanding his poverty. During the last twenty years of his life Mitchell lived with some of his relations in the county of Oxford, and occasionally superintended the publication of the Greek works which were from time to time printed at the Clarendon press. During the years 1834-38 he edited, in separate volumes, five of the plays of Aristophanes, with English notes; and in 1839 he began an edition of Sophocles, likewise with English notes; but after the first three tragedies had appeared, the publication was suspended in 1842, because English notes were thought objectionable; and Mitchell now had no other employment but what the Clarendon press might casually offer. The almost entire cessation of literary income not only caused him great pecuniary difficulties, but broke down his health and spirits. His friends became alarmed about him, and made his condition known to Sir Robert Peel, who immediately placed at his disposal the sum of 150*l.* from the royal bounty fund. In 1843 the publication of Sophocles was resumed, and the remaining four plays were likewise edited by Mitchell, though with briefer notes than the preceding three. In 1844 he undertook the publication of a minor edition of a 'Pentologia Aristophanica,' with short Latin notes, and had nearly completed his task when he died suddenly, on the 4th of May 1845, at his house at Steeple Aston near Woodstock. His health had long been in a weak state, but his death was unexpected.

The works Mitchell edited and commented upon contain evidence that he was a Greek scholar of considerable eminence; but his notes are often irrelevant, and the text of his author is seized upon to furnish opportunities of showing his strong political opinions: he had a passionate antipathy to the Athenian democracy and democratical forms of government in general. ('Classical Museum,' vol. iii. p. 213, &c.)

MITCHELL, SIR THOMAS LIVINGSTONE, KNIGHT, was born in 1792, at the residence of his father, John Mitchell, Esq., of Craigend, in Stirlingshire, Scotland. The name of Livingstone was assumed by the family on a marriage with the heiress of J. Livingstone, Esq., of Hadding, brother to Lord Viscount Kilgyle, who was attainted in 1716. Thomas Livingstone Mitchell entered the British army in Portugal in 1808, and served on the staff till the termination of the Peninsular War, when he had attained the rank of major. In the course of this service he had distinguished himself so much as to attract the attention of the late Sir George Murray, upon whose recommendation he was sent back to the Peninsula to make surveys of the great battle-fields. The series of military maps which he constructed from these surveys are preserved in the Ordnance-office, and are unsurpassed for accuracy and skilful execution. A model which he formed of the Lower Pyrenees is in the Museum of the United Service, Whitehall. He married in 1818 the daughter of Lieutenant-General Blunt.

In 1827 Major Mitchell published 'Outlines of a System of Surveying for Geographical and Military Purposes,' 8vo, London. In the same year he received the appointment of deputy surveyor-general of New South Wales under Mr. Oxley, whom he succeeded as surveyor-general—an office which he retained till his death. Besides performing the ordinary duties of this important situation, he conducted four expeditions into the interior, and was one of the most successful of the explorers of the Australian continent. Three of these expeditions were performed in the years 1831-32, 1835, and 1836. The first was in search of an imaginary river called the Kindur, which a runaway convict, who had resided among the aborigines, described as having a north-west course, and entering the sea; and the result of the journey was the discovery of the Peel River and the Nammooy. The second expedition was for the purpose of exploring the course of the river Darling, and was continued in the third expedition, when the Darling was traced to its junction with the river Murray. Australia Felix was also discovered, and the Glenelg was explored to its entrance into the sea. These journeys were attended with great danger from the occasional hostility of the native tribes, and required continual vigilance, combined with the steadiness and resolution of an experienced leader. Major Mitchell published in 1838 his account of these journeys, under the title of 'Three Expeditions into the Interior of Eastern Australia, with Descriptions of the recently-explored Region of Australia Felix, and of the present Colony of New South Wales,' 2 vols. 8vo, London, illustrated with lithographic drawings and wood-

outs. He had a short time previously published his 'Map of the Colony of New South Wales, compiled from actual Measurements with the Chain and Circumferenter, and according to a Trigonometrical Survey, in Three Sheets.' Major Mitchell came to England for the purpose of superintending these publications, and, before his return, received, in 1839, the honour of knighthood from the queen, and the title of D.C.L. from the University of Oxford. He was also elected a Fellow of the Royal Society and of the Geographical Society.

Sir Thomas Mitchell's fourth and last expedition was commenced in December 1845, and terminated in December 1846. His account of it was published in 1848, under the title of a 'Journal of an Expedition into the Interior of Tropical Australia, in Search of a Route from Sydney to the Gulf of Carpentaria, by Lieut.-Colonel Sir T. L. Mitchell,' 8vo, London, illustrated with lithographic engravings and maps. This expedition did not reach the Gulf of Carpentaria, having been compelled to return in consequence of the loss of the cattle and horses from drought and want of pasturage; but advanced as far as 21° 30' S. lat. Sir Thomas Mitchell himself was the first to discover the important river which he named the Victoria, and saw it taking a north-western course, in a direction towards the Gulf of Carpentaria. Mr. Kennedy however, Sir T. Mitchell's assistant-surveyor, in a subsequent journey in 1847, found that the river makes a great bend to the south-west, and he traced its course in that direction as far as 26° 14' S. lat. The channels were in many places quite dry, and he was compelled to return from want of water and pasturage for his horses. In 1850 Sir Thomas Mitchell published an admirable manual of geography for the schools of New South Wales, entitled 'Australian Geography, with the Shores of the Pacific and those of the Indian Ocean, designed for the Use of Schools in New South Wales,' 12mo, Sydney. In 1853 he again visited England. Having invented a new propeller for steam-vessels on the principle of the curious instrument used by the natives of Australia, he delivered a lecture on the subject which excited much interest. It was published under the title of 'Origin, History, and Description of the Boomerang Propeller, a Lecture delivered at the United Service Institution,' 8vo, London.

Sir Thomas Mitchell was advanced to the rank of colonel in 1854. He died October 5, 1855, at his residence near Sydney, and his remains received the honour of a public funeral.

MITFORD, MARY RUSSELL, one of the most delightful of our female authors, was born on the 16th of December 1786, at Alresford, Hampshire. Her father was a physician, and a man of very considerable attainments and ability, but of unthrifty and somewhat eccentric habits, and consequently unsuccessful alike in his professional pursuits and in his pecuniary affairs. By his general want of management and injudicious speculations he wasted his wife's property as well as his own, and when a characteristic present made—when his own fortunes were at the lowest ebb—to his daughter on her tenth birthday, of a ticket in the Dublin lottery, turned up a prize of 20,000*l.*, that too was as thoroughly, though somewhat more slowly, dissipated as his previous wealth had been. Yet he was a man of the kindest and most cheerful, as well as sanguine temper, and Mary Mitford, his only child, without a murmur dedicated her life to the promotion of his comfort and happiness, and almost before arriving at womanhood devoted herself to literature as a means of eking out his diminished income.

At ten years of age she was sent to a boarding-school at Chelsea; and in addition placed under the special guidance of a governess, who, as Miss Mitford mentions in the introduction to her dramatic works, was not only herself addicted to verse-writing, but seemed to have the faculty of making her pupils write verses also; and among her pupils she at different times numbered, besides Miss Mitford, Miss Landon (L. E. L.), Fanny Kemble, and Lady Caroline Lamb. Miss Mitford took the poetic fit strongly; and before she was twenty she had published three volumes of poetry, one of which was a romance in verse after the manner of Sir Walter Scott. They were not of much worth, but they met with rougher treatment at the hands of the 'Quarterly,' than their juvenile demerits justified. But though pained she was not disheartened, and she profited by the somewhat rough lesson. Another volume of verse—'Watlington Hill; a Poem,' was published in 1812. She had by this time deliberately adopted literature as a profession, and was busy in writing short tales and sketches for the magazines. She had acquired facility and confidence by these exercises, when the early celebrity probably of the 'Sketch-Book of Geoffrey Crayon,' turned her thoughts to the writing of some descriptive sketches of English rural scenery and rustic life. A pleasant little village on the borders of Berkshire and Hampshire—Three Mile Cross, near Reading—had long been her residence; every lane and field, and almost every nook and corner of it, every house and cottage, and almost every person in them was familiar to her; and it occurred to her that faithful delineations of the country scenery and country manners as they existed in that small southern village would not be unwelcome to the world of readers.

But she met in the first instance with serious discouragement. Thomas Campbell was then editor of the 'New Monthly Magazine,' and the earlier essays of what ultimately formed 'Our Village' were offered to him, but peremptorily rejected. They were beneath the dignity of his magazine. After other rebuffs they were fain to take shelter in the 'Lady's Magazine.' There their freshness, geniality, and

faithfulness were recognised, and Miss Mitford, nothing loth, was called upon to publish them in a collected form. By the general public 'Our Village' was warmly welcomed, and each series has been several times reprinted. They have found many imitators too, but hitherto no rivals. She wrote in the Preface when they were first collected:—"Her descriptions have always been written on the spot and at the moment, and in nearly every instance with the closest and most resolute fidelity to the place and the people. If she be accused of having given a brighter aspect to her villagers than is usually met with in books, she cannot help it, and would not if she could. She has painted, as they appeared to her, their little frailties and their many virtues, under an intense and thankful conviction, that in every condition of life goodness and happiness may be found by those who seek them, and never more surely than in the fresh air, the shade and the sunshine of nature." This is a fair account of them, and fairly represents, moreover, the genial and hearty spirit of their authoress. 'Our Village' is in all respects a work that more than almost any other represents in literature that phase of English taste and feeling, which is so characteristically exhibited in our best water-colour landscapes and scenes of country life—so redolent of the open air and sunshine. 'Our Village' altogether extended in its original collected form to five volumes, or series, the last of which was published in 1832. Of some of the sketches in the last volume or volumes it must however be admitted that there is a little want of the primal freshness, and in them, and in some of her later essays, there is too much yielding to the besetting sin of those who depict character—the tendency to exaggeration or caricature. 'Belford Regis; or Sketches of a Country Town,' in which the neighbouring town of Reading, instead of the pretty country hamlet, supplied the materials, was her most important subsequent work in a similar style. Her later sketches and essays furnished to various periodicals have not we believe been collected. Among her other works may be mentioned her 'Stories of Country Life.' She also for some years edited Finden's 'Tableaux'; and three volumes of 'Stories of American Life by American Authors.'

Whilst at the Chelsea school Miss Mitford's dramatic tastes had been as carefully nurtured as her poetic tastes. The consequence was that in early life her most ardent aspirations as an authoress were directed towards the stage. She wrote altogether a large number of dramatic pieces of various kinds. Four of these were works of considerable importance. The first, 'Julian,' was performed in 1823, with Macready for the hero, and met with decided success. The 'Foscari' appeared with equal good fortune in 1826; and 'Rienzi,' which had a run, in 1828. 'Charles the First' was not so fortunate as its predecessors; Colman then licencor of plays, having refused to sanction its performance on the ground of the impropriety and danger of permitting the trial of an English king to be represented on the stage. Driven from the legitimate houses, Charles I. was at length brought out at a minor theatre, the Coburg, and it has not apparently been repeated elsewhere. Besides these an opera, 'Sadak and Kalasrad,' written by her, was produced at the Lyceum, but was unsuccessful. One of Miss Mitford's last literary appearances was in an edition of her 'Dramatic Works' (2 vols. 8vo, 1854), which, besides the pieces above named, included a tragedy—printed for the first time—'Otto of Wittelsbach'; 'Inez di Castro,' another five-act piece, twice rehearsed for performance, and twice withdrawn; a melodrama, 'Gaston de Blondeville'; and several 'Dramatic Scenes.'

In looking at Miss Mitford's works, it should be borne in mind that, though they seem almost invariably the reflex of a mind full of happy images, and surrounded by pleasant circumstances, they were often really written under the pressure of pecuniary discomfort and during much ill-health. As long as her father lived her attention to him was unremitting, and her own health suffered from her filial devotion: shortly after his death it gave way entirely. Yet she lived and laboured on in her pretty Berkshire cottage, beloved by every friend, and cheered often by finding that her books had made her friends innumerable. About three years before her death she was hurt by the accidental overturning of her pony-chaise, and thenceforth she was pretty much confined to her house; but through her prolonged and hopeless suffering, she retained her wonted cheerfulness, and even her old industry was continued. Besides revising the work on which her fame is chiefly founded—'Our Village'—for a new edition, which appeared in 1852, she compiled a sort of literary patch-work, 'Recollections of My Literary Life; or Books, Places, and People,' which is in fact a sort of gossiping commentary on the "books, places, and people" that had, she fancied, most influenced her mental career, with a somewhat large addition of extracts from her favourite authors. She also prepared the collected edition of her 'Dramatic Works,' already noticed—to which works she prefixed various autobiographic introductions; and in 1854 she published 'Atherton; a novel,' in 3 vols. She died at her residence, Swallowfield Cottage, near Reading, on the 10th of January 1855.

MITFORD, WILLIAM, the eldest son of John Mitford, Esq., of Ebury in Hampshire, was born in London on the 10th of February 1744. In his boyhood he spent some time at the school kept at Chesham in Surrey by the well-known Mr. Ghipin, who afterwards owed to him the living of Boldra. [GILPIN, REV. WILLIAM.] Ill-health caused his removal from school about the age of fifteen; and it seems to have been with very insufficient preparation that he became a

student of Queen's College, Oxford. His time at the university was idly spent; and he left it without taking a degree. Perhaps the most important influence exercised on his mind by his academical residence was derived from the Vinerian lectures of Blackstone, which he attended regularly. He studied law for a time in the Middle Temple, but found the study distasteful; and, having succeeded to the family estate in 1761, on his father's death, he abandoned the profession to his younger brother, who afterwards became Lord Redesdale. In 1766 Mr. Mitford married; and for seven years afterwards his time was chiefly spent in the retirement of his country-seat, where his early predilection for the Greek language and literature grew into a settled passion. In 1769 he became a captain in the South Hampshire militia, of which the historian Gibbon was then major; and the conversation and advice of Gibbon confirmed, if they did not prompt, his resolution to undertake a history of Greece.

Mr. Mitford's first work, 'An Inquiry into the Principles of Harmony in Languages, and of the Mechanism of Verse, Modern and Ancient,' appeared in 1774, and was reprinted in 1804. In this early part of his life, too, he published 'A Treatise on the Military Force, and particularly the Militia, of this Kingdom.' In 1776 he lost his wife, and was himself seized with a dangerous illness, on his recovery from which he left England to spend the winter at Nice. Before leaving home he had become acquainted with the French scholars Villoison and De Meunier: the former introduced him to the Baron de Sainte Croix; and his intercourse with these young and ardent students matured his own literary ambition. On his return home however, he allowed public duties to claim frequent precedence. He acted as a county magistrate, and in 1778 was appointed Verdurier of the New Forest. He retained his commission in the militia, succeeded to Gibbon's lieutenant-colonelcy in 1779, and in 1805 was appointed to the colonelcy, which he resigned in the course of the next year. From 1785 till 1790 he sat in the House of Commons as member for Newport in Cornwall; from 1796 till 1806 he represented Beerlinton, a nomination borough of his maternal kinsman the Duke of Northumberland; and from 1812 till 1818 he was member for New Romney. His parliamentary appearances were chiefly confined to two or three speeches on the militia laws. In 1802 he succeeded, through his mother, to the Revelly estates in Yorkshire. But his paternal estate on the borders of the New Forest continued to be his country residence. He died there on the 8th of February 1827.

His 'History of Greece' was written and published in successive portions, the dates of the first edition, in quarto, being the following: vol. i., 1784 (second edition, 1789); vol. ii., 1790; vol. iii., 1797; vol. iv., 1808; and vol. v., 1818. It closes with the death of Alexander the Great; and the author, enfeebled by age and partly blind, was unable to execute his intention of continuing it to the subjugation of Greece by the Romans. In 1815 appeared an octavo edition of the volumes which had previously been published; and in 1829 there appeared a new edition of the whole work, in eight octavo volumes (since reprinted), with an introduction by his brother, Lord Redesdale, furnishing some particulars of the author's life, but chiefly taken up in vindicating the political opinions expressed in the work. These opinions have exposed Mr. Mitford's 'History' to much animadversion. He is determinedly anti-democratic; and this turn of thinking affects seriously the fairness of the estimate which he forms both of characters and of events. His partisanship is especially palpable in his account of the war between the Greeks and Philip of Macedon. Philip is with him a perfect king, hero, and statesman. Demosthenes is a dishonest and malignant demagogue, and the Athenians are a horde of treacherous miscreants. Yet the author's research and perspicacity have thrown light upon this as well as upon other parts of Grecian history. He has elucidated with remarkable success the state of political parties in some of the severest struggles of Greek politics; and he has suggested new and more accurate views of many particular events. He has been led to these results mainly by his critical way of estimating the ancient authorities, and by his systematic endeavour to gain his knowledge from contemporary sources. Accordingly his history will probably retain a certain value with the classical student, notwithstanding the bias above noticed, and in spite also of its deficiency both in philosophical reflection and in animation of narrative. For the general reader and historic student it has been superseded by the very superior works of Grote and Thirlwall. In style Mitford's work is exceedingly faulty; and the few corrections made in the last edition have removed only the least of the technical faults, the perverse affectation of the orthography. A treatise on the religions of Ancient Greece and Rome, which he published late in life, in a small octavo volume, was regarded by him as a supplement to his 'History,' and would probably have formed a part of it had he been able to complete his original design.

MITHRADATES, or MITHRIDATES, a common name among the Medes and Persians, which appears to have been formed from 'Mitra,' or 'Mithra,' the Persian name for the sun, and the root *da*, signifying 'to give,' which occurs in most of the Indo-Germanic languages. The name however was written in several ways. In Herodotus (l. 110) we find *Μιθραδάτης*; in Xenophon ('Anab.,' vii. 8, § 25), *Μιθραδάτης*; in the Septuagint (Ezra i. 8, iv. 7), *Μιθραδάτης*; and in Tacitus ('Ann.,' xii. c. 10), 'Meherdates.' On the Greek coins it is written *Mithradates*.

Mitra, or Mithra, is said by some writers to have been one of the

most powerful good spirits created by Ormuz. The mysteries of Mithra were celebrated with much pomp and splendour on the revival of the Persian religion under the Sassanides; but we do not read of the worship of the sun under this name in the earlier Greek writers. (Hyde, 'Hist. rel. vet. Pers.,' c. 4, p. 109.) The word is evidently the same as 'mitra,' one of the names for the sun in Sanskrit; and it also appears in many other ancient Persian names. (Pott's 'Etymologische Forschungen,' i., p. xlvii, &c.; Rosen, in 'Journal of Education,' ix., pp. 334, 335.)

The most celebrated race of princes of the name of Mithridates were the kings of Pontus, who were descended from Artabazas, one of the seven Persian chiefs who overthrew the Magi, B.C. 521. (Florus, iii. 5; Diod., xix. 40; Polyb., v. 43.) The following is a list of these kings:—

MITHRIDATES I. was the son of Ariobarzanes, but little is known of him. He was dead before Ariobarzanes II. made himself master of the countries over which he had held rule, B.C. 363. (Aristot., 'De Rep.,' v. 10.)

MITHRIDATES II. succeeded Ariobarzanes II., B.C. 337. He took an active part in the various wars which were carried on by the successors of Alexander the Great; and being an active and enterprising prince, he greatly extended his paternal dominions, whence he is frequently surnamed the founder (*κτίστης*) of the kingdom of Pontus. He also ruled over Cappadocia and Phrygia. He was put to death by Antigonus, B.C. 302, at Cius, in Mysia, at the age of eighty-four, according to Lucian ('Macrob.,' c. 13), because he was suspected of favouring the interests of Cassander.

MITHRIDATES III., son of the preceding, ruled from B.C. 302 to B.C. 286, and considerably extended the possessions he had inherited. He was succeeded by his son Ariobarzanes III.

MITHRIDATES IV., the son and successor of Ariobarzanes III., was left a minor by his father. His accession to the throne is placed by Clinton in B.C. 240, but it probably took place several years earlier. He attacked Sinope, which was taken by his successor Pharnaces, and carried on war against Eumenes II. He was in close alliance with the Rhodians, and joined with some other princes of Asia Minor in making valuable presents to that people, to repair their losses after an earthquake. (Polyb., v. 89, 90.) He married the sister of Seleucus Callinicus, by which alliance he obtained Phrygia. His own daughter was married to Antiochus the Great. His death is placed by Clinton in B.C. 190.

MITHRIDATES V., surnamed Evergetes, was the son of Pharnaces I. and grandson of Mithridates IV. He reigned from about B.C. 156 to 120. He was an ally of the Romans, and assisted them in the third Punic war with a considerable fleet. He was assassinated at Sinope by some of his attendants who had entered into a conspiracy against him.

MITHRIDATES VI., B.C. 120, surnamed Eupator, and called the Great, was one of the most formidable enemies that the Romans ever encountered. He was only eleven years old at the death of his father Mithridates V. whom he succeeded; and during his minority his life was frequently in danger from the numerous conspiracies against him. He is said to have been in the habit of taking an antidote discovered by himself, which was sufficient to counteract the effect of the most violent poisons. (Plin. 'Hist. Nat.' xxiii. 77; xxv. 3; xxix. 8.) Mithridates possessed a strong mind and a vigorous body; he excelled in all athletic sports, and was distinguished in his early years by his bodily strength and his daring spirit. He had also paid great attention to the study of philosophy and polite literature; and, according to Pliny, was able to converse in twenty-two different languages ('Hist. Nat.' xx. 3).

As soon as Mithridates was old enough to take the government into his own hands, he attacked the Colchi and the other barbarous nations who dwelt on the eastern shores of the Black Sea, whom he reduced to subjection. The next acquisition which he made was Paphlagonia, which was said to have been left to the kings of Pontus by Pylæmenes II., king of Paphlagonia, who died about B.C. 121. Part of Paphlagonia he gave to Nicomedes II., king of Bithynia, who was, next to Mithridates, the most powerful monarch in Asia Minor. Nicomedes however was jealous of the increasing power of Mithridates; and on the death of Ariarathes VII., king of Paphlagonia, who had married a sister of Mithridates, Nicomedes married his widow, and seized the kingdom of Cappadocia, to the exclusion of the son of Ariarathes. Mithridates immediately took up arms in favour of his nephew, defeated Nicomedes, and placed his nephew on the throne under the title of Ariarathes VIII. In a few months afterwards he was murdered, at a private conference, by his uncle, who placed a son of his own on the vacant throne, and defeated successively the brother of the late king, and a pretender to the throne, whom Nicomedes represented as a son of Ariarathes.

Unable to cope with his formidable enemy, Nicomedes applied to Rome; and the Romans, who had long been anxious to weaken the power of Mithridates, declared both Cappadocia and Paphlagonia to be free states, but allowed the Cappadocians, at their own request, to elect Ariobarzanes as their king. Mithridates however did not tamely submit to the loss of his dominions. He entered into alliance with Tigranes, king of Armenia, to whom he gave his daughter in marriage; and with his assistance he expelled Ariobarzanes from his kingdom, and also deprived Nicomedes III., who had lately succeeded his father

of Bithynia. The two expelled kings applied to the Romans for assistance, who reinstated them in their kingdoms, and sent an army, under the command of Aquilius, to support them. A war with the Romans was now inevitable, and Mithridates conducted it with the greatest vigour. The Roman armies were defeated one after another; Aquilius was taken prisoner, and put to death by having melted gold poured down his throat; and in B.C. 88 the whole of Asia Minor was in the hands of Mithridates. In the same year he commanded all Romans to leave the country; but before they could do so, they were massacred by the inhabitants of the different provinces of Asia Minor, to the number, it is said, of 80,000. Whether this massacre took place by the command of Mithridates, or was occasioned by the hatred which the Asiatics bore towards the Romans, is doubtful. The islands in the Grecian Archipelago followed the example of the countries on the mainland. Athens also submitted to his power, together with several other places in Greece. The Rhodians, the only people who offered him any vigorous resistance, were attacked, but without success.

In B.C. 87, Sulla arrived in Greece, and immediately commenced the siege of Athens, which was taken on the 1st of March in the following year. Sulla followed up this success by the defeat of Archelaus, the general of Mithridates, near Chæronea, and shortly afterwards by another victory near Orchomenus. During the successes of Sulla in Greece, the party of Marius had obtained the ascendancy in Rome; and Flaccus, who had been consul with Cinna, was sent to succeed Sulla in the command. Flaccus however was put to death by Fimbria, his lieutenant general, an unprincipled man, but who possessed considerable military talents, and prosecuted the war against Mithridates in Asia with great success. The victories of Fimbria, and the state of parties at Rome, made Sulla anxious for peace, which was at length agreed upon (B.C. 84) on condition that Mithridates should abandon all his conquests in Asia, and restore Bithynia to Nicomedes, and Cappadocia to Ariobarzanes.

But this war was scarcely finished before Mithridates was again involved in hostilities with the Romans. Mithridates had collected a large army to carry on war against the Colchi. Murena, who commanded in Asia, perceiving or pretending to perceive a disposition in Mithridates to renew the war, seized the opportunity of enriching himself, and, without any authority from the senate or Sulla, invaded the dominions of Mithridates, and collected much plunder. Mithridates, having in vain complained to the senate, collected an army to defend his dominions, and completely defeated Murena on the banks of the Halya. But as Sulla was displeased with Murena for having attacked Mithridates, the peace was renewed, and thus an open rupture was avoided for the present.

During the next eight years Mithridates employed himself in making preparations for a renewal of the war; and in B.C. 75 he broke the treaty which existed between him and the Romans by the invasion of Bithynia. Lucullus was appointed to the command, B.C. 74, and commenced the campaign by besieging Cyzicus, a city on the Propontis, which had been supplied by Mithridates with every description of military stores. In the following year Mithridates made an effort to relieve the town, but was defeated by Lucullus, and obliged to retire to Pontus. He was soon after followed by Lucullus, and having lost another battle at Cabiri, on the borders of Pontus and Bithynia, he fled into Armenia to his son-in-law Tigranes. His own son Machabes, who had been appointed king of the wild tribes on the eastern shores of the Euxine, refused to assist his father, and provided for his own safety by making peace with Lucullus.



Coin of Mithridates.
British Museum. Actual size. Silver.

In B.C. 69, Tigranes was completely defeated by Lucullus, during the absence of Mithridates, near his capital Tigranocerta, which was soon after taken by the conqueror. In the following year Tigranes was again defeated, together with Mithridates, near Artaxata; but Lucullus was not able to derive all the advantages he might have done from his victories, in consequence of the mutinous disposition of his troops. [LUCULLUS.] Mithridates was thus enabled to collect another army without opposition; and having returned to Pontus, he defeated the Roman general Triarius, with the loss of 7000 men, before Lucullus could march to his assistance. This victory was followed by others; various parts of Asia Minor again submitted to his authority; and the Romans appeared to be on the point of losing all the acquisitions they had made during the war. But the power of Mithridates had been shaken to its foundation; and on the appointment of

Pompey to the command, B.C. 66, the war was soon brought to an end. Mithridates was defeated on the banks of the Euphrates; and in consequence of Tigranes having submitted to Pompey, he fled to the barbarous tribes dwelling to the north of Caucasus, who received him with hospitality and promised him support. The spirit of Mithridates had not yet been broken by adversity; and he purposed, with the assistance of the Colchi and Scythians, to carry into execution a plan which he is said to have formed in his earlier years, namely, of marching through Thracia and Macedonia, and invading Italy from the north. But these plans were frustrated by the plots of his eldest son Pharnaces, who gained over the army to his side, and deprived his father of the throne. Unwilling to fall into the hands of the Romans, Mithridates put an end to his own life, B.C. 63, at the age of 68 or 69, after a reign of fifty-seven years.

(Appian, *Mithridatic War*; Strabo; Livy, *Epitomes*; Plutarch, *Lives of Sulla and Lucullus*; Justin; Velleius Paterculus; Clinton, *Fasts Hellenici*; vol. iii., Appendix 8, 'Kings of Pontus'.)

MITSCHERLICH, EILARD, professor of Chemistry in the University of Berlin. He was born on the 7th of January 1794, at Neurede, near Jever, where his father was a clergyman. He received his early education at the Gymnasium at Jever. In 1811 he commenced his studies at the University of Heidelberg, where he devoted himself to history, philology, and the Oriental languages. In 1813 he studied in Paris, and in 1814 went to Göttingen. He now turned his attention to geology and chemistry. He was the first to draw attention to the fact that two bodies having the same composition could assume different forms. This attracted the notice of Berzelius, who gave the name of 'Isomerism' to the new law discovered by Mitscherlich. After this Mitscherlich proceeded to Stockholm, where he studied with Berzelius till 1821, when he was appointed Professor of Chemistry in the University of Berlin. His great work is his 'Manual of Chemistry', in 4 vols. This work was commenced in 1829 and finished in 1833. It has gone through many editions, and is regarded as one of the most valuable of the numerous recently-produced introductions to the science of chemistry. The especial character of this work is the way in which it treats of the principles of chemical science from a physical and mathematical point of view. The highest praise that perhaps can be given to Professor Mitscherlich is that he is the most distinguished of the disciples of the great Berzelius. [See SUP.]

MOAB, the son of Lot by his elder daughter (Genesis xix. 37), and founder of the MOABITES. The Moabites were consequently related to the Ammonites, with whom we find them closely connected in their subsequent history. The earliest accounts represent them as dwelling in the country on the east of the Dead Sea and the river Jordan, on both banks of the river Arnon (Wady Modjeb), from which they had driven out the Emim, who were said to be a tribe of giants. (Deut. ii. 11; Gen. xiv. 5.) The plains on the east of the Jordan near its mouth were called from them the Plains of Moab. (Numb. xxii. 1; Josh. xiii. 32; Deut. xxxiv. 1, 8.) Before the invasion of Canaan by the Israelites they had been dispossessed by the Amorites of the country north of the Arnon, which was thenceforth their northern boundary. (Numb. xxi. 13, 26; xxii. 36; Judges xi. 18.) At the division of Canaan among the tribes of Israel this tract of country was given to Reuben and Gad.

By the command of God, the Israelites left Moab in undisturbed possession of their country. (Deut. ii. 9; Judges xi. 15, 18; 2 Chron. xx. 10.) But while the Israelites, after conquering the Amorites, were encamped in the Plains of Moab, Balak, the king of Moab, sent for the prophet Balaam to curse them. (Numb. xxii.-xxiv.) Balaam found himself compelled by a divine impulse to bless the people whom he meant to curse, but was more successful in seducing them to the licentious worship of Baal-peor by means of the daughters of Moab. (Numb. xxv. 1; xxxi. 16; Rev. ii. 14.) For this offence, and for neglecting to assist the Israelites on their march, the Moabites were excluded from the congregation of God to the tenth generation. (Deut. xxiii. 3, 4; Nehem. xiii. 1, 2.)

In the time of the Judges, Moab, in league with the children of Ammon and Amalek, invaded the land of the Israelites, and ruled over them for eighteen years. They were at last delivered by Ehud, who assassinated Eglon, the king of Moab. (Judges iii. 12-30.) After this time it appears from the book of Ruth that there was a period of friendly intercourse between the two nations. Saul warred against Moab (1 Sam. xiv. 47), and David made them tributary to Israel. (2 Sam. ii. 8.) The tribute which they paid consisted of sheep and lambs. (2 Kings iii. 4.) After the partition of the kingdom we find Moab subject to the king of Israel, against whom they rebelled after the death of Ahab, in B.C. 897. (2 Kings i. 1; iii. 5; and Is. xvi. 1.) Jehoram, the son of Ahab, assisted by Jehoshaphat, king of Judah, defeated them in a great battle, but failed to subdue them. (2 Kings iii. 6-27.) Soon after this Moab, with the Ammonites and other nations, invaded Judah, but the invaders quarrelled among themselves and destroyed each other. (2 Chron. xx.) In the reign of Joash, about B.C. 838, the Moabites again made incursions upon Israel. (2 Kings xiii. 20.) It is probable that after the tribes of Reuben and Gad had been carried captive by Tiglathpileser (about B.C. 740), the Moabites recovered the country they had formerly possessed north of the Arnon, for Isaiah (xv., xvi.) speaks of towns of the Moabites in that district; but from the same prophecy it would appear that they

were again driven back over the Arnon by the Assyrians. In common with the other nations on the borders of Palestine, the Moabites were subdued by Nebuchadnezzar, under whom they made war upon Judah. (2 Kings xxiv. 2.) From Jeremiah xxvii. it would appear that near the beginning of the reign of Zedekiah, the Moabites and other neighbouring nations endeavoured to persuade him to revolt from Nebuchadnezzar, but without immediate success, as the rebellion of Zedekiah did not take place till about the ninth year of his reign. (2 Kings xxiv. 20; xxv. 1.) According to Josephus, the Moabites and Ammonites were reduced to subjection by Nebuchadnezzar in the fifth year after the destruction of Jerusalem. ('Antiq.,' x. 9.7.) This may have been the event referred to in the prophecies of Ezekiel (xxv. 8-11) and Zephaniah (ii. 8-11). The Moabites are incidentally mentioned in several other passages of the Old Testament, and by Josephus. The prophecies contain many threatenings against them. Their name ultimately disappeared in that of the Arabians.

The Moabites were a pastoral people. (2 Kings iii. 4.) Their country was well adapted for rearing cattle, and also produced corn and wine. (Ruth i. 1; Is. xvi. 8-10.) It contained many mountains and fertile valleys, and was well watered by the Arnon, the Zered, and other rivers which fall into the Dead Sea. It is called by Josephus *Moabitis* ('Bell. Jud.,' iii. 8. 3; iv. 8. 2), and corresponds to part of the present district of Kerek. Several cities of Moab are mentioned in the Old Testament. (Is. xv., xvi., &c.) The capital was Ar, or Rabbath-Moab (Deut. ii. 9), afterwards called Areopolis. Its ruins, which still retain the name of Rabba, lie about 25 miles south of the Arnon, near a stream which is now called Beni-Hamed. Jerome states that the city was destroyed by an earthquake in his youth. The country of Moab was well peopled, as is proved by the numerous ruins found there. The Moabites were governed by kings, (Numb. xxii. 4; Judges iii. 12; 1 Sam. xxii. 3; Jer. xxvii. 3) and inferior princes (Numb. xxii. 8, 14; xxiii. 6). Their religion was the licentious idolatry of Baal-peor and Chemosh (Numb. xxv. 1-4; 2 Kings xxiii. 13). In cases of extreme danger they offered human sacrifices. (2 Kings iii. 27.)

(Relandi, *Palæstina*; Calmet, *Dictionary*; Winer, *Biblisches Realwörterbuch*; Burckhardt, *Travels in Syria*.)

MOCHNACKI, MAURYCY, an eminent Polish critic and historian, and also remarkable for the part he took in the insurrection of 1830, was born on the estate of Bojaniec in Galicia, in 1804. In 1823 he commenced the study of the law at the university of Warsaw, and in 1825 commenced with Podcaśnyński the publication of the 'Dziennik Warszawski,' or 'Warsaw Journal,' a literary periodical to which Brodzinski, Lelewel, Mickiewicz, and other writers of the first reputation in Poland, were contributors. As he was on the point of passing his examination to practise as an advocate, he was arrested on a charge of belonging to secret societies, and afterwards struck off the list of students, declared incapable of holding any office under the government, and not only imprisoned in the Carmelite convent at Warsaw, but it is said condemned to labour in chains as a criminal in the gardens of the Belvedere, the palace of the Grand-duke Constantine. He was released before 1830, and in that year his reputation was suddenly raised by the appearance of a volume 'O Literaturze Polskiej w wieku dziewiętnastym' ('On Polish Literature in the 19th century'), in which he advocated the principles of what is called "the romantic school" in poetry, with a spirit of which no other Polish critic had shown an example. The public was at once gained over to his views, and the author of a history of Polish literature published at Posen in 1845, speaks of Mochnecki as taking decidedly the first place as a writer in prose as Mickiewicz in poetry.

Of the insurrection against the Russians which broke out on the 29th of November 1830, Mochnecki was one of the leading promoters. The measures of the provisional government which was at first established, and which entered into negotiations with the Archduke Constantine, excited his strong disapprobation, and it has been since generally acknowledged that they were founded on a mistaken policy; but the measures he adopted against them turned out even more disastrous to the cause of Poland. Already, on the night of the 2nd of December, at the first meeting of the "Patriotic Club," with his friend and former fellow-prisoner Xawery Bronikowski in the chair, he proposed that the provisional government should be called upon to retain the Archduke Constantine as a prisoner and hostage, and that in case of their refusal they should be compelled to admit into their body additional members nominated by the Club. A deputation of the club proceeded, escorted by a mob, to the Bank, in which the government was assembled, and entered the room of council with arms in hand. The result of a strong discussion, in which Mochnecki made his demands, and Niemcewicz, the poet, an aged member of the provisional government, bared his breast to endure death rather than yield to the demands of a mob, was that the government gave way, and the two delegates Bronikowski and Mochnecki were admitted members. Chlopicki, who was soon afterwards named dictator, was an object of suspicion to Mochnecki, who, in a meeting of the club a few days after, declared that the dictator was betraying the revolution. Amid a tremendous uproar, Bronikowski was required to say on his word of honour if he shared the suspicions of his colleague, and he replied in the negative. Mochnecki, assailed with cries of "Down with the slanderer, down with the Polish Robespierre," owed it to

good fortune that he escaped from the hall alive. He attributed the defeat of his proposal to the machinations of the Prince Lubecki, one of the principal members of the provisional government, and on the next day by a fiery speech on horseback to the school of ensigns, a body of young officers who had commenced the insurrection, he induced them to follow him to an attack on the Bank, with the intention of destroying the prince. On their way they were met by one of their officers, Wysocki, an intimate friend of Mochnecki, to whom he whispered his purpose; on which Wysocki, planting himself in their way, declared that they should only pass over his body. The ensigns wavered and dispersed. Mochnecki, detested as an incendiary, was sought in the course of the day by an infuriated mob, eager to consign him to the gibbet, and to save his life was allowed to conceal himself in the house of Prince Lubecki, who reasoned calmly with him on the injury his rashness was doing to the cause. All this is related by Mochnecki himself.

The growing unpopularity of the dictator soon permitted Mochnecki to make his reappearance in public and to receive congratulations on the sagacity which had enabled him to desist from the danger of relying on Chlopicki's fidelity to the cause. He joined the army, first as a common soldier, then as an officer, and gained so remarkable an influence, that, according to the testimony of Mieroslawski, though nominally a lieutenant, he in reality directed the sentiments of a large portion of the soldiery. He fought with distinction at Grochow and Ostrolenka, receiving at the latter battle a wound, to recover from which he was removed to Warsaw, where he wrote articles in the newspapers, which produced a strong sensation. The influence he exerted towards the conclusion of the war appears to have been in favour of that sanguinary violence which alienated from the cause of the revolution many, in England and elsewhere, whose wishes had been at first the most ardent for its success. Mochnecki, after the capture of Warsaw by the Russians, found his way to France, where he occupied himself with writing the history of the insurrection; the first two volumes of which, from his pen, are accompanied by a preface, bearing date "Marly-le-Roy, 21st November 1833." They appeared in 1834; and on the 20th of December 1834 the author died at Auxerre, where his remains are honoured with a fine monument.

The most important work of Mochnecki is the 'Powstanie Narodu Polskiego' ('Insurrection of the Polish Nation'), which it is a loss to the history of the 19th century that he did not live to complete. It is a vivid, lucid, and apparently candid narrative, in which the writer certainly relates things of himself which he could hardly expect to gain for him the sympathies of the reader. The account we have given of his violent course of conduct at the outset of the revolution is taken from this book. The book does not appear to have ever been translated throughout in any language, but in a volume on the 'Insurrection in Poland,' by S. B. Gnorowski, published at London in 1839, and dedicated to Campbell, some of the most spirited passages are appropriated from Mochnecki without acknowledgment. In 1854 a pamphlet, on the designs of Russia, entitled 'Faut-il une Pologne,' was issued at Paris, consisting of several chapters, avowedly taken from the introduction to this history. A new edition of it in five volumes was published at Breslau in 1850. A volume of Mochnecki's shorter pieces and contributions to periodicals appeared at Paris in 1836, under the title of 'Pisma Rozmaite' ('Miscellaneous Writings').

MODENA or MUTINA, TOMMASO DA, a painter of Modena, of the 14th century, who has been claimed by some German writers, without any better foundation than the possession of some of his works, for Bohemia. He appears to have been at Prague in the time of the Emperor Charles IV., who was a patron of the arts; but it is also quite possible that the emperor bespoke the works in his possession of the painter at Modena. The name of Tommaso da Modena is of more importance than it otherwise would have been on account of various pretensions which his works have given rise to. The altarpiece, in three compartments, of the 'Virgin and Child,' with Saints Wenceslas and Palmatus, patrons of Bohemia, formerly at Carlestein, but now in the gallery of the Belvedere at Vienna, was said to be an oil-painting, and, in Von Mechel's catalogue, to have been painted in 1297; it was therefore eagerly caught at by writers of Germany and Italy, to confute Vasari, to vindicate the title of their respective countries in opposition to the Flemish claim. This picture however bears no date, and more recent chemical analysis has shown that it is a 'tempera,' and not an oil-painting. The figures are half-length, about half the size of life, and are painted upon a gold ground; and the picture bears the following inscription:—

Quis opus hoc finxit? Thomas de Mutina pinxit,
Quale vides lector Bariisni filius auctor.

Von Mechel read Bariisni, but some documents mentioned by Federici, Tiraboschi, and Lanci show that Bariisni should be the reading; Bariisno being the name of Tommaso's father, and his own full name accordingly Tommaso di Bariisno da Modena.

There is an extensive work, a series of many portraits, in the chapter-house of the Dominicans at Trevigi, which Fra Federici, a Dominican, has had engraved for his account of the antiquities of Trevigi—'Memorie Trevigiane su le Opere di Disegno.' They were painted in 1352, and are accompanied by the following inscription:—

Anno Domini MCCCLIII. Prior Travinus ordinis predicatorum depingi fecit istud Capitulum, et Thomas Pictor de Mutina pinxit istud. These works are completely in the style of their time, but rather above the standard than otherwise.

MODESTINUS, HERENNIUS, a Roman classical jurist, was apparently a pupil of Ulpianus. He lived under the Emperor Alexander Severus, and was one of his legal advisers (consiliiarii); he also taught law to the younger Maximinus (Jul. Capitol., 'Maximin. Jun.' 1). Modestinus often cites Ulpianus and Paulus. The Florentine Index enumerates the following works of Modestinus:—Nineteen books of Responsa, twelve books of Pandects, ten books of Regulae, nine books of Differentiae, six books of Excusationes, four books on Poena. The work on Excusationes was written in Greek ('Dig.' 27, tit. 1, 'De Excusationibus'). Nine other works by Modestinus, in single books, are enumerated in the Florentine Index.

The period of Modestinus is also determined by an inscription, which contains the judgment in a suit which was prosecuted some time between A.D. 227 and 245. The inscription was first printed by Fabretti, in his work on Inscriptions (p. 278). Modestinus is mentioned in a rescript, of the year 239, of the Emperor Gordianus. There are 345 excerpts from Modestinus in the Digest.

The compilers of the Digest have made a few excerpts from two writers posterior to Modestinus. These writers are Hermogenianus and Aurelius Arcadius Charisius. Modestinus is cited by Charisius ('Digest,' 50, tit. 4, s. 18).

* MOFFAT, ROBERT, an enterprising agent of the London Missionary Society in South Africa, is a native of Inverkeithing, Scotland, where he was brought up in connection with the Secession Church, to which his parents belonged. In the year 1816 he was designated for missionary work at a service held in Surrey Chapel, London. One of those who were set apart at the same time for service in the mission-field was John Williams, whose labours in the South Sea Islands have since become so famous, and whose violent death at the hands of the natives of a barbarous island has conferred on him the title of the 'Martyr of Erromanga.' [WILLIAMS, JOHN.] The scene of Mr. Moffat's labours was first in Namaqua-land, on the Gariep or Orange river, where the celebrated Africaner exercised his chieftainship, and afterwards in the Bechuana country. Mr. Moffat visited his native country in 1840, and addressed numerous public meetings in England and Scotland, giving details of his missionary labours, as well as of his remarkable personal adventures and hair-breadth escapes in his exploratory journeys through the African wilds and deserts, and among barbarous and often warlike tribes. The work of instruction, although to a great extent successful among various tribes, had been much interfered with, and the mission-settlements were frequently broken up by the wars of the natives with each other, or with their Dutch neighbours on the frontier, the pioneers of a not over-refined civilisation. While in England Mr. Moffat published a volume containing an account of the scenes through which he had passed, under the title of 'Missionary Labours and Scenes in Southern Africa;' and also carried through the press, at the expense of the British and Foreign Bible Society, a translation of the New Testament and the Psalms in the Bechuana language. Mr. Moffat then returned to South Africa, where he is still engaged.

* DAVID LIVINGSTON, LL.D., another African missionary and explorer, is married to a daughter of Mr. Moffat. During the sixteen years in which he has laboured as one of the agents of the London Missionary Society, Dr. Livingston has penetrated far into the interior and has made several journeys across the continent of South Africa. At a meeting of the Royal Geographical Society, at which Dr. Livingston was present, on the 15th of December 1856, the president, Sir Roderick Murchison, said:—"They were met to welcome Dr. Livingston on his return from South Africa to his native country, after an absence of sixteen years, during which, while endeavouring to spread the blessings of Christianity through lands never before trodden by the foot of a British subject, he had made geographical discoveries of incalculable importance, which had justly won for him the Victoria or Patron's Gold Medal of the Royal Geographical Society. When that honour was conferred in May 1855, for traversing South Africa from the Cape of Good Hope by the Lake Ngami to Linyanti, and thence to the west coast in 10° S. lat., Lord Ellesmere, their then president, spoke of the scientific precision with which the unarmed and unassisted English missionary had left his mark on so many important stations of regions hitherto blank." Dr. Livingston retraversed these regions, and, after reaching Linyanti, followed the Zambezi, or continuation of the Leambye river, to its mouths on the shores of the Indian Ocean, passing through the eastern Portuguese settlement of Tête, and thus completing the entire journey across South Africa. Sir Roderick added:—"It had been calculated that, putting together all his various journeys, Dr. Livingston had not travelled over less than 11,000 miles of African territory; and he had come back as the pioneer of sound knowledge, who by his astronomical observations had determined the site of numerous places, hills, rivers, and lakes, nearly all hitherto unknown; while he had seized upon every opportunity of describing the physical features, climatology, and even the geological structure of the countries he had explored, and pointed out many new sources of commerce, as yet unknown to the scope and enterprise of the British merchant." In

describing the features of the territory explored by him, Dr. Livingston said that south of the twentieth degree of south latitude the country was arid, and contained very few rivers; but to the north of that line the country was well watered, and very unlike what the centre of Africa was popularly represented to be. The country which he had traversed indeed was covered with a network of waters, many of the streams being large and deep, and never dried up. The natives belonged to the true negro family, having very woolly hair, and being darker than the Bechuanae. They held their women in high estimation, many of whom became chiefs. In a letter published in the 'Times' newspaper on December 29, 1856, Dr. Livingston states his views on the question of African civilisation, and recommends the encouragement of the growth of cotton in the interior, and the opening up of commercial intercourse between this country and the African tribes. Such measures would, he thinks, tend to the abolition of the slave-trade, and the advancement of civilisation. Dr. Livingston is a native of Blantyre, in Scotland, where he was in his youth employed in the cotton-mills. Having a desire to devote himself to missionary work, he pursued his studies at Glasgow during the winter months, resuming his occupation at the mills during the summer vacation of the classes. He is now about forty years of age. He proposes soon to return to prosecute his career as a missionary among the natives of South Africa. On Monday, January 5, 1857, a public meeting of the merchants, bankers, and others of the city of London, was held at the Mansion House, the Lord Mayor presiding, when it was resolved to congratulate Dr. Livingston, and to take measures to form a 'Livingston Testimonial Fund.' The meeting was addressed by the Bishop of London, Sir Roderick Murchison, Mr. Gordon Cumming, Mr. Montgomery Martin, Mr. Raikes Currie, and other gentlemen, and a considerable amount was raised for the commencement of the proposed fund. Dr. Livingstone has since published very full accounts of his travels. [See LIVINGSTONE, DAVID, vol. vi. col. 1010, and SUP.]

MOHAMMED, ABUL-KASEM-IBN-ABDOLLAH, was born at Mecca on the 10th of November 570, or, according to other authorities, on the 21st of April 571. His father Abdollah, whose only son he was, belonged to the family of Haahem, the most distinguished branch of the noble tribe of Koreish, which claimed a direct descent from Ismael, the reputed progenitor of the Arabian race, and had acquired a decided superiority over the surrounding tribes. Owing to an active and uninterrupted commerce, the Koreishites were not only renowned for their opulence and refinement, but, being concentrated about the ancient place of the common Arabian worship, they were the hereditary guardians of the celebrated Caaba, the custody of which, together with the sacerdotal office, had for a long time been the privilege of the Haahemites, the ancestors of Mohammed. Mohammedan authors have laboured to adorn the birth of their prophet with many miraculous events, such as the Persian sacred fire being suddenly extinguished, and a splendid light having spread over all Arabia; but these and similar embellishments of his life, with a great number of prodigies attributed to him, we may leave to the credulity of his followers. In his early childhood Mohammed lost both his parents; his mother Amina died in his second year, and the child was committed to the care of his aged grandfather, Abdol Motaleb, who was then the chief priest of the Caaba. Abdol Motaleb was succeeded by Abu Taleb, the uncle of Mohammed, who now became his guardian, and with whom he made several journeys and mercantile adventures, principally towards Syria, and to the fairs of Damascus, Baghdad, and Basra. In his twentieth year, Mohammed took part in an expedition against the predatory tribes which then molested the caravans and pilgrims on their way to Mecca. This wandering kind of life and the practice of warfare animated the youth with an eager desire of adventure and military achievements, and with that spirit of chivalry which may be considered as the germ of his future exertions. To this must be added a strongly-marked propensity to solitary retirement and to religious abstraction, originating probably in his early contemplation of the absurd ceremonies and cruel idolatry of his contemporaries which he witnessed at Mecca, and in which he had been compelled to take part by replacing the famous black stone in the wall of the Caaba when the temple happened to be repaired.

A Nestorian monk, the abbot of a monastery at Basra, named Boheira, was the first who observed and appreciated the character of young Mohammed. After having conversed with him on religious subjects, he foretold to his uncle Abu Taleb that great expectations might be conceived of the boy provided he should escape the snares of persecuting Jews—a caution which will be explained in the course of this narrative.

In the twenty-fifth year of his age, Mohammed became acquainted with a rich widow, Khadija, whom he subsequently married; and during the fifteen following years little more is known of him than that preparatory to his intended mission he frequently retired to the cave of Heva in the neighbouring mountains, and also made a second journey into Syria and occasional visits to the southern parts of Arabia. During these journeys he gained information at such times and in such degree as circumstances permitted, and he is said to have conversed most familiarly with some learned Jews and Christians, among whom are particularly mentioned a celebrated rabbi, Abdollah-ibn Salaam, and Waraka, the nephew of his wife, who, first deserting his native polytheism and afterwards the Jewish faith, had embraced the

Christian religion, and was well acquainted with the Old and New Testament. (Abulfeda, 'Annales,' i. 283; Marraccius, 'Prodromus,' l. 44.)

In the fortieth year of his age Mohammed assumed the prophetic office, and displayed his views and principles to his own domestic circle. His first efforts were successful, for his wife Khadija, Waraka, Abubeker, his cousin-german Ali-ben-Abi Taleb, and several other members of the family, readily acknowledged his divine mission, and himself as the apostle of Allah. After being three years silently employed in the conversion of his nearest friends, he invited the most illustrious men of the family of Hashem to his house; and after having conjured them to leave idolatry for the worship of one God, he publicly proclaimed his calling, and declared that by the command of that one God, revealed to him by the angel Gabriel, he felt compelled to impart to his countrymen the most precious gift, and the only means of their future salvation. Far from being persuaded, the assembly was struck silent with surprise mingled with contempt. The young and enthusiastic Ali alone, throwing himself at the feet of Mohammed, with a solemn vow offered to be his companion; but his father, the mild and sober Abu Taleb, seriously advised the prophet to abstain from his strange and fanatical design. Mohammed replied that, even if the sun should be placed on his right hand and the moon on his left, they should never divert him from his career. Stimulated rather than intimidated by the resistance of his relations, the reformer soon began to frequent the public places of Mecca, and openly to preach the unity of God, calling upon the citizens to repent of their idolatry, exhorting them to devote themselves to the service of a supreme and most merciful Being, and reciting fragments of the Korân or affixing them at the doors of the Caaba. It is reported that he had the honour of thus converting the celebrated poet Lebid, who, struck with the sublime beauty of a passage thus promulgated, declared it far superior to any production of human genius, and willingly joined in the profession of Islam. The people listened to the precepts of the moralist, and though they were enraptured by the force of his eloquence, very few were yet inclined to desert their hereditary and long-cherished ceremonies, and to adopt a spiritual faith the internal evidence of which they were unable to comprehend. Mohammed was repeatedly urged by them to confirm his divine mission by miracles, but he prudently appealed to the internal truth of his doctrine, and expressly declared that wonders and signs would depreciate the merit of faith and aggravate the guilt of infidelity. The only miraculous act which Mohammed professed to have accomplished, and which has been greatly exaggerated by his credulous adherents, is a nocturnal journey from the temple of Mecca to Jerusalem, and thence through the heavens, which he pretended to have performed on an imaginary animal like an ass, called Borak (lightning); but we need scarcely remark that the simple words of the Korân ('Sur.' xvii.) may as well be taken in the allegorical sense of a vision.

In the meantime several of the noblest citizens, such as Abu Obeida, Hamza, an uncle of Mohammed, Othman, and the stern and inflexible Omar, were successively gained by the moderation and influence of Abubeker, with whom, by marrying his only daughter Ayesha, the prophet had become more nearly allied after the death of his wife Khadija. Nevertheless for more than ten years the new faith made little progress within the walls of Mecca, and might have been extinguished in its birth if the jealous leaders of the Koraishites had not directed their animosity and violence against the whole line of Hashem. Although menaces and persecution, too often repeated to be minutely related here, had compelled the few votaries of Mohammed to retire into Abyssinia, the spirit of party continually kindled the flame of dissension. At last a revolt, which threatened the life of Mohammed, broke out at Mecca, and the prophet took his flight to Yatrib, afterwards known by the name of Medina (Medinat-al-nabi), or the City of the Prophet. This retreat happened on the 12th of July 622, and has been adopted as the Mohammedan era, called Hejra. The citizens of Medina, among whom the seeds of Islam had been sown by some converted pilgrims returning from Mecca, were readily inclined to embrace the cause of the reformer, whom they had often invited by several previous deputations, and to whom they had promised their alliance and protection against his enemies. Accordingly they advanced in procession to meet the banished prophet, invested him with the regal and sacerdotal office, and offered their assistance in propagating by force the tenets of his new religion. From this moment a vast theatre opened to the enthusiasm and ambition of Mohammed. His revelations assumed a much higher claim; he inculcated as a matter of religion and of faith the waging of war against the infidels; and the sword once drawn at the command of Heaven, from that time remained unsheathed until the tribes of all Arabia and the adjacent countries had joined in the profession that there is no God but Allah, and that Mohammed is his apostle.

After various enterprises and petty excursions, three great battles were fought with the Koraishites under Abu Sophian, the most implacable foe of Mohammed and of the Hashemite line, who, after the death of Abu Taleb, had succeeded to the principality of Mecca. A military force of nearly a thousand men had been collected by Abu Sophian, in order to protect a wealthy caravan on its way to Syria, and to attack the daring band of the prophet, who, with only three hundred warriors, awaited them in the valley of Beder, twenty miles

from Medina. The Moslems, inflamed with enthusiasm and expectation of booty, furiously assailed the enemy, who, after a short battle, were totally defeated and dispersed, leaving a rich spoil to the conquerors. To avenge this disgraceful defeat Abu Sophian advanced in the following year (Hejr. 3) with an army of three thousand men towards Medina, and a bloody action, in which Mohammed was severely wounded, took place near Mount Ohud. The Koraishites were now victorious, but the Moslems soon rallied in the field, and a third war, during which the city of Medina was besieged for twenty days, was terminated by a single combat of the valorous Ali. Surrounded by a number of roving clans secretly favouring the new cause, or at least of a doubtful disposition, the idolaters either wanted strength or courage to protract hostilities, and accordingly an armistice of ten years was agreed upon by both parties. This interval Mohammed employed in converting or subduing the principal Jewish tribes, namely, those of Kainokâo, Koraïdha, Nadhir, and Chaïbar. (Abulfeda, 'Vita Moham.,' p. 67; Pococke, 'Specimen Hist. Arabum,' p. 11.)

The castles and towns of the unwarlike Jews were rapidly taken and plundered, and the unhappy people, being unwilling to embrace the religion of the conqueror, were driven out, or persecuted and slaughtered with the utmost cruelty. But the prophet paid dearly for this, as he never entirely recovered from the effects of poison prepared for him by a Jewish female of Chaïbar. Thus advancing among the tribes of his native country, the power of the fierce and ambitious apostle increased like an avalanche, and as the Koraishites had been guilty of violating the truce, he proceeded at the head of ten thousand warriors towards Mecca (Hejr. 8). The town surrendered without resistance, and yielding to the victorious banners of Islam, the people unanimously hailed, as the sovereign of Mecca, the prophet whom they had driven from his paternal hearth. Mohammed readily forgave his converted brethren the insults which he had formerly received from them, and after having broken the three hundred and sixty idols round the Caaba, and destroyed every vestige of idolatry, he adorned and consecrated the temple to the worship of God. In doing this he himself set an example of the most earnest prayer and devotion, and strictly fulfilled the religious duties and ceremonies which the pilgrims to the holy shrine had theretofore invariably observed. The conquest of Mecca, and a subsequent prosperous expedition against the hostile fortress of Tayef, were speedily followed by the submission of the idolatrous tribes over all Arabia, and even the petty chiefs of the neighbouring provinces presented gifts or offered their friendship and alliance to the victorious prophet. Intoxicated with ambitious pride, Mohammed now despatched his ambassadors to Khoaru Parviz, king of Persia, to Heraclius of Byzantium, and to the king of Abyssinia, solemnly inviting them to the profession of Islam, or threatening them with war. Accordingly an army of three thousand Moslems invaded the eastern territories of Palestine, and although this and a subsequent expedition to the west were only momentary excursions, a number of foreign tribes and cities willingly submitted. This arose principally from the clemency and moderation of the prophet towards the Christians, from whom he claimed only a moderate tribute, and to whom he granted his protection, security and freedom of trade, and toleration of their worship, and whose conversion to his religion he rather expected than enforced. On this occasion a patent in favour of his Christian subjects, known under the name of 'Testamentum Mohammedis,' was formally published, which, whatever may be thought of its authenticity, is at least in accordance with many passages of the Korân, declaring that "no force shall be employed in religion: that the prophet is nothing but a teacher and admonisher of the people, who shall not be governed by violence, and that the believers shall leave those who do not believe to the punishment of God, for He is the only arbiter, and will reward every one as he deserves." ('Sur.' ii, 257; xlv., 14; lxxxviii., 21, &c.) Returning from these military expeditions, and having once more accomplished a solemn pilgrimage to the temple of Mecca, Mohammed retired to Medina, where, to the great consternation of his followers, he died. This event happened, after a severe fever of fourteen days, on the 8th of June, 632, in the sixty-third year of his age. Omar, with many enthusiastic disciples, firmly believed that a prophet could never die; and it required all the authority of the sober and prudent Abubeker to refute so absurd an opinion. "Is it Mohammed," he exclaimed to the frantic multitude, "or the God of Mahommed, whom you worship? The God of Mohammed liveth for ever, but the apostle was a mortal like ourselves, and has experienced the common fate of all mortality."

Having thus rapidly sketched the political life of the Arabian prophet, by whose lofty aspirations and intrepid courage the hostile tribes of an immense country were for the first time united in faith and obedience; and before discussing the principles of a religion, which, during the space of a century, displayed its victorious banners over all Arabia, Syria, Asia Minor, Persia, Egypt, and the coasts of Africa, and whose precepts even now are zealously followed from the Ganges to the Atlantic by more than a hundred and twenty millions of people—we feel it necessary to take a short retrospective view of the state of Arabia previous to the introduction of Islam. The aboriginal inhabitants of the peninsula had, from time immemorial, been divided into a great number of free and wandering clans, limited

communities, and petty states, whose peculiarities of character, mode of life, and political institutions, as they were mostly dependent upon local circumstances, were for centuries stamped with the same unaltered features, and had been preserved almost unchanged even from the time of the Patriarchs in the book of Genesis. The mountainous table-land of central Arabia, abounding in rich pasturage and fertile valleys, but at the same time intersected and skirted with dreary wastes and sandy plains, was occupied by those roving tribes who, in opposition to the settled inhabitants, are proud of the name of Beduins, or people of the plain. Most of them were addicted to a wandering pastoral life, but from being strongly disposed to war and chivalrous adventures, their peaceable occupations were interrupted, either by conducting a caravan of merchants, or still oftener by assailing and robbing their fellow-tribes. Every tribe was governed by the most aged or worthy Sheikh of that family which had been exalted above its brethren by fortune and heroic deeds, or even by eloquence and poetry. For as the heroic bards were at once the historians and moralists, by whom the vices and virtues of their countrymen were impartially censured or praised, a noble enthusiasm for poetry animated the Arabs, and at an annual fair at Okhad, thirty days were consecrated to poetical emulation, after which the successful poem was written in letters of gold and suspended in the temple of Mecca. Those meetings however formed only a very feeble bond of union among the independent and hostile tribes, who only occasionally, and in times of danger and warfare, submitted to a supreme chief, or Emir of Emirs, and had never yet been united into one body. And the tie was still less binding on those inhabitants who, being collected in flourishing towns and cities on the coasts of the peninsula, and mostly employed in trade and agriculture, were regarded with supreme contempt by the free Beduins, as a weak and degenerate race of slaves. The religious worship of the Arabs chiefly consisted in the adoration of the heavenly luminaries, which were considered as so many tutelary deities of the different tribes; and among which, after the sun and moon, the planet Venus had acquired such peculiar pre-eminence, that even to the pious Moslems Friday ever after remained the sacred day of the week. These deities, with many other images of the personified powers of nature, rudely represented by idols of every variety of shape, were principally gathered round the ancient Caaba, or square temple, the Pantheon of Arabian idolatry at Mecca; and their worship was accompanied, not only with the most horrid rites and shocking ceremonies of a degraded paganism, but even with human sacrifices and cruelties of every description. Even children were immolated by some of the ruder clans to the idols; while others, as the Kendites, buried their daughters alive ('Sur. vi. 137; xvi. 58; lxxxi. 8), and we need scarcely remark, that, except a vague belief of the soul becoming transformed into an owl, and hovering round the grave, there is no indication that the Arabian idolaters believed in a future life and final retribution. (Pococke, 'Specimen Historiæ Arabum,' ed. White, 1806.) Among the foreign settlers in Arabia, we pass over in silence the few adherents of Zoroaster, scattered along the Persian Gulf, and the Sabæans, on the southern coast of the peninsula, who, even from the time of David and Solomon, stored their rich emporiums of Ophir, Saba, and afterwards Aden, with Indian merchandise, and who, as is clear from many good arguments, were undoubtedly of Hindoo origin. The Christian religion had long been established in several parts of Arabia, but the Christianity of the Oriental church, at that time, almost resembled paganism, being associated with monachism and with the worship of martyrs, relics, and images. Among the heretical sectaries, who, absorbed in their monophysitical and other abstruse dogmatical controversies, looked upon each other with the utmost hatred, we find particularly mentioned the Nestorians, Jacobites, Marcionites, and Manichæans, besides some other obscure sects, such as the Collyridians, who, deifying the mother of Christ, and adoring her as the third person in the Trinity, probably gave rise to the Christian tritheism so often dwelt on by the author of the Korân. After the destruction of Jerusalem, the Jews had retired in great numbers to Arabia, where, owing to the loose connection and the jealousy of the aboriginal tribes, they had gained considerable power. Many of them, adopting the fierce manners of the desert, chose a wandering life, connected with all its dangers and adventurous strife, and a poem composed by a Jewish Beduin has been preserved in the Hammâa, which breathes the true spirit of Arabian chivalry. ('Hammâa,' p. 49, Freyt.) But in general the Jews were peacefully settled in towns and fortified castles, principally along the coast, or dispersed among the inhabitants of large cities. It was to the Jews of his country that the Arabian reformer first and most eagerly looked for proselytes, and his early predilection in favour of the "possessors of Scripture," as they are honourably called, might be attested by innumerable passages of the Korân. He not only appeals frequently to their testimony in order to verify the revelations of former times, and consequently the truth of his own divine mission ('Sur. ii. 134; x. 93; xxvii. 77; xxxii. 25; xlv. 16), but to gratify the Jewish superstition, he even instructed his first disciples to direct their prayers towards the holy shrine of Jerusalem, which was afterwards altered in favour of the Caaba. ('Sur. ii. 143-146.) But the followers of the Mosaic institution, though already entangled in their fanciful Talmudic lore, were by no means inclined to accept the tenets of Islam, and when the most persuasive summonses of the prophet were repeatedly

answered by ironical sneers and undisguised contempt, his former friendship was converted into implacable hatred, and the Jews were accordingly stigmatised as the enemy of the Moslems, the murderers of their prophets, as interpolators of sacred Scripture, and, in pretending to be the chosen people of God, as the haughty foes of mankind. ('Sur. ii. 58, 73; v. 21, 74, 85.)

Nevertheless it is to his Jewish instructors, and particularly to the above-mentioned rabbi, Abdollah Ibn Salaam, that Mohammed was indebted for that ample knowledge of biblical history, and for those dogmatical legends, fanciful ornaments, and absurd interpretations of Scripture, with which almost every page of his Korân is stamped. (A. Geiger, 'Was hat Mohammed aus dem Judenthume aufgenommen?' Bonn, 1833.) This leads us to that singular work, which has been acknowledged as the fundamental code of civil and criminal law for many millions of mankind; a work which, from the force and sublimity of its style, has been for centuries admired, and has become the model and standard of all Arabic writers, and whose language is even now the vehicle of communication for nations between the Polynesian Isles and the Columns of Hercules; a work which is considered by all these nations as the inexhaustible source of their happiness on earth, and as the only means of their eternal bliss and salvation hereafter; a work which, according to pious Moslems, was written before the throne of God with a pen of light on the table of his everlasting decrees, and of which a mere copy was brought down and revealed to Mohammed by the angel Gabriel.

The Korân (lecture), or with the Arabic article, Alkorân, commonly called the book, or book of Allah, both in imitation of the rabbinical denominations of the Scripture, namely Mikra and Khitab, is a collection of all those various fragments which the prophet, during the time of his apostolic office, successively promulgated as so many revelations from heaven. It would be almost impossible to characterise the leading features of the Korân, or even to give a full and clear account of its contents; for the chronological order of the incoherent rhapsodies has been neglected, and we are at a loss either to trace any logical connection between them, or to reconcile the many glaring contradictions in a work which otherwise might have served as an official journal of the progress of Islam. According to the momentary feelings of the prophet, his frame of mind, or the mere suggestions of his fancy, pious meditations and fervent prayers are suddenly interrupted by hortatory speeches and admonitory discourses. Apostrophes of Allah to the listening apostle, and of course to the refractory unbelievers, are interrupted by legendary tales and fabulous traditions of ancient Arabic heroes and tribes; and religious customs and ceremonies, enforced with moral sentences and the most energetic recommendations of gratitude, charity, patience, and piety, are occasionally illustrated or strengthened by the examples of the biblical patriarchs and prophets derived from rabbinical authority. Add to this the purity of the language, which is the most refined dialect of Hejaz, and the harmony and copiousness of the style, which in splendid imagery, bold metaphors, and occasional rhyme, rather resembles poetry than prose, and, though sometimes obscure or verging upon tumidity, is generally vigorous and sublime,—and we may readily acquiesce in the judgment of Göthe, that the Korân is a work with whose dulness the reader is at first disgusted, but is afterwards attracted by its charms, and finally ravished by its many beauties.

The revelations of the Korân had been originally preserved by oral tradition, or handed about in fragments, written on palm-leaves and pieces of parchment by the slave of Mohammed, Said ben Thabet. The scattered leaves were collected into a volume by Abubeker, two years after the death of the prophet; but many apocryphal additions having crept into the collection, an authentic copy was afterwards revised and sanctioned by the Caliph Omar (652). The code is divided into 114 chapters, or suras, which are inscribed with the name of Mecca or Medina, where they had been promulgated, and with the number of verses which they contain; but they are mostly arranged according to their length, and without any regard to chronology, the seventy-fourth and ninety-sixth chapters being supposed to have been the first revealed. Among the numerous illustrations of the Korân we may notice the celebrated commentaries of Abul Kasem Mohammed Al-Samaohhari, and Nazireddin Al-Beidhavi (in the 12th and 13th centuries), both of whom have endeavoured to reconcile the many discrepancies and contradictions of the work, and to explain its occasional obscurity, mostly by means of that recognised oral tradition which, recording in more than 7000 anecdotes, the private life, opinions, discourses, and sentences of the prophet, had been collected by Abu Abdollah Mohammed Al-Bochâri in the 9th century. This collection, combined with a previous controversy respecting the exclusive right of Ali or of Abubeker and the two following caliphs to the supreme pontificate and secular sovereignty over the Moslems, gave rise to the great division of the whole Mohammedan community into Shites, or sectarians, by whom the authority of tradition is rejected, and Sunnites, or orthodox believers. [ABBASIDES.] The first printed edition of the Korân, by Pagninus Brixiensis (Rome, 1530), was burnt by order of the pope; and that of Lud. Marraccius was not allowed to appear unless attended with a 'Prodrômus ad Refutationem Alcorani,' Padua, 1698, folio. A quarto edition of the text by Abr. Hinkelmann (Hamb., 1694) was critically revised and

reprinted by G. Fluegel (Leipzig, 1834). A French version by Savary (1783), carefully corrected by Garcin de Tassy, appeared in 1825. The English translation by G. Sale, accompanied with a learned Preliminary Discourse and Notes, was first published in 1734, and has been often reprinted.

The religious system of Mohammed, designated by the name of Islam, or Salvation, is displayed throughout the Korán in single and often-repeated precepts. It consists of two parts; of a dogmatical (or Imán) faith, and a practical (or Dín) religion. The principal articles of belief are the following:—There is but one God, eternal, omnipotent, most wise, and most merciful, to whom alone obedience and adoration are due, and whose majesty is daily proclaimed by a host of angels above, as well as by his own works around us; he is the author, preserver, and governor of the universe, and the supreme ruler of fate, by whose divine providence and absolute predestination the destinies of mankind have from eternity been decreed. The will of God and his divine law were often and fully declared by the former prophets, Adam, Noah, Abraham, Moses, and Christ, whose authority and station rise in gradation above each other; but among whom Abraham is the chief prototype of a true believer. "The patriarch was neither a Jew nor a Christian, for he believed in the unity of God: he was a religious Moslem, and the friend of God, as the Islam is nothing more than the faith of Abraham." ('Sur,' ii. 134; xvi. 120.) Nor is Isaac to be considered as the beloved son of the patriarch; for it was Ismael, the pious father of the Arabian race, whom God asked for a sacrifice (xix. 55; xxi. 85; xxxvii. 101); and it may be worth remarking that the author of the Korán is often so totally absorbed by his thoughts, and the truth of his assertions so deeply worked on his mind, as to identify his own feelings with those of the biblical characters. Equal veneration and deferential respect are paid to our Saviour: "Verily, Christ Jesus, the son of Mary, is the apostle of God, and his word, which he conveyed unto Mary, and a spirit proceeding from him, honourable in this world and in the world to come; and one of those who approach near to the presence of God. Yet Jesus was a mere mortal, and not the son of God; his enemies conspired against his life, but a phantom was substituted for him on the cross, while he was translated to heaven" (iii. 54; iv. 156, 159). But after all, it is reiterated in the Korán, Mohammed is the last and by far the most illustrious apostle; with him, who is the seal of the prophets (xxiii. 40), the divine missions have ceased; and as the Scriptures and Gospels have been altered by superstitious Jews and idolatrous Christians, the Korán must be revered as the only genuine revelation by which former religions are corroborated and verified (ii. 89; xlv. 11). The soul of man is immortal, and at the day of resurrection and the final judgment of mankind every one shall receive the just reward of his virtues, or the punishment due to his evil deeds. Sinners, and particularly unbelievers and idolaters, shall be hurled about in a dark or burning hell; whereas the virtuous and pious Moslems shall be rewarded with everlasting happiness in a paradise, enlivened by heavenly virgins, and abounding with shady groves, clear streams of water, and delicious fruits—the most desirable enjoyments in the sandy deserts of Arabia. But the hope of salvation is not confined to the Moslem, for every man who believes in God and does good works shall be saved.

Besides the most weighty obligation to promote the propagation of Islam, which we have already noticed as incumbent on every Moslem, the first practical duties are—prayers directed towards the temple of Mecca at five appointed hours of the day, fasting during the month of Ramadhan, and alms, to which the fortieth part of a person's property must be appropriated, and which must be bestowed even on foes and on the brute creation. Prayer will carry the Moslem half-way to God; fasting will bring him to the door of his palace; but charity and benevolence towards his fellow-creatures, by which the Supreme Being is best worshipped, will gain him admittance. Cleanliness of body and frequent religious ablutions are strongly recommended, and likewise attendance at divine service in the mosques on every Friday; and once in the course of a man's life, if possible, the performance of a holy pilgrimage to the temple of Mecca, the sacred birth-place of Islam. The ancient Arabian custom of circumcision, generally practised in the eighth year, the legislator retained; and in many usages and ceremonies he indulged the prejudices of his countrymen, either by connecting a prevalent superstition with the morals of a purer faith, or by restricting an abusive practice within its just limits. For example, instead of the former polygamy, four wives, at most were legally allowed, and the matrimonial rules were more strictly regulated. The Korán enumerates as deadly sins—wilful murder, adultery, calumny, perjury, and false testimony. Usury, gaming, and the use of wine and pork, are strongly forbidden; and it is but doing justice to Mohammed to observe, that every precept enjoined upon his followers had been fully confirmed by his own example, if we except his incontinence with the sex. The prophet married no less than seventeen wives, strangely enough all widows, except Ayesha, the daughter of Abubeker. This sensuality, the chief stain on his character, can neither be palliated by the natural temperament of the Arabs nor by his hope of posterity and lineal succession, which nevertheless failed, as the four sons of Mohammed died in their infancy. But Mohammed was a great man, and one who in every respect is described as a perfect model of Arabian virtue, brave and liberal, eloquent and

vigorous, noble and simple in all his dealings, and of irreproachable morals. That fraud, cruelty, and injustice were often subservient to the first propagation of Islam, cannot be denied; but a religious enthusiast is compelled to act according to the overpowering suggestions of his imagination, which he persuades himself to be the inspirations of Heaven, and according to his own conviction of the importance and justice of his mission. As to this, the prophet repeatedly and in the strongest terms expresses his purpose of uniting and reconciling the hostile tribes of his country by destroying their gross idolatry, and by bestowing on them the most salutary and precious gift of a purer creed, in whose truth and divine origin he himself firmly believed. And indeed it will readily be admitted that the religion of the Korán, by which prayers and alms were substituted for the blood of human victims, and which, instead of hostility and perpetual feuds, breathed a spirit of benevolence and social virtues, has been a blessing to the Eastern world, and has had a most important influence on its civilisation. It is not merely to the conquering sword and to the intrepidity of the reformer and his successors, but also to the intrinsic merits and attractive features of a system, rich with all the luxuriance of Eastern poetry, and most congenial to an ignorant and sensual generation, that the rapid progress of the Arabian conquests must be attributed, although favoured and promoted by the discord, internal revolutions, and weakness of the neighbouring governments.

MOIR, DAVID MACBETH, was born at Musselburgh, in the county of Edinburgh, on the 5th of January 1798. He was educated at the grammar-school there, and when only thirteen was apprenticed to Dr. Stewart, a medical practitioner in that town. He was a diligent and attentive student in his profession, but became very early inclined to literary pursuits. In 1812 he produced some poems, which, though neat, had little originality; shortly afterwards he appeared in print with two brief essays in prose, in a small local magazine. During the last year of his apprenticeship, which was for four years, he attended the University of Edinburgh, which he continued to do after his apprenticeship terminated, and obtained his diploma as surgeon in the spring of 1816. It had been his intention to enter the army, but the peace offering few hopes of advancement in that direction, he abandoned his purpose, returned home, and for awhile devoted himself to literature, writing occasionally for the 'Scots Magazine,' and published an anonymous volume, entitled 'The Bombardment of Algiers and other Poems,' which brought him little profit or fame. He was also a member of 'The Musselburgh Forum,' a debating society, in which he favourably distinguished himself. In 1817 he entered into business as a partner, in his native town, with Dr. Brown, who had an extensive but laborious practice. Moir worked hard at his professional duties, but, when the toils of the day were ended, he employed a great part of the night in his literary pursuits. He was at this time a frequent contributor in prose and verse to Constable's 'Edinburgh Magazine.' When 'Blackwood's Magazine' was started, he became a still more constant contributor to its pages. He wrote for it both prose and poetry, both comic and serious. Among his comic effusions were 'The Eve of St. Jerry,' and 'The Ancient Waggoner,' and at the time some of them were supposed to be from the pen of Dr. Maginn. His serious poems were marked as by Δ, a signature which he retained in that magazine until his death. In 1823 he formed a strong friendship with John Galt, who, when he departed for America, left his novel, 'The Last of the Lairds,' unfinished, and Moir wrote the concluding chapters for him. In 1824 he published 'The Legend of Genevieve,' with other Tales and Poems, consisting of selections from his magazine contributions, with some original additions. In the same year he commenced, in 'Blackwood's Magazine,' his novel of 'The Autobiography of Manale Wauch,' which was continued for nearly three years, and afterwards published separately. It had great success, and the character of its hero is a clever embodiment of some of the peculiarities of Scottish character. During all these literary labours he continued to attend to his professional duties with indefatigable assiduity and extreme kindness. Between 1817 and 1828 he is stated never to have slept a night out of Musselburgh. He was now recommended to remove to Edinburgh, where he might have readily attained a more lucrative practice, but his attachment to his old haunts and his old patients and neighbours caused him to refuse. In 1829 he married. In 1831 he published his 'Outlines of the Ancient History of Medicine, being a View of the Healing Art among the Egyptians, Greeks, Romans, and Arabians.' In 1832, after having exerted himself in a most energetic manner when the cholera was raging in his district, he published as a pamphlet 'Practical Observations on Malignant Cholera,' which had a very extensive circulation; and this was followed by 'Proofs of the Contagion of Malignant Cholera,' both works being allowed to possess great merit, even by those who differed from the author's conclusions. In 1832 Mr. Moir attended the meeting of the British Association for the Advancement of Science at Oxford, and afterwards visited London, where he extended his acquaintance among the literary celebrities. In 1843 he published 'Domestic Verses,' in which, among other things, he records, with much tenderness, the loss of two of his sons, who died young. In 1845 he contributed the account of the civil history and antiquities of the parish of Inveresk, of which Musselburgh is the chief town, to the 'New Statistical Account of Scotland.' In 1846 he met with an accident, being thrown from a carriage, by which he was rendered lame for life. In the

spring of 1851 he delivered a series of lectures 'On the Poetical Literature of the Past Century,' at the Edinburgh Philosophical Institution. In the same year, 'Selim,' his last contribution to 'Blackwood's Magazine,' appeared, and on the 6th of July he died. His activity had continued unabated during his whole life. He had, besides paying a sedulous and benevolent attention to his patients, filled various municipal offices, and had been a member of the General Assembly. His contributions to 'Blackwood' alone number 370. His serious poetry, by which he will be chiefly remembered, is sweetly pensive and tender, without any remarkable original poetic power, but it possesses a charm in its natural imagery and its appeals to our feelings that can never fail to please. In 1852 his 'Poetical Works,' which, however, are only a selection, were published, with a memoir of his life, by T. Aird.

MOITTE, JEAN GUILLAUME, Chevalier, the son of the engraver P. E. Moitte, was a distinguished French sculptor, and was born at Paris, in 1747. He was first the pupil of Pigal, after whose death he studied under Lemoyne. In 1768 he obtained the grand prize in sculpture for a statue of David carrying the head of Goliath, and he went, as entitled in consequence, to complete his studies at the French Academy at Rome; the Roman climate however proved quite unfit for his constitution, and he was forced to return to Paris, where he died May 2, 1810.

Moitte has executed many excellent bas-reliefs and figures, and some equestrian statues; but he left many models, and among them his principal works, unfinished at his death, as the great bassi-rilievi in the column of Boulogne, and the equestrian statue of General d'Hautpoul, a model in plaster, made for the French government. Moitte was a member of the old French Academy of Painting and Sculpture, and afterwards of the Institute of France, and a Chevalier of the Legion d'Honneur.

The following are some of his principal works:—A marble statue of Cassini; another of General Custines; a baso-rilievo for the tomb of General Leclerc in the Pantheon; a Vestal sprinkling the holy water; Ariadne; a sacrificer; the large baso-rilievo of the front of the Pantheon, representing the Father-land, or La Patrie, crowning civic and military virtues, which was removed after the Restoration; a tasso-rilievo in the court of the Louvre, representing History inscribing l'An VI. and the name of Napoleon with his French title of Le Grand; other bassi-rilievi for the barriers of Paris, and the Château de l'Île Adam, and the colossal figures of Bretagne and Normandie at the barrier des Bons Hommes; an equestrian statue of Napoleon I.; and the baso-rilievo of the warrior devoting himself to his country, or France surrounded by virtues and calling her sons to her defence, now in the gallery of the Luxembourg: it was ordered in 1798 for the vestibule of the Luxembourg facing the garden. †

(Gabet, *Dictionnaire des Artistes de l'École Française*, &c.)

MOIVRE, A. DE. [DEMOIVRE, A.]

MOLA. There are two artists of this name, who were contemporaries, and both studied for a time under Albano. Of these, the more celebrated one, PIERFRANCESCO MOLA, was born at Coldre, in the Milanese territory, in 1621, according to Pascoli, or at Lugano, in 1612, according to Passeri; and after receiving his first instructions in art from his father, who was both a painter and architect, he studied successively under Giuseppino, Albano, and Guercino. He attained to great excellence both in design and colouring; and though his chief merit lay in landscape, to which he principally applied himself, he also painted history occasionally, and with much ability. His talents obtained for him the patronage of princes and nobles, and among others of Christina of Sweden. His reputation at length caused him to be invited to France, and he was making preparations for proceeding thither at the time of his death, which happened at Rome in 1666 (Pascoli), or 1668 (Passeri).

GIAMBATTISTA MOLA, who was not at all related to the preceding, but is said to have been of French extraction, was born in 1620. He studied first at Paris under Vouet, and afterwards under Albano at Bologna. Like his namesake Pierfrancesco, Giambattista was an excellent landscape-painter, and well skilled also in perspective, though in other respects his inferior. One of his most celebrated works is a 'Repose in Egypt,' in the Rinuccini collection at Florence. He died in 1661.

*MOLBECH, CHRISTIAN, an eminent Danish writer on bibliography, literary biography and history, philology, criticism, and other subjects, was born at Soroe on the 8th of October 1788. His father, Johan Christian Molbech, also an author, was by birth a Norwegian, and held the post of professor of philosophy and mathematics at the celebrated academy of Soroe from 1787 to 1822. The son was intended for the sea, and would have gone on a voyage to India in 1796, but for an illness which kept him at home, and gave occasion to an entire change in his pursuits. He entered the university of Copenhagen and studied for the law, in which he passed a creditable examination, but he was destined to be neither a seaman nor a lawyer. In 1804 he was admitted as a "volunteer" to assist in the royal library at Copenhagen and he is now (in 1857), by gradual advance, the second officer in that establishment.

His activity during a literary career of now more than half a century has been so unintermitted, that the list of his works and of the review of them in Erslew's 'Forfatter Lexicon,' which however

includes articles in periodicals, occupies nearly twelve closely printed pages. These productions, as has been mentioned, are of very various character. Among the most prominent are 'Breve fra Sverrige' ('Letters from Sweden'), 3 vols. 1814-17, giving an interesting, but somewhat diffuse account of a visit to Sweden in 1812, and 'Reise giennem en Deel af Tydakland,' &c. ('Travels through a portion of Germany, France, England, and Italy'), 3 vols. 1821-22, in which he narrates a journey of some months in 1819 and 1820, which he was enabled to undertake by the liberality of the Danish government, with the view among other things, of studying the condition and arrangements of public libraries. With England in general he was much pleased, and with Italy he was delighted, and these were the two countries he most wished to revisit. Some of his other works bear on the subject of libraries, in particular a treatise 'On Public Libraries,' issued in 1829, and a life of Moldenhawer, once librarian of the royal library at Copenhagen, in which there is an interesting delineation of enlightened activity in a field of literary exertion to which little attention has been given in England.

Molbech was early engaged as one of the compilers of the great Dictionary of the Danish language issued under the superintendence of the Copenhagen Academy of Sciences, the first volume of which was issued in 1793, while the last portion that has appeared of it, part of the seventh volume, published in 1853, brings it no farther than the letter T. His name appears as one of the editors to the sixth volume, which comprises the letter S only, and took nineteen years in preparing. It is a singular illustration of the difference between the progress made by individuals and by committees that in 1833 he published in two volumes a complete Dictionary of the Danish language, compiled by himself, which is recognised as the best now existing, and of which a second edition is at present (1857) issuing from the press. A Danish 'Dialect Lexicon' (Copenhagen, 1841), is perhaps a still more valuable contribution to philology, as bringing together for the first time a mass of materials of great interest to the inquirer not only into the Scandinavian, but our own and the other languages of the Germanic stock. A collection of Danish proverbs, proverbial phrases, and mottoes ('Danake Ordsprog, Tankesprog, og Rimsprog,' Copenhagen, 1839), forms a sort of supplement to these works. Molbech has also superintended the publication of various monuments of the ancient Danish language—the oldest translation of the Bible, several rhymed chronicles, and an old medical work of the 13th century by Henrik Harpestreng; and he has taken up a somewhat novel position among philologists by pointing out the superiority of the modern Danish to the old Icelandic, from which it springs, in the greater variety of style of which it admits—a point of comparison which many writers on the advantages of the earlier phases of modern languages seem to have utterly overlooked. A new edition of Holberg's comedies by Molbech, and biographies of Ewald and Schack-Staffeldt, as well as a series of lives of Danish poets prefixed to his selections in a 'Danak Poetik Anthologie,' evince his interest in the more modern classical literature of his country. Perhaps the short biographies, which are remarkably well done, are of all the productions of Molbech's pen the most felicitous. In Danish history, his 'Fortællinger og Skildringer' ('Tales and Sketches'), in the manner of Scott's 'Tales of a Grandfather,' have enjoyed an extensive popularity; and he has edited the 'Diary of Bishop Bircherod,' and, in conjunction with Petersen, a selection of ancient Danish documents and letters. A collection of his miscellaneous smaller writings, 'Blandede Smaaskrifter,' was published in two volumes, between 1834 and 1836. He edited a monthly periodical entitled 'Athene,' in nine volumes, between 1816 and 1817; and also the 'Maanedskrift for Litteratur,' a monthly literary review, in twenty volumes, from 1830 to 1838, which are two of the most valuable works of the kind in Danish literature. The 'Nordisk Tidkrift for Historie' (4 vols., 1827-36), was also edited by him; and the 'Historisk Tidkrift,' or Historical Magazine, issued by the Danish Historical Association, which was commenced in 1840, and still continues, is under his superintendence. He has been urging the same society to undertake a great biographical dictionary of Danes, a work of which there is much need, and which would be a valuable contribution to the literature of Europe. Molbech is a member of the Danish Academy of Sciences, of the first hundred years of which he has published a history, a knight of the order of Dannebrog, and a member of numerous foreign learned societies, among others, of the Antiquarian and Philological of London. His son, Christian Knud Fredrik Molbech, born in 1821, also attached to the Royal Library at Copenhagen, is the author of some poems, and of a volume of travels entitled 'En Maaned i Spanien' ('A Month in Spain'). [See SUP.]

MOLÉ, COMTE DE, was born in 1781, and was descended from an illustrious family in France. He was the son of the President Molé, who fell a victim to the violence of the first French Revolution. Enough property however appears to have been saved from the wreck of his family fortunes to enable the father to send his son to the Central school of Public Works, afterwards called the Polytechnique, where he pursued his studies with industry and vigour. In 1806 he published 'Essais de Morale et de Politique' which attracted the attention of the Emperor Napoleon I., and secured for him the post of auditor of the Council of State. These Essays, as may be supposed, were of a highly absolutist cast; and though their author

continued to the last a staunch adherent of the Bonaparte dynasty, he remained in office under the Bourbons after their restoration, who created him a peer of France. To the policy and measures of Prince Polignac he offered the most determined opposition. After the revolution of July 1830 he was appointed by Louis Philippe to the portfolio of Foreign Affairs, and shortly afterwards was advanced to the post of Prime Minister of France, which he eventually was obliged to resign by the opposition of M. Guizot, and M. Thiers. Upon this he retired into private life, and though he was elected a member of the Legislative Assembly, he took little or no part in its proceedings. The family of Count Molé was of that rank which is known as the 'nobility of the robe,' and his ancestors were of gentle blood as long ago as the days of Henri IV. Talents and administrative capacity seem to have been hereditary in the family, as well as the love of legal order, monarchy, and constitutional government. Count Molé was almost the last remaining link between his countrymen of the old and of the new régime, as combining the high-bred tone and monarchical principles of the former with a proportion of the liberal principles which are the distinctive mark of the latter class. But while Count Molé accepted each successive change in the governing system of France as the result of political necessity, it cannot be said that he ever swerved in principle from the opinions which he had originally professed. At the close of his long career, under various successive changes of government, he renewed his relations with the ancient dynasty, and departed life as he entered upon it, a supporter of the old monarchy. In his theological opinions he inclined to the Ultramontane party, and from his high character, great abilities, and illustrious position, he was one of the strongest supporters of the Roman Catholic Church in France. His memoirs, which naturally include reminiscences of all the great men and notables of France during the first half of the 19th century, are shortly to be published. He died suddenly at his family seat at Champalatrix, November 23rd, 1855.

MOLESWORTH, THE RIGHT HON. SIR WILLIAM, eighth Baronet of that name, was born in 1810. He was the lineal representative of an old Cornish family of large landed possessions, originally of Irish extraction. The first baronet, was governor of Jamaica in the reign of Charles II. Sir William's father died in 1823. It is uncertain at what school Sir William Molesworth was first educated, but it is certain that having spent some time at Cambridge, he was sent to Edinburgh, where he was taught classics, mathematics, and metaphysical science, by an Italian refugee, and afterwards passed to a German university. In this latter soil his mind took deep root; he acquired the German language, and followed at will the bent of his own vigorous talents. Having left England with an average acquirement of general and classical knowledge, he concentrated his powers in Germany upon the study of philology and history. His mind however revolted against the mysticism of the German school, and as soon as he was released from collegiate study he made the usual tour of Europe. On his return to England in 1831 he was still in his minority. His first public appearance in this country was at a meeting convened in his native county in that year for the purpose of supporting parliamentary reform, and his maiden speech on that occasion gave considerable promise of future eminence. He was little more than of age when he was returned to parliament unopposed in December 1832, for East Cornwall, by which constituency he was re-elected in December 1834, but withdrew from the contest in July 1837, when he was returned for Leeds. At the dissolution of 1841, being convinced that his chance of success at Leeds was hopeless, he declined a contest and remained out of parliament for four years. During this interval he read and thought much on politics and social economy, gave himself a sounder political education, and accumulated capital for his future senatorial life. In 1850, however, on the death of Mr. Wood, he offered himself as a candidate for the representation of Southwark, and though strenuously assailed for his support of the grant to Maynooth College, he was successful, and he continued to represent the same constituency to his death. In January 1853 he accepted the office of First Commissioner of Public Works on the formation of Lord Aberdeen's administration, and was re-elected without opposition; and again on his subsequent translation to the Colonial Office.

As a 'Commons' debater' Sir William Molesworth was not of first-rate eminence. His speeches in parliament were few, but always valuable, though of too philosophical a cast to be generally popular. Those on the colonies delivered in 1838; in 1840 on the state of the nation and the condition of the people; on transportation in 1837-38; and on many important social and economic questions about the same period, were of great merit and immense practical utility. They were carefully prepared beforehand, and were the results of reading, labour, and reflection. In July 1855 Sir William Molesworth found a sphere far more congenial to his tastes, and a larger scope for his administrative ability, on being appointed to the secretaryship of the colonies, but he held that office only for the brief space of four months, when his career of public usefulness was cut short by death, which occurred on the 22nd of October 1855. The colonial and domestic press were all but unanimous in expressing their satisfaction at his appointment; it was not forgotten that he had taken the deepest interest in the affairs of Canada and Australia, and had

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studied the problem and mastered the theory of colonisation to a greater extent than perhaps any contemporary. Neither was it forgotten that he was the first person who, in this country, succeeded in calling public attention to the manifold abuses connected with the transportation of criminals, though eighteen years had elapsed since the parliamentary committee, of which he was chairman, brought to light all the horrors of our penal system. In the words of a writer in the 'Times,' 'Sir William Molesworth found our colonial empire disorganised and distracted by the mal-administration of the Colonial Office, wedded as it then was to a system of ignorant and impertinent interference. He first aroused the attention of parliament to the importance of our remote dependencies, and explained with incomparable clearness and force the principles of colonial self-government. With untiring diligence and great constructive power he prepared draught constitutions, and investigated the relations between the imperial government and its dependencies. Starting from a small minority, he brought the public and parliament over to his side, till principles once considered as paradoxes came to be regarded as axioms. By such means he fairly won the position of Secretary of State for the Colonies; but he did not live to enjoy the prize which he had grasped. Before we had time to hear of the satisfaction with which his appointment was sure to be hailed by our remote dependencies, the sceptre was snatched from his hand by death, and the post became again vacant. In the full vigour of life and intellect, in the possession of what must have been to him the highest and noblest prize of ambition, in the enjoyment of the confidence of his sovereign and the esteem of his fellow-subjects, he was taken away suddenly and prematurely, yet not so soon as to deprive his friends of the consolation of thinking that he has left behind him durable memorials which will link his name with the destinies of every British community planted on the face of the earth. The best monument that could be raised to him would be a complete collection of his parliamentary speeches; the noblest epitaph that could be inscribed on his tomb would be the title of the 'Liberator and Regenerator of the Colonial Empire of Great Britain.'"

Though he had not avowedly appeared before the public as an author, Sir William Molesworth was favourably known in the world of letters and science. Having purchased the 'Westminster Review,' he for some years conducted it either alone or in conjunction with his friend, Mr. John Stuart Mill, the eminent political economist [MILL, J. S.], and during that time he was a not unfrequent contributor to its pages; he likewise wrote at different times many articles in other periodicals and newspapers. He also edited and published at his own expense a complete edition of the English works of the philosopher Hobbes, in 16 volumes. [HOBBS, THOMAS.] In science Sir William Molesworth had obtained some reputation as a botanist; but his acquirements extended over a large range of subjects. In private life few men have been more highly esteemed.

MOLIÈRE was the name assumed by JEAN-BAPTISTE POQUELIN, who was born at Paris on the 15th of January 1622. His father was a 'tapisier,' and also held the office of 'valet-de-chambre-tapisier' to Louis XIII. Young Poquelin was intended for the same trade, and remained in his father's shop till he was fourteen years of age, having been merely taught to read and write. He had a grandfather who was very fond of him, and often took him to the theatre at the Hôtel de Bourgogne: he even expressed a wish that his grandson might become a celebrated actor, and his words made such an impression on the youth that he gradually became disgusted with his trade. As he returned home from the play one day in a state of melancholy, his father asked the cause, and learned that he desired a superior education. His grandfather joined in his entreaties, and he was sent to the Collège de Clermont, which was under the care of the Jesuits, where he remained till the end of the year 1641. When his studies both in literature and philosophy were ended, he was obliged to fill his father's office about the king's person, and he attended Louis XIII. in the expedition from which resulted the taking of Perpignan from the Spaniards. After this there is a gap in his biography, and we find him in 1645 performing in the Faubourg St. Germain with a company of citizens, who at first acted for pleasure, but afterwards attempted to combine profit with amusement. At this period he took the name of Molière. The company was unsuccessful.

Here comes another gap of eight years, and we find him in 1653 playing at Languedoc, whither he had been invited, at the head of a company, by the Prince de Conti, who appreciated his histrionic talents. In this company was Madeleine Béjart, whose daughter subsequently became the wife of Molière. He afterwards went with his company to Lyon, where in 1653 he produced his first play, 'L'Étourdi,' with such success, that two other companies joined him. This piece is amusing from the variety of situations, which however have the disadvantage of resembling each other too closely. The portrait of the Étourdi shows the beginning of Molière's tendency to sketch character, though character is here subservient to incident. In 1654, having returned to Languedoc, he produced his second piece of 'Le Dépit Amoureux,' which was likewise successful. The Prince de Conti was so pleased with his productions as to make him director of the entertainments which he gave in the province, and even to offer to him the place of secretary. Molière however refused this offer.

After remaining four or five years in Languedoc, the company

quitted that province for Grenoble, where they played during the carnival. They then went to Rouen, and finally to Paris, where Molière was introduced to the king, Louis XIV., before whom his company played the tragedy of 'Nicomède,' in 1658, at a theatre erected in the guard-hall of the old Louvre. Molière felt that in tragedy his company was inferior to that of the Hôtel de Bourgogne, and therefore, when the play was ended, he came forward and observed, that they were but faint copies of excellent originals, and hoped that the king would allow them to play one of the little comic pieces which had been successful in the provinces. The king granted the request, and the piece, which was one of those early works of Molière which have not been collected, was played with success. The king wished the company to remain at Paris, gave them the title of 'Troupe de Monsieur,' and allowed them to play, alternately with the Italian comedians, at the theatre called Le Petit Bourbon. In 1660 they removed to the Palais Royal.

In 1658 Molière's early pieces of 'L'Étourdi' and 'Le Dépit Amoureux,' which had been acted with such success in the provinces, were played with great applause at Paris; and in 1659 was produced his celebrated 'Précieuses Ridicules,' which was so successful that the prices of admission were trebled on the second day of performance, and the piece notwithstanding had a four months' run. With this comedy the fame of Molière may be said to begin: the modern reader may find in it only an ordinary farce, but the Parisian public perceived that the author was a bold and strong portrayer of prevailing characters and manners. It is written in prose, and the design is to ridicule those ladies, called 'Précieuses,' who indulged in an affected way of talking peculiar to the time. In 1660 Molière produced 'Le Cocu Imaginaire' with great success, though it was not so popular as its predecessors. It is ingeniously constructed, but it is not so much an exhibition of character as the 'Précieuses.' 'Don Garcie de Navarre,' brought out by Molière in 1661, was unsuccessful, and injured his reputation. It is called an heroic comedy, and is a weak, heavy production, scarcely readable. His fame was again raised by the 'École des Maris,' which was produced in the same year with great success. The characters of the two principal personages in this piece resemble those of the brothers in the 'Adelphi' of Terence. An excellent piece followed in the same year, called 'Les Fâcheux,' which perhaps exhibits Molière's peculiar talent more than any of his plays. That talent consisted in the portraying of character; and in proportion as there is more or less of character to draw, does Molière become strong or weak. The object of 'Les Fâcheux' was to exhibit every species of disagreeable person in one short drama, and, though the plot is nothing, the different characters of the 'bores' of the period, such as a man who talks of nothing but hunting, a composer, a card-player, a duellist, &c., pass in quick succession, and present a most happy phantasmagoric picture of the times. In 1662 appeared the 'École des Femmes,' which had no very great success in Paris, although the principal character, Agnes, is the original from which Wycherly has taken his Mrs. Pinchwife, in the 'Country Wife,' subsequently altered by Garrick into the 'Country Girl.' Molière was so indignant at the slight success of this piece, that he wrote another, called 'La Critique de l'École des Femmes,' in which he held up its opponents to public derision. One of the characters, a ridiculous marquis, is supposed to represent the Duc de Feuillade. This 'Critique,' which was played in 1663, was very successful. A little piece entitled 'L'Impromptu de Versailles,' was produced the same year, which consists merely of a satirical conversation among the comedians. It is preceded by a 'Remerciement,' or poem of thanks to the king, who had, in the year of its production, granted Molière a pension of 1000 livres. He was greatly esteemed at court, where he held the office which had been filled by his father; and the king is said on one occasion to have sat with him at the same table to shame some of his officers who treated him with haughty coolness. Molière's happiness would have been greater had he not about this time married Armande Béjart, then about seventeen, whose lively and coquetish disposition kept him in all the agonies of jealousy. To relieve himself from domestic disquietude he pursued his labours with additional ardour, and wrote 'Le Mariage Forcé' and 'La Princesse d'Élide,' which were produced in 1664, and 'Le Festin de Pierre,' produced in 1665. Of these the first is a mere farce, which exhibits however Molière's aptitude to sketch character in the two little parts of the peripatetic and sceptical philosophers; the second is one of those heavy mixtures of serious comedy and ballet which, however effective they might have been with splendid decorations, do not now repay a reader the trouble of perusing them; and the third is an ill-constructed piece, with a spark of humour here and there, chiefly remarkable for being one of the numerous versions of the story of 'Don Juan,' which is the subject of Mozart's opera, and for certain censures bestowed upon it by the Sieur de Rochenont, who considered it impious. In 1665 the king engaged Molière's company for his own service, granting them a pension of 7000 livres, and they took the title of the 'Troupe du Roi.' A little piece, called 'L'Amour Médecin,' followed up the attack on the medical profession which Molière had incidentally commenced in the 'Festin de Pierre.'

His excellent comedy 'Le Misanthrope' was produced in 1666, and is reckoned among his chef-d'œuvres. It abounds in character and correct views of society. In the same year appeared 'Le Médecin malgré lui,' a humorous attack on the physicians, well known to the

English by Fielding's version, entitled 'The Mook Doctor.' With respect to the date of the celebrated comedy 'Le Tartuffe,' there is a little difficulty. In collections of Molière's works it is placed at some distance after the 'Misanthrope,' and is dated 1667; but some lines in the 'Misanthrope' appear to allude to a book which the bigots of the day, offended by the 'Tartuffe,' published as Molière's, in order to injure his reputation. The discrepancy has been accounted for by stating that the first three acts of 'Le Tartuffe' were played in 1664, but that the entire piece was not acted till 1667. However this may be, on its very first production the more bigoted part of the community were enraged; and such earnest applications were made to the king, that he ordered the piece to be withdrawn. The representations of Molière induced the king to revoke this order, but Molière did not consider it prudent to perform it at once. About the same period he produced three insignificant little pieces, 'Mélécerte' (a mere fragment), 'Pastorale Comique,' and 'Le Sicilien;' and in 1668 appeared his 'Amphitryon,' a clever version of the 'Amphitryon' of Plautus, altered by the addition of a wife to Sosia, and the substitution of a prophecy of the birth of Hercules for his actual birth. The admirable comedy of 'L'Avare' was brought out in the same year, but played at first with little success, owing, it is said, to its having been written in prose, which the audience did not think calculated for pieces of five acts. It is one of Molière's very best pieces; nothing can be better than the character of the miser (who is supposed to be imitated from the Euclio of Plautus's 'Aulularia'), and we cannot refrain from admiration at the boundless ingenuity displayed by the author in placing him in every possible situation adapted to draw him forth. If 'Les Fâcheux' is the prototype of those pieces where the greatest variety of characters is introduced in succession, 'L'Avare' is, on the other hand, the prototype of those which are chiefly occupied in the exhibition of one character in all its phases. The piece was rendered by Fielding as 'The Miser.' Having produced in the same year a successful piece, 'George Dandin,' which is a droll little farce, Molière ventured on a second representation of 'Le Tartuffe.' The theatre was crowded to excess, and the piece was just about to begin, when a prohibitory order arrived from parties who held authority during the absence of the king, who was in Flanders. The actors, not having the king's permission in writing, returned the spectators their money, and extinguished the lights. Molière instantly despatched two of his actors to the king, to solicit his protection; and on their return with an order in their favour, the piece was played without interruption. Of the merit of this celebrated comedy, so well-known to the English public by the imitation called 'The Hypocrite,' there is no doubt; but whether religious imposture is or is not a fit subject for ridicule on the stage, is a question we leave open to the opinion and feelings of our readers. 'Monsieur de Forcaugnac,' a farce representing the awkwardness of a pompous country-gentleman in a large metropolis, and containing an incidental satire against the physicians, was represented in 1669 with great success, and the famous 'Bourgeois Gentilhomme,' brought out in the following year, was equally fortunate. This, although in five acts, is a farce of the most extravagant kind, and being, as it is called, a comédie-ballet, the author has allowed it at the close to run almost into a pantomime. In construction it is exceedingly loose, and this is the case with all Molière's pieces that go by the name of 'comédie-ballet;' so easy is it to avoid difficult unrollings by the introduction of dances. Several of the pieces named above belong to this class, although they have not been so specified. In spite of its extravagance the 'Bourgeois Gentilhomme' is a favourite piece, and allusions are perhaps more frequently made to it than to any other play of Molière's. The pompous ignorance of the principal character and the pretensions of his several fashionable masters are extremely laughable; but as far as construction goes, it is a mere succession of farcical incidents.

In 1672 Molière produced his 'Femmes Savantes,' one of his best comedies, in which the learned ladies and wittlings of the time are admirably satirized. Its success however was at first not very great, the subject being rather too dry and recondite for the public at large. Before the production of this piece he had assisted in composing a 'tragédie-ballet' on the subject of Cupid and Psyche, and had brought out two inferior pieces, 'La Comtesse d'Escarbagnas,' and 'Les Fourberies de Scapin.'

In the year 1672 Molière became reconciled to his wife, with whom he had long been at variance, and at the same time quitted a milk diet, to which he had restricted himself on account of a complaint in the chest, for animal food. This increased his complaint, but he worked hard at the composition of 'Le Malade Imaginaire,' which was produced in 1673, and is one of his most entertaining pieces, and his severest attack on the physicians. On the third day of the representation of his comedy Molière felt the pain in his chest much increased, and his wife, and Baron the actor, endeavoured to dissuade him from playing. Their efforts were vain, and while acting the part of 'Argan,' a convulsion seized him, which he endeavoured to conceal by a laugh. As soon as the piece was over he entered Baron's box, who remarked that he appeared worse than ordinary. His hands were cold, and Baron accompanied him home. Soon after his arrival he began to spit blood, which at length flowed from his mouth in such abundance as to suffocate him. The date of his death is the 17th of February 1678. The rites of sepulture were at first refused to

Molière, but the king prevailed on the Archbishop of Paris to allow them, on condition that the ceremony should be celebrated without any pomp. He was accordingly buried by two priests, who accompanied the body without chanting, in the cemetery behind the chapel of St. Joseph, Rue Montmartre. All his friends attended, each bearing a flambeau. In this country and in the present age it is scarcely possible to read the treatment of Molière's remains without indignation, especially when we find the writers of his life speaking in the highest terms of his goodness of heart and integrity.

Our opinion of Molière has been given in the remarks on particular pieces, and we need only briefly repeat that his strength lies in the delineation of character. His plots are often excessively inartificial and improbable, but in character he is almost unrivalled. He also enters deeply into the humour of a comic situation, though here it is rather difficult to measure his merits by a right standard, as many of his most striking situations are notoriously borrowed from the Italian comedies. On character therefore alone rest his unequivocal pretensions to fame, for even if the idea be borrowed from other writers, still the minute portraying of an individual character, with all its propensities and bearings, requires a master spirit, and if the design be borrowed, the execution must still be original. He has naturally often run into the failing, too common with those who make distinctive character their principal object, of degenerating into caricature; but still, where a personage is made the symbol of a single passion or whim, the omission of the qualifying tints of real life necessarily throws out the single characteristic so prominently, that caricature almost necessarily arises. The personages of Theophrastus and La Bruyère become caricatures, from their representing certain qualities taken abstractedly, instead of a mixture such as is observable in real life.

Besides his dramatic works, Molière translated nearly the whole of Lucretius, but all his translation has been lost, except a few lines, which are introduced in the 'Misanthrope.' His works have been so frequently published, and can be so easily procured in every shape and size, that it is almost useless to point out any particular edition. A very good one was however published at Paris in 1838, in which the actors' names are printed after the dramatic persons, and which thus shows that Molière always played himself the principal comic parts, and also forms a very agreeable illustration to the dramatic history of the times. In this respect it is superior to the more splendid edition, published with wood-cuts by Tony Johannot.

MOLINA, LOUIS, born at Cuenca, in 1535, entered the order of Jesuits in 1558. He studied at Coimbra, became a learned divine, and taught theology for twenty years in the college of Evora. He died at Madrid in October, 1601. He wrote commentaries upon Thomas Aquinas, and a treatise 'De Justitia et Jure;' but the work which has rendered his name famous as the head of a school of theology is his book 'De Concordia Gratia et Liberi Arbitrii,' printed at Lisbon in 1568, with an appendix to it, published after. In this work Molina undertook the task of reconciling the freewill of man with the foreknowledge of God and predestination. He observed that the early fathers who had preceded the heresy of Pelagius had defined predestination as being the foreknowledge of God from all eternity of the use which each individual would make of his freewill; but St. Augustine, who had to oppose the Pelagians, who granted too much to freewill, spoke of predestination in a more absolute and restricted sense. Molina says, that man requires grace in order to do good, but that God never fails to grant this grace to those who ask it with fervour. He also asserts that man has it in his power to answer, or not, to the calling of grace.

The opinions of Molina, which were adopted, enlarged, and commented upon by the Jesuits, and strongly opposed by the Dominicans, gave rise to the long disputes concerning grace and freewill. The partisans of Molina were called Molinists, and their antagonists Thomists, from Thomas Aquinas, the favourite divine of the Dominican order. Already in Molina's lifetime his opinions were stigmatised as savouring of Pelagianism. After numerous disputations, Pope Paul V., in 1609, forbade both Jesuits and Dominicans from reviving controversy. But soon after Jansenius, bishop of Ypres, wrote a book in which he discussed the question concerning grace after the manner of St. Augustine. His book was denounced by the Jesuits, and thus the dispute began afresh between the Molinists and the Jansenists. Pascal, in his second 'Lettre Provinciale,' gives an account of the state of the controversy in his time. He says that the Jesuits pretend that there is a sufficient grace imparted unto all men, and subordinate to their free will, which can render it active or inactive, while the Jansenists maintain that the only sufficient grace is that which is efficacious, that is to say, which determines the will to act effectively. The Jesuits support the "sufficient grace," the Jansenists the "efficacious grace."

Molina must not be confounded with Molines (Michael), a Spanish clergyman of the 17th century, who was the founder of the theory of piety and devotion called Quietism, of which Fénelon and Madame Guyon were distinguished supporters.

MOLLER, GEORG, an eminent architect of Germany, was born at Diepholz in Hanover, in 1736. From 1807 to 1810 he studied architecture, partly at Carlsruhe, under Weinbrenner, and partly in Italy. Much attention was then being paid by the German school to the architecture of the middle ages; and Moller, who studied it zealously and with intelligence, promoted the study effectually. In 1815 he

commenced a work, 'Denkmäler Deutschen Kunst' ('Monuments of German art'), which was not completed till 1845, in three volumes, and in this he first published a fac-simile of the original plan of Cologne cathedral, which he had discovered in a garret-roof. The publication of this work created much interest, as it was the first architectural collection of its kind. He also acquired considerable reputation as a practical architect by the erection of the casino, the opera-house, the Roman Catholic church, and the chancery court in Darmstadt, between 1817 and 1826; and he was appointed court architect. The church is a handsome circular structure, 173 feet in diameter, with a splendid dome 123 feet high, supported by 28 large columns 50 feet high; the effect is grand and imposing, though extremely simple, but it has been found considerable fault with, because the round form has occasioned it to have inconvenient echoes: this fault, however, is scarcely to be attributed to Moller, who recommended the usual cross form, which was rejected, as it was desired to accommodate the largest number of persons at the smallest cost. In 1827 he erected the Roman Catholic church at Bensheim. In 1828 and 1833 he completed the eastern cupola of the cathedral, and the theatre in Mainz, the last a handsome building on the classical model of the ancients, of which, unlike most modern theatres, the outer form bears some relation to the interior. Between 1837 and 1840 the splendid new palace for the Duke of Nassau, at Wiesbaden, was also erected by him, though unfortunately not altogether from his original design. The above are some of his principal works, and belong to the best specimens of modern architecture in Germany, especially as examples of constructive skill. In them he has shown himself far removed from a servile imitation of his ancient models, but carefully adheres to the true principle, that the requirements of the present age, in many respects, demand a distinction of style, particularly in the character and construction of single buildings. What he has chiefly derived from the middle ages is the principle of construction of the ancient architects, which he believes he has first rediscovered, which he styles the net or knot system, and which he has employed in several of his buildings. On this system he has rendered himself eminent as a roof constructor, one example of which is the cupola to the cathedral at Mainz, formed of iron and zinc; and another is the roof of the theatre in that city, which has been imitated with increased effect in the theatre at Dresden, by Semper. Moller's constructive principles have been developed in his 'Beiträgen zur Lehre von den Constructionen' ('Contributions to the Theory of Construction'). He is at the head of a numerous school, which has already produced several excellent architects. [See SUPPLEMENT.]

MOLYN PRTER, [TEMPESTA, CAVALIERE.]
MOLYNEUX, WILLIAM, was born at Dublin, on the 17th of April, 1656. He entered the university of that city in 1671, whence, after taking the degree of B.A., he removed to London, and entered the Middle Temple, where he studied law during three years. On his return to Ireland he married (1678) the daughter of Sir William Donville, the king's attorney-general. The same year his wife was attacked by an affection of the eyes, which increased so rapidly, that in a few months her sight was wholly destroyed. To divert the melancholy thoughts to which his wife's affliction incessantly gave rise, he took to the study of the mathematics. "This," he says, "was the grand pacificum I used; these were the opiates which lulled my troubled thoughts to sleep." In the mathematics he had probably received some instruction from his father, Captain Samuel Molyneux, who was author of a treatise on gunnery on the principles expounded by Galilei concerning the motion of projectiles. In 1688 he took an active part in the formation of the Dublin Philosophical Society, of which he was first secretary and afterwards president. In 1686 he was appointed by the English government to inspect the fortresses of the Netherlands, and the same year was elected a Fellow of the Royal Society of London. In 1688, upon the political disturbances of Ireland, brought about by the severities of Tyrconnel's government, he, with many other Protestants, was obliged to take refuge in England; but he returned to Ireland after the battle of Boyne in 1690. In 1692 he sat in the Irish parliament as one of the representatives of the university of Dublin, and at the close of the session was nominated by the government commissioner of forfeitures, with an annual salary of 400*l.*, which appointment however he thought fit to decline, chiefly on account of the bad reputation of the other commissioners named.

His principal work is a treatise on optics, entitled 'Dioptrica Nova,' 4to., London, 1692, and 1709. It was the first work on the subject which had appeared in English, and contained a great many propositions practically useful and clearly demonstrated, for which reasons it continued in request for many years. The revision of the proof sheets was undertaken by Dr. Halley, who added in an Appendix his celebrated theorem for finding the foci of optic glasses. Flamsteed had also assisted in the preparation of the work, and in particular had furnished solutions of three propositions, which Molyneux placed after the solutions given by himself. At this circumstance the astronomer-royal, with whom Molyneux had previously been on terms of intimacy, took such offence, says Molyneux, "that he broke his friendship with me, and that with such inveteracy, that I could never after bring him to a reconciliation; so that at last I slighted the friendship of a man of so much ill-nature and irreligion, however ingenious and learned soever."

Among the many persons of literary eminence with whom he maintained a correspondence, Locke was held by him in particular esteem, and in the last year of his life he came to England for the purpose of visiting that philosopher. He died in Dublin, on the 11th of October, 1698.

Besides his 'Dioptrica' and twenty-seven papers on miscellaneous subjects inserted in the 'Philosophical Transactions' between the years 1684 and 1716, he published 'Translation of the Six Metaphysical Dissertations of Descartes, together with the objections against them by Thomas Hobbes,' London, 1671; 'Sciothericum Telescopium, or a New Contrivance for adapting a Telescope to an Horizontal Dial,' 4to, Dublin, 1686; 'Journal of the Three Months' Campaign of His Majesty in Ireland, with a Diary of the Siege of Limerick,' 4to, 1690; 'The Case of Ireland being bound by Acts of Parliament stated,' 8vo, Dublin, 1698-1706-70-76.

(*Account of the Family and Descendants of Sir Thomas Molyneux, Knt., Evesham, 1820, 4to; Hutton, Mathematical Dictionary; Biographia Britannica.*)

MONBODDO, JAMES BURNETT, styled LORD (in his quality of one of the judges of the Court of Session), was born in 1714, at the family seat of Monboddo, in Kincardineshire, and after studying at Aberdeen, was sent to the University of Groningen, according to a custom then common in Scotland, where an education either at a Dutch or French university was considered indispensable for young men intended either for the profession of law or for that of physic. Lord Monboddo has himself mentioned that his father, whose eldest son he was, sold part of his estate in order to afford him this advantage. He returned home in 1738, and from that time practised as an advocate at the Scottish bar, till his elevation to the bench in 1767. He is known in the literary world by two learned but paradoxical works: the first entitled 'A Dissertation on the Origin and Progress of Language,' in 6 vols. 8vo, 1774-92; the second entitled 'Ancient Metaphysics,' in 6 vols. 4to, 1778, &c. An exclusive and somewhat intolerant admiration of the language, literature, and philosophy of the ancient Greeks, some singular notions about men being only a civilised species of monkeys, a preference for the virtues and happiness of the savage state, and a general credulity in favour of the marvellous, are, in addition to considerable erudition, among the most remarkable peculiarities of these performances—now perhaps chiefly remembered on account of these peculiarities. Lord Monboddo however was also esteemed a good lawyer and judge, and his character in all other relations was of the highest respectability. A description of his person and conversation has been given by Boswell in his 'Tour to the Hebrides,' in an account of a visit paid to him by Dr. Johnson at Monboddo (pp. 73-85). In a note Boswell says, "There were several points of similarity between them; learning, clearness of head, precision of speech, and a love of research on many subjects which people in general do not investigate. Foote paid Lord Monboddo the compliment of saying that he was an Elzevir edition of Johnson." Some further account of him may be found in Kerr's 'Memoirs of Smellie,' the Edinburgh printer (vol. i, pp. 409-15). Smellie, we are told, used to be a frequent visitor at what his lordship called his learned suppers. "In imitation of the ancients," says Smellie's biographer, "for whom he professed an enthusiastic admiration, Lord Monboddo always made supper his principal meal, and his regular time of entertaining his friends. These learned suppers used to take place once a fortnight during the sitting of the courts; and among the usual guests were the late Dr. Black, Dr. Hutton, Dr. Hope, Dr. Walker, Mr. Smellie, and other men of science and learning, of whom Edinburgh at that time furnished an ample store." Lord Monboddo died at Edinburgh, in consequence of a paralytic stroke, on the 26th of May 1799.

MONCALVO. [CACCIA GUGLIELMO.]

MONCREIFF, SIR HENRY, a divine, and ecclesiastical leader in the Church of Scotland, was born at Blackford, in Perthshire, on the 6th of February 1760. His father, Sir William Moncreiff, though a cadet of the family, succeeded to the baronetcy by the failure of the elder line, when he was minister of Blackford, in 1744. Sir Henry was the sixth of his family that had belonged to the clerical profession. In the latter part of his life he assumed the name of Wellwood. He studied at Glasgow and Edinburgh, and was ordained a minister on the 16th of August 1771. Though he was probably the only man of rank who ministered in the Church of Scotland, he was as strongly imbued with the spirit of the Presbyterian policy as those, by far the most numerous class in that church, whom the profession was the means of raising from the more humble grades of society. He had a commanding appearance, was gifted with a powerful argumentative oratory, and was zealous and learned. With such advantages, personal and social, he naturally occupied the first rank in the church. He was for some time his father's successor as minister of Blackford, and in 1775 he was appointed to the charge of St. Cuthbert's in Edinburgh, where he remained till his death, on the 14th of June 1827. He was frequently moderator of the General Assembly, and his name was conspicuous in nearly all the ecclesiastical discussions connected with the Church of Scotland during his ministry in Edinburgh. He was the author of many pamphlets connected with these questions. In 1815 he published 'Discourses on the Evidence of the Jewish and Christian Revelations, with Notes and Illustrations;' and in 1818 an

'Account of the Life and Writings of Dr. John Erskine.' [ERSKINE, JOHN.] His sermons, of which there had been some separate publications during his life, were collectively published after his death (1829-1831) in 3 vols. 8vo, with a short memoir of the author, by his son Lord Moncreiff.

MONGAULT, NICOLAS-HUBERT DE, born at Paris in 1674, studied under the fathers of the congregation of the Oratory, and afterwards became preceptor to the Duke of Chartres, son of the Duke of Orleans the regent, by whose interest he obtained several offices under government. He became a member of the French Academy in 1718. Mongault died at Paris in 1746. He made a French translation of Herodias (Paris, 1745), and also a very good translation of Cicero's letters to Atticus (Paris, 1738), with numerous and useful notes. Both these works, and the last especially, are among the best translations from the classics which the French language possesses.

MONGE, GASPARD, was born at Beaune, in 1748. The father of Monge was, we suppose, a thriving inn or hotel-keeper, "possesseur d'une opulente hôtellerie," and Madame Roland styles him "maçon parvenu." Of his education little is said, nor is much to be expected, when we find him "employed at the age of sixteen, in the college of Lyon, to teach the natural philosophy which he had come there to learn the year before." The clergy who superintended the establishment used all means of persuasion to induce their young pupil to enter the church, but the construction of a plan of his native town brought him at this time under the notice of a colonel of engineers, who procured for him and persuaded him to accept an appointment in the college of engineers at Mézières, where he remained till 1780, when he was appointed professor-adjoint with Bossut, in teaching hydrodynamics at the Louvre. During his stay at Mézières, observing that all the operations connected with the construction of plans of fortification (such as the French call 'défilemens' were conducted by long arithmetical processes, he substituted a geometrical method, which the commandant at first refused even to look at, so short was the time in which it could be practised: it was however received with avidity when further inspected, and Monge, continuing his investigations, soon generalised the methods employed into that great alphabet of the application of geometry to the arts which is now called descriptive geometry. Such however was the system of the French schools before the revolution, that the officers who had been trained in this application were strictly forbidden to communicate its methods even to those who were engaged in other branches of the public service. Monge himself, in 1780, conversing with his pupils Lacroix and Gayvernon, was obliged to say, "All that I have here done by calculation, I could have done with the ruler and compass, but I am not allowed to reveal these secrets to you." But M. Lacroix, whose name is now too well known to require further mention, set himself to examine how this could be, detected the processes employed, and published them in 1795, under the title of 'Complémens de Géométrie.' The method was published by Monge himself, first in the form in which the shorthand writers took them down from the instructions given at the Normal school (an III, or 1794-95), and again (an VII, 1798-99), also in the collected edition of the 'Leçons de l'École Normale,' 1800; and finally in the well-known work, 'Géométrie Descriptive' (fourth edition, 1820), which, in simplicity, style, and choice of details, in a subject which might have easily been overloaded with them, stands second to no elementary work whatever. Monge was unrivalled in the communication of instruction, and in the interest which he could excite in the minds of his pupils: M. Dupin relates, that in his walks with them in the neighbourhood of Mézières, both professor and pupils would walk through the brooks without the least attention to where they were going, all intent on the subject upon which he was conversing.

In 1780 he was elected of the Academy of Sciences, and in 1783 he succeeded Bezout as examiner of the naval aspirants: he then quitted Mézières entirely, at which place, since his partial removal to Paris, he had hitherto been occupied during half of the year. For his new pupils he wrote his treatise on Statics ('Traité élémentaire de Statique,' first edition, 1786; fifth edition, 1810); a short and purely synthetical treatise, which is even yet, we think, the best introduction from geometry to that subject. He was forbidden (in instructions from Borda) to employ any other method; and though Dupin cites this in excuse, we must take the liberty of thinking that the mathematical taste for which Monge was so conspicuous would secure his ready acquiescence in the restriction, considering the class of pupils for whom he was to write; if indeed, which is very likely, it was not suggested by himself.

When the wars occasioned by the revolution were on the point of breaking out, Monge was appointed minister of marine. If we were writing his political life, we should have to look for information elsewhere than from M. Dupin, who simply states the appointment, touches on the misfortune which happened at sea during his administration, commencing the whole with an indignant denial of Monge having been concerned in any of the cruelties of the period. He quitted this post without remaining long in it, and became busily engaged in the operations for the equipment of the army. The enormous exertions which were made, and the singularity of the crisis, are well known: war had been declared, twelve hundred thousand soldiers were to be called into the field, and the steel which was to form their bayonets

had not yet left the ore, nor was the saltpetre which was to give them powder manufactured. Many articles for which France had hitherto depended on foreign countries were unattainable, and the raw material was to be procured, the methods of working it in some cases even invented, in all to be described and taught; while the enemy was almost upon the frontiers. M. Biot, in his 'Essai sur l'Histoire Générale des Sciences pendant la Révolution Française,' Paris, 1803, has given a summary of what was done: he does not appear to go too far in saying that the means of procuring iron, steel, saltpetre, gunpowder, and weapons, were created during the reign of terror. And while the ordinary manufactures were deprived of their materials and of their workmen, all the branches of engineering were also at a stand, from those who could by any process be converted into military men being required for the army. The schools of instruction in these branches had been shut up; and in such a state was the hope of future public officers when, in great part by the exertions of Monge, the Normal and Polytechnic schools were established: the first for the exigencies of the moment, to accelerate the formation of a supply of good teachers; the second for the permanent means of formation of every department of engineers. Monge himself taught in both. Considering the present state of theoretical instruction in France, we may form an idea of the improvement which has taken place from the computation of Vauban, who estimated that one-sixth of the expense of fortified places in that country was incurred in providing and instructing proper persons to superintend the constructions.

Monge accompanied the army in the invasion of Italy, and was largely concerned in those wholesale robberies for which restitution was made in 1815. These however must be charged on the general: while to the commission, of which Monge was one, must be allotted the merit not only of having safely conveyed enormous pictures and statues to Paris, but of having repaired the ravage of time and carelessness. In some instances pictures painted on wood were planed at the back until the design was shown, and the remainder was then fired upon another tablet. Monge also accompanied the expedition to Egypt; and to him, with Berthollet and Fourier, all the scientific fruit of that undertaking are due, not only as the collectors, but even as the manual defenders of what they had gained. On the occasion of a revolt at Cairo, in which the communication was cut off between the house of the Egyptian Institute and the military power, the savans, headed by Monge and Berthollet, defended their premises until assistance arrived. During this expedition a strong friendship grew up between Monge and the future emperor, which made the former a zealous partisan of the latter to the end of his career. The consequence of this attachment was, that Monge was among those who were expelled from the Institute at the final restoration of Louis XVIII. This, and the destruction of the École Polytechnique (since revived), are placed by Dupin among the causes of his death, which occurred on the 28th of July 1818.

Besides the works already mentioned, we have the 'Description de l'Art de Fabriquer les Canons,' Paris, an II.; and 'Feuilles d'Analyse appliquées à la Géométrie,' an III. The latter work in the subsequent editions was called 'Application d'Analyse à la Géométrie' (fourth edition, 1809).

There is also a large number of memoirs in the 'Mémoires de Turin,' 'Mémoires des Savans Étrangers,' 'Mémoires de l'Académie des Sciences,' 'Journal de l'École Polytechnique,' 'Correspondance Polytechnique,' 'Annales de Chimie,' and 'Description de l'Égypte.'

The science of descriptive geometry, with its numerous applications to the description of machines, to perspective, architecture, fortification, &c. &c., might be explained at length, but not with much profit to the general reader. The analytical discoveries of Monge are hardly less remarkable. He first applied the differential calculus to the general theory of surfaces, in doing which he enlarged the bounds of that science materially, and added many useful theorems, giving to the consideration of the calculus of three variables all that illustration and clearness which his predecessors had, by means of plane geometry, imparted to the less difficult case of two variables. In this field however he had predecessors and rivals; in that of geometry, such as he made it, he had neither the one nor the other. Since the time of Euclid and Archimedes, that science had received no such accession as he furnished; and the epoch, which will be known by the name of Monge, will divide its history.

(Ch. Dupin, *Essai Historique sur les Services, &c., de Gaspard Monge*; Brisson, *Notices Historiques sur Gaspard Monge*; &c.)

MONK, GEORGE, DUKE OF ALBEMARLE, second son of Sir Thomas Monk of Potheridge, in the parish of Merton, in Devonshire, was born on the 6th of December 1608. His father's estate was much encumbered, and his circumstances so distressed, that when Charles I. visited Plymouth to inspect the equipment of a Spanish expedition, he was afraid of joining the gentlemen of the county who were desirous of assembling round the king, on account of the menaces of a creditor who threatened to arrest him. George Monk was despatched to offer the under-sheriff money to delay the execution of the warrant. "The under-sheriff accepted the money, promised what was asked, and a few days after, paid doubtless on the other side, caused Sir Thomas to be publicly arrested in the midst of the gentlemen assembled on the king's way." ('Memoirs of Monk,' by M. Guisot, translation, p. 5.) This circumstance had an immediate influence on young Monk's life: he

dealt so violently with the treacherous under-sheriff, that it became prudent for him to leave England. Sir Richard Greenville, his relative, was on the point of sailing on a cruise before Cadix, and he embarked with him as a volunteer. Upon the failure of this expedition, he enlisted during the following year in the equally unsuccessful attempt on the Isle of Rhé. Soon after his return from the Isle of Rhé he entered the service of Holland: "Germany and the Low Countries were at this period the resort of those young Englishmen whose taste or the state of whose fortunes drove them to the profession of arms. He returned to England about the thirtieth year of his age, when the first Scotch war began, enlisted in the king's army, and obtained the rank of lieutenant-colonel in Lord Newport's regiment." (Skinner's 'Life of Monk.') The conduct of the war, and the manner in which it was concluded, made him discontented and inclined to emigrate to Madagascar; but he abandoned the scheme, and was appointed colonel of Lord Leicester's troops sent to quell the Irish rebellion (1642). In the irregular warfare that followed he had considerable success, his power being augmented by the devoted attachment of his troops; there was not, it was said, a soldier ever so sick or so ill shod, who would not make an effort to follow George Monk. When the civil war began, these troops were recalled, and Monk, being suspected of favouring the parliament, was sent under a strong military guard to Bristol. Lord Hawley, the governor of the town, passed him on parole to the king; and the king, satisfied with his professions, permitted him to rejoin his troops, which had reached England, and were engaged in the siege of Nantwich. At Nantwich he was defeated by Fairfax (January 1644), was taken prisoner, and, after some delay, confined in the Tower of London. During the two years that he suffered the miseries of imprisonment aggravated by excessive poverty, events pursued their course; the king became a prisoner, and the civil war ceased. His known abilities made him now desirable as a partisan. The parliament actively strove to gain him, and at length, overcome by persuasion and gifts of money (Clarendon, vii. 382), he forsook his party, which was no longer in a condition in which he could serve it.

Monk was now sent to Ireland to command in Ulster, where he served his new masters greatly to their satisfaction, leaving only one cause for censure, a league with the rebel O'Neill. He had gained the confidence of Cromwell, who determined, on account of his military talents, to make him general of the ordnance, and to provide him a regiment with which he might accompany him in the meditated Scotch campaign. In this service Monk distinguished himself at Dunbar, and was left by Cromwell with 6000 men to complete the reduction of Scotland. It is in this campaign that he is accused of having in cold blood put to death the governor of Dundee and 800 of the garrison. After a short residence at Bath for the benefit of his health, he returned to Scotland (1652) with other commissioners to promote the union of the two nations. Fresh and novel services were soon required of him. He was associated with Blake and Dean in the command of the fleet which was engaged in the war against Holland. Two engagements took place, in both of which the English were victorious: Van Tromp, the Dutch admiral, was killed, and his fleet damaged and dispersed. After being rewarded with many honours at the hands of Cromwell and the parliament, he resumed the command in Scotland, where fresh troubles had broken out.

Before we proceed further with the account of Monk's public acts we must mention some occurrences in his private history, by which his condition was immediately affected. These are—the death of his father, which occurred before his imprisonment; the subsequent death of his elder brother without male heirs; his succession to the family estates, which he soon relieved from their embarrassments; and his marriage. When this last event took place it is difficult to ascertain, but it was not acknowledged until 1653, though asserted to have been previously solemnised. His wife was Anne Clarges, the sister of Dr. Thomas Clarges, a physician, a vulgar imperious woman who had previously cohabited with him. "She was a woman," says Lord Clarendon (who must however be pointed out as Monk's assiduous detractor), "Nihil muliebri præter corpus gerens; a person "of the lowest extraction, without either wit or beauty." ('Hist. Rebel,' vii. 383.) The pressing solicitations of the lady, and the probable or actual birth of a child, gained Monk's consent to the union.

It was in April 1654, after all these circumstances connected with his private history had taken place, that Monk, under the orders of the Protector, marched northwards with the most restless and fanatical portion of the army. He had to contend with Lord Middleton, with whom the royalists had risen in the Highlands, and the people generally, who were discontented and ready for rebellion. His vigilance and activity were remarkable, "The country submitted; the army did not quit it, till it had, by means of a certain number of garrisons, secured the payment of taxes, which the Highlanders had hitherto thought they could refuse with impunity; and order was established in those sanctuaries of plunder, with such effect, that the owner of a strayed horse, it is said, recovered it in the country by means of a crier." (Guisot, p. 80.) In the autumn he returned to Edinburgh. For five years his residence was at Dalkeith, where he was "ever engaged in business, or in his planting, which he loved as an amusement and occupation; he gave access to every one; listened to everything; had a language for all conditions, all ranks, and all parties; kept himself well informed on all subjects; and ascertaining what he

might have to fear or to promote, directed by his own personal knowledge the numerous spies whose reports never missed his ears or hands." Monk, who was (1655) one of the commissioners for the government of Scotland, now stood in a very curious position: for though he was the agent and confidant of Cromwell, he was also the hope and favourite of the royalists. It was always his care in advocating the cause of one party to give as little offence as possible to that to which he was opposed. That he might not commit himself, he was silent when speaking was not absolutely necessary; when he was forced to speak, he did so with caution and artful duplicity. A letter which the king wrote to him expressive of confidence, Monk forwarded to Cromwell; but notwithstanding this apparent devotion, the Protector feared him, and used various expedients for neutralising his power.

After Oliver Cromwell's death, when Richard Cromwell was proclaimed Protector in Edinburgh, many exclaimed, in allusion to Monk, "Why not rather 'Old George?'" but Monk would neither assume the power nor attach himself to any party. The new Protector's friends offered him 20,000*l.* a year for his support; but, avaricious as he was, he would make no engagement: his policy was to render himself an object of importance to all parties, and through his duplicity he succeeded in being treated with by all. When at length circumstances compelled him to act, he declared for the parliament against the army, and decided upon marching to London. There were many, even at the time when he thus declared himself, who altogether discredited his sincerity, and believed him to be at heart a royalist, seeking to restore the king as soon as it might be done with safety: and there is reason to suppose that he had already determined to promote the Restoration. We give Mr. Hallam's opinion on this point. ('*Const. Hist.*' ii. 384.) "I incline, upon the whole, to believe that Monk, not accustomed to respect the Rump parliament, and incapable, both by his temperament and by the course of his life, of any enthusiasm for the name of liberty, had satisfied himself as to the expediency of the king's restoration from the time that the Cromwells had sunk below his power to assist them; though his projects were still subservient to his own security, which he was resolved not to forfeit by any premature declaration or unsuccessful enterprise." The power of Lambert and the army was now rapidly demolished. Fairfax, the city of London, the fleet, and the governor of Portsmouth, all declared against them, and Monk's party gained the ascendancy in Ireland. Every office and every command Monk filled with friends whom he could trust; it was observed that many of these persons were royalists, yet Monk still persevered in protesting for the parliament and a commonwealth. The expectation of the Restoration was somewhat general, but, if there were any, the number was small who suspected through whose agency it would be brought to pass.

When Monk arrived in London he was lodged in the apartments of the prince of Wales. He addressed the parliament, was invited to occupy his place there, was made a member of the council of state, and charged with the executive power. With his usual address, he continued to use the power of his army as a means of awing parliament, and the assertion of duty owed to the parliament as a means of controlling his army. At length the 'Rump' became so unpopular, and the cries of a free parliament so loud, that the city of London refused the payment of taxes. Monk obeyed an order from the parliament to march into the city and subdue it: but his subservience to them did not last long. He sent them a harsh letter, ordering them immediately to fill up the vacant seats, fixing a time for their dissolution, and the 6th of May for the election of a new and free parliament. The restored members appointed him general of the forces of England, Scotland, and Ireland; and the republicans, as a last resource, listened to his continued protestations against the king, the House of Lords, and the bishops, and allied themselves to him. Every day his personal power increased; he was offered the protectorate, which he declined; continuing the line of conduct he had always followed, "that is to say, steadfast in varying his language according to the individual—he gave no handle to any definite opinions with respect to himself." The expectation of the Restoration daily increased, and some indications in the conduct of Monk, who was gradually dismissing persons and removing objects that might prove obnoxious to the king, showed plainly that the event was not far distant.

At length the farce was brought to a close. Monk received Sir John Greenville, the king's messenger, and having read the despatches, and agreed to his return, directed the manner in which he wished it to be brought about. The king, by Monk's advice, went from Brussels to Breda, and Sir John Greenville, on the 1st of May, returned with letters to the new parliament drawn up as Monk desired, and the king was immediately acknowledged and proclaimed. On the 23rd of May, Monk received him on the beach at Dover, was embraced by him, and addressed with great affection. He had a grant of money, together with many offices and titles, of which the principal was the Duke of Albemarle.

After the Restoration Monk resided principally in London, with his wife, who was the laughing-stock of the court, and gave general disgust. (Pepys, iii. 75, &c.) In 1664 Monk presided at the Admiralty. In 1665, when, on account of the plague, the court left London, he governed the city, braved all danger, and, as far as he was able, provided for all exigencies and quelled all confusion. In 1666 he com-

manded the fleet with Prince Rupert, engaged the Dutch, and gained credit for his courage. On his return his health failed, and he died of dropsy on the 3rd of January 1670. He was buried in Westminster Abbey, in Henry VII.'s chapel: the king attended the funeral. He was succeeded in his titles by Christopher his son, who married Lady Elizabeth Cavendish, granddaughter of the Duke of Newcastle, and died childless.

Monk had considerable capacity for civil as well as military government: the former he proved in Scotland, the latter in all his campaigns. He had the faculty of gaining the good-will and confidence of the troops and sailors that he commanded, with whom no man was more popular than "Old George." He had a remarkable power of advancing his fortunes with the prevailing party, without giving offence to those that might supplant them. He was silent and cautious, shrewd and phlegmatic: he was profoundly skilled in dissimulation, ever dissembling, treacherous, and false. "He was a man capable of great things," says M. Guizot, "though he had no greatness of soul."

(Skinner, *Life of Monk*; Guizot, *Memoirs of Monk*, ably edited by the late Lord Wharncliffe; Maseres' *Tracts*; Pepys and Evelyn.)

MONK, JAMES HENRY, BP. OF GLOSTER. [*See* vol. vi. col. 1014.]

MONMOUTH, DUKE OF. [CHARLES II.; JAMES II.]

MONNOYER, JEAN BAPTISTE, a very celebrated fruit and flower painter, was born at Lille, in 1635. He was educated as an historical painter at Antwerp, but he afterwards adopted flower-painting and went very early to Paris, where he was noticed and employed by Le Brun, and in 1665 was elected a member of the French Academy of Painting. He was employed by Le Brun in the decoration of the palace of Versailles, in which he painted many festoons of flowers and other similar pieces. It was owing to the beauty of these works that he was invited, about 1680, to London by the Duke of Montague, then English ambassador at Paris, to decorate Montague House (the late British Museum) in a similar manner; and the free and beautiful flower decorations of this palace, which is now pulled down, must still be fresh in the recollections of many.

Monnoyer painted in many other noblemen's houses in London and at other places; at Burlington House, at Lord Carlisle's, at Hampton Court, and at the Duke of St. Alban's at Windor. One of his most remarkable works is a looking-glass painted in Kensington Palace for Queen Mary, who took such delight in seeing him paint that she spent nearly all the time that he was at work in watching him. There are fourteen flower-pieces by Monnoyer, or Baptiste as he is now commonly called in England, in the apartment named George II.'s private chamber, at Hampton Court. Monnoyer was commonly styled 'the flower-painter' in England in his own lifetime. He paid a few visits to Paris after his first arrival in London, but his permanent abode was in London, where he died in 1699, and was buried in St. James's. The French offended him by allowing his son-in-law, who was a painter and living at Paris, to touch and alter some of his works.

Monnoyer's style, though not by far so minute or highly finished as that of Van Huysum, is more free and brilliant, yet equally true and effective. His selection of flowers, his grouping, his colouring, and light and shade, and touch, are all equally excellent: his works in their perfect condition must have almost rivalled nature herself. The brilliancy of his colouring is extraordinary. He was particularly fond of grouping roses, poppies, peonies, tulips, and a few white flowers together in a marble vase, and there are several etchings of such groups by his own hand: the vases are placed on pedestals or tables. His best works are in this country. The prints after his works amount to about 80, and make a good folio volume: his own etchings are marked J. Baptiste, sculpt., whence probably his now common name of Baptiste. His son ANTOINE MONNOYER, likewise a good flower-painter, was called the younger Baptiste in England. There is a portrait of Monnoyer engraved by White from a picture by Sir Godfrey Kneller.

MONRO, ALEXANDER, M.D., was born in 1697. He was a pupil of Cheselden, and afterwards studied at Paris, and under Boerhaave at Leyden. In 1718 he returned to Edinburgh, where his father practised as a surgeon, and in the following year was appointed Professor of Anatomy to the Company of Surgeons. He soon after, in conjunction with Dr. Alston, commenced giving public lectures on anatomy, and thus laid the foundation of a school of medicine in Edinburgh, which was soon attached to the university. It was also at the suggestion and under the direction of Dr. Monro that the Royal Infirmary of Edinburgh was established, in which he delivered clinical lectures on surgery, Dr. Rutherford at the same time lecturing on medicine. In 1759 he resigned the lectureship on anatomy to his son, from whom it descended to his grandson; but he retained his clinical lectureship till within a short period of his death in 1767. He was a Fellow of the Royal Society of London, and a member of the Royal Academy of Surgery in Paris; and it is chiefly to his talents as a lecturer that the Medical School of Edinburgh first owed the celebrity which it has since maintained.

The greater part of Dr. Monro's writings are contained in the Transactions of different scientific societies, especially in those published by a Society of which he was the founder, under the titles of 'Medical Essays and Observations,' and 'Essays Physical and Literary.' The work by which he is chiefly known is his 'Osteology,' which was first published in 1726, and which has been since reprinted in a great

variety of forms, and with various additions, both in this country and on the Continent. His complete works were published by his son, in one volume &co, in 1781.

MONROE, JAMES, was born in the county of Westmoreland, Virginia, on the 16th of March 1751 of a Scotch family. Nothing is known of his early life, but he seems to have shown great decision of character, having entered the army as a volunteer at the age of sixteen. In 1777, in the retreat through the Jerseys, he was wounded at Trenton. He was then a lieutenant, and on his recovery was made an aide-de-camp to Lord Stirling, with the rank of major. Just before the close of the war he was appointed colonel on the recommendation of General Washington. He then went to the college of William and Mary in Virginia, where he studied law, and soon after represented his native county in the legislature, and was also appointed to the council of state. In 1788 he was a member of the Virginia Convention, and was opposed to the adoption of the constitution. After it came into operation he became a candidate for a seat in the house of representatives, in opposition to Mr. Madison, and lost his election. He was however soon after chosen a senator of the United States by the state of Virginia, and after continuing in that body about three years, he was appointed by General Washington minister to France in the place of Mr. Gouverneur Morris, who had become unacceptable to the ruling party in that country. It was thought that a well-known member of the party friendly to the French revolution might be able to restore that confidence between the two countries which was already diminished by the supposed leaning of Hamilton and his party towards Great Britain.

Monroe accordingly endeavoured to fulfil this object of his mission, and, as some thought, at too great a sacrifice of the rights and interests of his own country. Such was the opinion of the administration, especially after the avowed change of policy by France in consequence of Mr. Jay's treaty, and he was accordingly recalled in August 1796. It was considered by the Opposition, French, or Democratic party, for it was called by all these names, that he had been sacrificed for his attachment to liberal principles; and as the majority in Virginia belonged to this party, he was appointed governor of that state in 1798-99. He held the office for three years. In 1802 he was appointed minister to France, and, in conjunction with Mr. R. R. Livingston, who was already in Paris and engaged in negotiating the purchase of New Orleans, he succeeded in effecting the purchase of Louisiana. From France he went to Spain, and thence to Great Britain, as minister, where, with his adjunct Mr. Pinckney, he concluded a treaty in 1807, which Mr. Jefferson, disapproving, refused to lay before the senate. Mr. Monroe returned home in 1808, much dissatisfied that the treaty, which had been with great difficulty effected, had been received with so little respect; and that his return had been delayed, as he supposed, for the purpose of preventing his competition with Mr. Madison for the presidency. He was accordingly supported by the opposition in Virginia, and great efforts were made to enlist the popular sympathies in his favour; but all these efforts failed, and he obtained no votes in his own state or elsewhere. By means of Mr. Jefferson a reconciliation was brought about, and Mr. Monroe was then made secretary of state under Madison, in which office he continued until he was chosen president, in 1816, by 123 votes against 34. So prudent and conciliatory had been his conduct, and so little had the course of public affairs interfered with his popularity, that he was re-elected in 1821 unanimously, with the exception of a single vote. After his term of office expired he lived a short time in Loudon county in Virginia, where he accepted the office of justice of the peace. He was also a visitor of the University of Virginia. Towards the close of his life he removed to New York, where he died on the 4th of July 1831. He left two daughters, Mrs. Hay and Mrs. Gouverneur, who resided in New York, in which he had married while member of Congress in 1790.

Mr. Monroe was not endowed with any shining qualities, but he had great prudence, united to great firmness, great regard to reputation, sound though slow judgment, and unwearied perseverance; and there has seldom been so striking an example of what steadiness of purpose and untiring perseverance can accomplish. His manners were mild and amiable, but, considering the society he had always kept, he was strangely awkward in almost all that he said and did: he used odd inappropriate expressions, and often said what might have been better omitted. But all this was only in minor matters: he generally acted wisely and sagaciously. He was however even a worse manager of money matters than Mr. Jefferson. He was always in debt, and always in want of money; but by the grants which he obtained from Congress, and an inheritance derived from an uncle, he left to his daughters a competent fortune.

(Communication from Virginia.)

MONSTRELET, ENGUERRAND DE, a celebrated French chronicler writer, lived in the 15th century: the date of his birth is unknown, but it is believed to have been towards the close of the 14th century. His quotations from Livy, Sallust, and Vegetius lead to the opinion that he must have had a tolerable acquaintance with Latin literature. M. Dacier supposes that either from bodily weakness or a pre-occupied taste for study, he altogether abstained from the profession of arms, which at the time when he lived was almost essential to the character of a gentleman. The same author is also of

opinion that he belonged to neither of the factions of Armagnac or Burgundy, nor indeed acted in any of the events of his time, but was a quiet spectator of the circumstances which he has recorded. In all his work Monstrelet only once alludes to himself, where he describes the capture of the Maid of Orleans before Compiègne (livre ii, chap. 86), and then he merely tells us that he was present at the interview between the Pucelle and the Duke of Burgundy, and almost implies that he was not present at the skirmish in which the capture was made. He had on this occasion (says Dacier) accompanied the Duke Philip perhaps as historian. The rest of his life he passed in the city of Cambrai, where he held several offices, being bailiff of the chapter of Cambrai, provost of the city, and bailiff of Wallaincourt. He died July 14, 1453.

The first book of the *Chronicles of Monstrelet* begins with the year 1400, and ends with the year 1422; the second concludes with 1444. The early editions contain a third and fourth book, which are both rejected by M. Buchon, a modern editor; the latter for the obvious reason that the events which it records did not take place till after the death of the chronicler, and the former on the authority of M. Coney, who declares that Monstrelet stopped at 1444, as well as from the result of certain critical investigations on the part of M. Buchon himself.

Monstrelet is greatly commended for his minuteness of detail, his fidelity, and the extended view he takes in his '*Chronicles*;' for, like Froissart, his predecessor, he does not confine himself to France alone, but gives all the circumstances relative to the affairs of the other countries of Europe which were within the compass of his knowledge. He has however little of the picture-queeness of Froissart, or the sagacity of Comines. His principal object was to give a history of the wars of his time, and of the persons engaged in them, but he adds much valuable information, both political and ecclesiastical.

In France there are several manuscripts of Monstrelet. The first printed edition is a quarto, dated 1512, which was followed by four others, the last dated 1603, all containing the additional books rejected by Buchon, who however praises the third edition (1572) for its beauty. The edition by Buchon was published in 1836, and forms part of a series of the '*Panthéon Littéraire*.' In 1810 an English version of Monstrelet was published by M. Johns, the translator of Froissart in 13 vols. 8vo; and it has been reprinted in a cheaper form.

MONTAGU, BASIL, Queen's Counsel, was born April 24, 1770, in London. He was a natural son of John Montagu, fourth earl of Sandwich, and was brought up in his house. His mother was Miss Ray, who was shot in 1779, in the Piazza of Covent Garden, by the Rev. Mr. Hackman, who had fallen in love with her, and destroyed her in a fit of jealous frenzy. Basil Montagu received his early education at the Charter-house School, London, of which the Earl of Sandwich was one of the governors. In 1786 he was sent to the University of Cambridge, where he was soon distinguished for his love of literature, and where he remained till after he had taken his degree of M.A. His father died in 1792, leaving him a competent income, of which however he was deprived by a suit in the Court of Chancery. Having selected the law as a profession, he entered himself of Gray's Inn, where he was called to the bar in 1798, but some years afterwards he became a member of Lincoln's Inn. After he had settled in London he formed an intimacy with Coleridge and others of that literary connection, and became so zealous a convert to the opinions of Godwin that he had serious thoughts of relinquishing the profession of a lawyer, as "injurious to society in proportion to the power and attainments of the individual." Sir James Mackintosh however, with whom he travelled for some years on the Norfolk circuit, convinced him that the dogma of Godwin was not founded in truth, and he continued in the legal profession. He never rose to eminence as a pleader, but having devoted his attention chiefly to the bankrupt laws, acquired a high reputation and good practice in that department.

His first work was '*A Summary of the Law of Set-Off, with an Appendix of Cases argued and determined in the Courts of Law and Equity upon the Subject*,' 8vo, 1801. It had not appeared many weeks before it was noticed with approbation by Sir Vicary Gibbs, who thus extended the practice of the young lawyer, then almost unknown. His most important legal work was '*A Digest of the Bankrupt Laws, with a Collection of the Statutes, and of the Cases argued and determined in the Courts of Law and Equity upon that Subject*,' 4 vols. 8vo, London, 1805, 2nd edition, 1811. This '*Digest*' became a standard work, and many other editions of it were published. He published also '*Law and Practice in Bankruptcy*,' 2 vols. 8vo, with '*Supplement*,' 1 vol.; '*The Law of Partnership*,' 8vo; and '*The Law and Practice of Parliamentary Elections*,' in conjunction with Mr. W. Johnson Neale, 8vo, 1839. His other legal works and compilations, partly in his own name, partly in conjunction with others, are too numerous to be quoted. Lord Erskine, during his brief tenure of the office of lord chancellor (1806-7) made Mr. Montagu a commissioner of bankrupts. While holding this appointment, and deriving a considerable income from it, he became so convinced of the delay and expence to suitors of this mode of administering the law, that he published a yearly detail of these injurious results, which, together with his statements before a Committee of the House of Commons, finally put an end to those

commissionerships. A new law was made (1 & 2 Wm. IV. c. 56), under which three judges constituted a Court of Review, and six commissioners exercised functions similar to those previously exercised by the commissioners under the great seal. Mr. Montagu was very much dissatisfied with the new law, but he accepted the office of accountant-general in bankruptcy, which he held during ten years. While in this office he demanded from the governors of the Bank of England interest for the bankruptcy moneys in their possession, which had never previously been paid. His demand was at first resisted, but ultimately he obtained 20,000*l.* for the bankruptcy fund.

The works and compilations by which Mr. Montagu is best known to general readers are the following:—'Selections from the works of Taylor, Hooker, Hall, and Lord Bacon, with an Analysis of the Advancement of Learning,' 12mo, 1805. The analysis is carefully executed, and very useful for those who wish to study Lord Bacon's treatise. 'The Opinions of different Authors on the Punishment of Death,' 3 vols. 8vo, 1809-13. In furtherance of these 'Opinions,' he formed a society for "the diffusion of knowledge upon the punishment of death." His efforts for the abolition of hanging for forgery and other crimes without violence, in conjunction with those of Sir Samuel Romilly, Mr. Wilberforce, and others, were at length rewarded by complete success. 'Inquiries into the Effects of Fermented Liquors, by a Water-Drinker,' 8vo, 1814. 'The Works of Francis Bacon, Lord Chancellor of England,' 16 vols. 8vo, London, 1825-34. This work was commenced while he was at the university by the translation of Bacon's Latin works, in which he was assisted by Archdeacon Wrangham and others. The 16th volume, in 2 parts, contains Montagu's 'Life of Bacon,' which, though not distinguished by much power of thought or beauty of style, is a useful exhibition of the leading events and labours of Bacon's life, active and contemplative. 'Essays and Selections, by Basil Montagu,' 12mo, 1837. He published altogether about 40 volumes, and is stated to have left about 100 volumes of manuscripts, a Memoir of himself and his contemporaries, and a Diary.

Basil Montagu assisted in the establishment of several mechanics institutes, and frequently gave lectures in them. He seems to have been not only an industrious and useful lawyer, but an honest, liberal-minded, and benevolent man. He died November 27, 1851, at Boulogne, in France. At the age of thirty-five he had been twice a widower, both wives having died in childbirth, leaving him four children. In 1808 he married the widow of Thomas Skipper, Esq., who survived him, and by whom he had four children. Of his eight children only a son and a daughter are living. His daughter-in-law, Miss Ann Skipper, is the wife of Mr. Procter (Barry Cornwall).

MONTAGU, LADY MARY WORTLEY, by birth Lady Mary Pierrepont, was the eldest daughter of Evelyn, earl of Kingston (afterwards Marquis of Dorchester, finally Duke of Kingston), by his wife the Lady Mary Fielding, daughter of William, earl of Denbigh, and was born at her father's seat of Thoresby in Nottinghamshire, about the year 1690. Displaying great attractions of person as well as sprightliness of mind from her earliest years, she was the favourite and pride of her father, who, having lost his wife in 1694, and continuing a widower, introduced his daughter to society, and made her preside at his table, almost before she had well outgrown her childhood. It does not appear however that there is any truth in the common account of his taking pains to have her talents cultivated by a learned education. What Latin she knew she seems to have acquired of her own accord; and there is no reason to suppose that she ever studied Greek, a translation made by her, when a girl, of the 'Encheiridion' of Epictetus, which has been referred to as a proof of her knowledge of that language, having been in fact made from the Latin. She was at least however an eager reader of whatever fell in her way in her mother-tongue.

In August 1712 without the consent of her father, with whose views in regard to a settlement his proposed son-in-law had refused to comply, Lady Mary married Edward Wortley Montagu, Esq., eldest son of the Hon. Sydney Montagu, and grandson of the first Earl of Sandwich. Her letters to Mr. Montagu before their marriage, which have been published entire for the first time in the complete edition of her works by her great grandson, the late Lord Wharcliffe, prove that she had already attained much of that sharpness both of style and thought for which her writings are remarkable, as well as a maturity of judgment far beyond her years. Soon after the accession of George I., Mr. Wortley, who had been for some years in parliament, obtained a seat at the Treasury Board, of which his cousin, Charles Montagu, earl of Halifax, had been appointed first commissioner; and from this time Lady Mary resided principally in London, where her wit and beauty immediately acquired her a brilliant reputation. Her husband had long been on terms of intimate friendship with Addison and other eminent literary men of the day, and in that society she moved with the same lustre as in the circles of rank and fashion.

In 1716, Mr. Wortley Montagu was appointed ambassador to the Porte; and in August of that year he set out for Constantinople, accompanied by his wife. They remained abroad till October 1718, and it was during this absence from her native country that Lady Mary addressed to her sister, the countess of Mar, Mr. Pope, and other male and female friends, the celebrated Letters upon which her fame prin-

cipally rests. The picture of Eastern life and manners given in these letters is admitted by all who have since visited the Levant to be in general as correct as it is clear, lively, and striking; and they abound not only in wit and humour, but in a depth and sagacity of remark, conveyed in a style at once flowing and forcible, such as has rarely proceeded from a female pen. Although they were not given to the world during her lifetime, they were evidently written with a view to publication; copies of all of them were preserved by Lady Mary, and some time before her death she presented two complete transcripts of them, the one, in her own handwriting, to the Rev. Benjamin Sowden, minister at Rotterdam, "to be disposed of as he thinks proper;" the other, in a different hand, to Mr. Molesworth. Both these copies were procured immediately after her death by her daughter, Lady Bute, the first-mentioned having been purchased for the sum of 500*l.*; but it appeared that a transcript had been previously taken (as Mr. Sowden affirmed, without his knowledge) and from this the Letters were published, in three volumes 12mo, in 1763, the editor, it is said, having been the notorious Captain Cleland. A fourth volume appeared in 1767, composed of letters of which no manuscript is known to exist, but of the authenticity of which no doubt was ever entertained by Lady Mary's family. As they originally appeared, the Letters were introduced by a 'Preface by a Lady,' dated 1724, and signed M. A., which now turns out to have been written by a person once of considerable literary reputation, Mrs. Mary Astell, the Madonella of the Tatler (see Nos. 32 and 63), who was a particular friend of Lady Mary, and who had drawn up the said preface after perusing the Letters in manuscript. The authenticity of the Letters was not considered to be conclusively established till the publication of the first collected edition of Lady Mary's works in 1803, in five volumes 12mo, "by permission, from her genuine papers," by Mr. Dallaway, who prefixed to the whole a Life of her ladyship, of very little merit in every respect. A second edition of this publication appeared in 1817, containing some additional letters; but its value has been since entirely superseded by the publication of 'The Letters and Works of Lady Mary Wortley Montagu,' edited by her great-grandson, Lord Wharcliffe, 3 vols. 8vo, London, 1836, and again in 1837. Besides presenting the letters formerly printed in a much more correct shape, this publication contains several letters and other pieces which had not before been given to the world; but it derives its chief value and interest from a new Life of Lady Mary, modestly entitled 'Biographical Anecdotes' (understood to be from the pen of her granddaughter, Lady Louisa Stuart), which is as able and spirited as anything Lady Mary herself ever wrote.

Lady Mary's visit to Turkey, besides producing the Letters, is famous for having been followed by the introduction, through her means, into this country, and thence into the rest of Europe, and also into America, of the practice of inoculation for the small-pox. [MATHER, COTTON, vol. iv. col. 150.] Of the next twenty years of her life, which she passed in England, the most memorable incident is her quarrel with Pope, an affair which is involved in considerable mystery, but in which it appears probable that the vanity of the poet was at least as much to blame as the levity of the lady. During this interval also she composed a considerable quantity of verse, which was handed about in society, and some of which got into print; but she had not much of the poetical temperament, and her rhymes, though not without sprightliness, contained nothing which could ensure them a long life. Among those of her performances in this line of greatest pretension were six satirical sketches, entitled 'Town Eclogues,' which have been often printed; others of her poetical pieces, or that have been generally attributed to her, are in so free a style, as to make it necessary to exclude them from the modern editions of her works. For reasons, the nature of which is not well known, she again left England in 1739, but this time without her husband, from whom however she seems to have parted on very good terms, although they never met again. She directed her course to Italy, where she lived first on the shores of the Lake of Iseo, and afterwards at Venice, till 1761, when she was prevailed upon, by the solicitations of her daughter, to return to England. She only survived her return to her native country a few months, dying of a cancer in the breast, on the 21st of August 1762. Besides a son, the subject of the next article, she left a daughter, Mary, who had been married in 1736 to John, third earl of Bute (George III.'s celebrated minister), and who died in 1794.

MONTAGU, EDWARD WORTLEY, son of Edward Wortley Montagu, Esq., and his wife Lady Mary, the subject of the preceding article, was born in 1713, at Wharcliffe, in Yorkshire. His niece, Lady Louisa Stuart, in her biographical sketch of his mother, describes him as "betraying from the beginning that surest symptom of moral (or mental) disease, an habitual disregard of truth, accompanied by a fertile ready invention never at fault." When very young he was sent to Westminster School, from which he repeatedly ran away, till at last, making his escape altogether from his friends, or abandoned by them as irreclaimable, he gave himself up to the lowest vices, and after going through a variety of adventures, hired himself for a cabin-boy in a ship sailing to Spain, where he was after some time discovered by the British consul at Cadix, and once more restored to his family. He was then sent to travel on the Continent in charge of a private tutor, and it was while abroad that he published his first work, a tract entitled 'Reflections on the Rise and Fall of Ancient Republics.' His

literary labours however still left him leisure for pursuits of a very different kind; and while at Paris he got involved in a dispute with a Jew, which subjected him to a criminal prosecution. We presume it was after he returned to England that, while still under age, he married, as we are told by his niece, a woman of very low degree, considerably older than himself, whom he forsook in a few weeks, and never saw again. His wife, who gave him no ground for divorcing her, lived nearly as long as himself; but nevertheless, it is added, several other ladies successively passed by his name, some of whom were married to him, others possibly not; the last of them, at any rate, had, like himself, been married before to a person who was still alive.

Notwithstanding all this profligacy and disregard of reputation, Mr. Montagu, having procured a seat in the House of Commons, retained it for two parliaments, till at last his extravagant expenditure involved him in such pecuniary embarrassments that he deemed it expedient once more to go abroad. He never returned to England, but proceeding first to Italy, made himself remarkable there by becoming a convert to popery, and then transferring himself to Egypt, excited a still greater sensation by turning Mohammedan. The rest of his life he spent in the Levant, having in the mean time been disinherited by his father and mother; but he was on his way back to England when his death took place at Padua in 1776. Besides his early tract he wrote another entitled 'An Examination into the Causes of Earthquakes;' and he also contributed some papers to the 'Philosophical Transactions.' Niebuhr, in his *Travels* (Hamburg, 1837), tells a curious anecdote about Montagu marrying another man's wife in Egypt; and states some other facts which throw light on the character of this eccentric man, who seems to have had more ability than his family gave him credit for. The dislike between the father and son appears to have been mutual.

MONTAGUE, GEORGE, was descended from an ancient family residing at Lackham, in the central part of Wiltshire, where he had an estate. He was distinguished for his love of natural history, and was one of the early members of the Linnean Society of London. In 1802 he published an 'Ornithological Dictionary, or Alphabetical Synopsis of British Birds,' 2 vols. 8vo. This work exhibited much research as well as an extensive knowledge of the department of natural history to which it was devoted, and may be consulted with advantage at the present day by the ornithological student. In 1803 he produced his 'Testacea Britannica; or Natural History of British Shells, Marine, Land, and Fresh-water, including the most minute; systematically arranged and embellished with Figures,' London, 4to. This work also contained a great mass of valuable information on the subject on which it treated. A 'Supplement' was published in 1809, containing several plates and descriptions of new species. Besides these two great works he published several papers in the 'Transactions of the Linnean Society.' Of these the following are the principal:— 1. 'Description of Three rare Species of British Birds.' Vol. iv., 1796. 2. 'Description of several Marine Animals found on the south coast of Devonshire.' Vol. vii., 1802. 3. 'On some Species of British Quadrupeds, Birds, and Fishes.' Vol. vii., 1803. 4. 'Of the larger and lesser Species of Horse-shoe Bats, proving them to be distinct, with a Description of *Vesperillio Barbastellies* taken in the south of Devonshire.' Vol. ix., 1805. 5. 'On the Natural History of the Falco *Cyanens* and *Pygargus*.' Vol. ix., 1807. 6. 'Of several New or Rare Animals, principally Marine, discovered on the south coast of Devonshire.' Vol. xi., 1811. 7. 'Of some New and Rare British Marine Shells and Animals.' Vol. xi., 1811. During the latter part of his life Mr. Montague lived at Knowle, near Kingsbridge, in Devonshire, where he died in 1815.

MONTAIGNE, MICHEL, LORD OF, born in 1533, was a younger son of a nobleman whose estate, from which he took his name, was situated in the province of Perigord, near the river Dordogne. His father, an eccentric blunt feudal baron, placed him under the care of a German tutor, who did not speak French, and the intercourse between tutor and pupil was carried on entirely in Latin; and even his parents made it a rule always to address him in that language, of which they knew a sufficient number of words for common purposes. The attendants were enjoined to follow the same practice. "They all became Latinised," says Montaigne himself; "and even the villagers in the neighbourhood learnt words in that language, some of which took root in the country, and became of common use among the people." Thus without the aid of scholastic teaching, Montaigne spoke Latin long before he could speak French, which he was afterwards obliged to learn like a foreign language. He studied Greek in the same manner, by way of pastime rather than as a task. He was afterwards sent to the college of Guienne at Bordeaux; and at the age of thirteen he had completed his college education. He then studied the law, and in 1554 he was made "conseiller," or judge, in the parliament of Bordeaux. He repaired several times to court, and enjoyed the favour of Henri II., by whom, or, as some say, by Charles IX., he was made a gentleman of the king's chamber and a knight of the order of St. Michel.

When he was thirty-three years of age Montaigne married Françoise de la Chassaigne, in order, as he says, to please his friends rather than himself, for he was not inclined to a married life. He however lived on good terms with his wife till his death. He had only one

daughter by his marriage. He managed his own estate, on which he generally resided, and from which he derived an income of about 6000 livres.

In 1569 Montaigne translated into French a Latin work of Raymond de Sebonde or Sebon, a Spanish divine, on 'Natural Theology.' France was at that time desolated by civil and religious war, and Montaigne, disapproving of the conduct of the court towards the Protestants, and yet being by education a Roman Catholic, and by principle and disposition loyal to the king, was glad to live in retirement, and take no part in public affairs except by exhorting both parties to moderation and mutual charity. By this conduct he became, as might be expected, obnoxious to both sides. The massacre of St. Bartholomew plunged him into a deep melancholy, for he detested cruelty and the shedding of blood. It was about this dismal epoch of 1572 that he began to write his 'Essays,' which were published in March 1580, and met with great success.

With the view of restoring his health, which was not good, Montaigne undertook a journey to Germany, Switzerland, and lastly to Italy. At Rome he was well received by several cardinals and other persons of distinction, and was introduced to Pope Gregory XIII., and received the freedom of the city of Rome by a bull of the pope, of which he appears to have been very proud. Montaigne was delighted with Rome; he there found himself at home among those scenes and monuments which were connected with his earliest studies and the first impressions of his boyish years. He wrote a journal of his tour, evidently not intended for publication, but the manuscript, being discovered after nearly two centuries in an old chest in the chateau of his family, was published in 1774, under the title of 'Journal du Voyage de Michel de Montaigne en Italie, par la Suisse et l'Allemagne, en 1580-81.' It is one of the earliest descriptions of Italy written in a modern language.

While he was abroad he was elected mayor of Bordeaux by the votes of the citizens, an honour which he would have declined had not the king, Henri III., insisted upon his accepting the office. At the expiration of two years Montaigne was re-elected for an equal period. On his retiring from office he returned to his patrimonial estate. The war of the League was then raging in the country, and Montaigne had some difficulty in saving his family and property from the violence of the contending factions.

At this time the plague also broke out in his neighbourhood (in 1586), and obliged him to leave his residence and wander about various parts of the country. He was at Paris in 1588, busy about a new edition of the 'Essays.' It appears from De Thou's account that about this time Montaigne was employed in negotiations with a view to conclude a peace between Henri of Navarre, afterwards Henri IV., and the Duke of Guise. At Paris he became acquainted with Mademoiselle de Gournay, a young lady who had conceived a kind of sentimental affection for him from reading his book. Attended by her mother she visited him, and introduced herself to him, and from that time he called her his "fille d'alliance," or adopted daughter, a title which she retained for the rest of her life, as she never married. Montaigne was then fifty-five years of age. This attachment, which, though warm and reciprocal, has every appearance of having been of a purely Platonic nature, is one of the remarkable incidents of Montaigne's life. At the time of his death Mademoiselle de Gournay and her mother crossed one half of France, notwithstanding the civil troubles and the insecurity of the roads, to repair to Montaigne's residence and mingle their tears with those of his widow and daughter.

On his return from Paris in the latter part of 1588, Montaigne stopped at Blois with De Thou, Pasquier, and other friends. The States-General were then assembled in that city, in which the Duke de Guise and his brother the cardinal were treacherously murdered, on the 23rd and 24th of December of that year. Montaigne had long foreseen that the civil dissensions could only terminate with the death of one of the great party leaders. He had also said to De Thou that Henri of Navarre was inclined to adopt the Roman Catholic faith, but that he was afraid of being forsaken by his party; and that on the other side Guise himself would not have been averse from embracing the Protestant religion, if he could thereby have promoted his ambitious views. After the catastrophe Montaigne returned to his chateau. In the following year he became acquainted with Pierre Charron, a theological writer of considerable reputation, and formed an intimate friendship with him. Charron, in his book '*De la Sagesse*,' borrowed many ideas from Montaigne's 'Essays.' Montaigne by his will empowered Charron to assume the coat of arms of his family, as he himself had no male issue.

Montaigne's health was in a declining state for a considerable time before his death; he was afflicted with the gravel and the colic, and he obstinately refused to consult medical men, of whom he had generally an indifferent opinion. In September 1592, he fell ill of a malignant quinsy, which kept him speechless for three days, during which he had recourse to his pen to signify to his wife his last wishes. He also requested that several gentlemen of the neighbourhood should be invited, in order that he might take leave of them. When they were all assembled in his room, a priest said mass, and at the elevation of the host, Montaigne half raised himself up in his bed, with his hands joined together as in prayer, and in that attitude he expired, on the 13th of September 1592, in the sixtieth year of his age.

His body was buried at Bordeaux in the church of the Feuillans, where his widow erected a monument to him.

Montaigne's 'Essais' have been the subject of much conflicting criticism. If we consider the age and the intellectual condition of the country in which the author lived, we must consider them a very extraordinary production, not so much on account of the learning contained in the work, although that is very considerable, as for the clear good sense, philosophical spirit, and frank liberal tone which pervades its pages, as well as for the attractive simplicity of the language. Literature was then at a very low ebb in France, the language was hardly formed, the country was distracted by feudal turbulences, ignorant fanaticism, deadly intolerance, and civil factions, and yet in the midst of all this a country gentleman living in a remote province, himself belonging to the then rude, fierce, feudal aristocracy, composed a work full of moral maxims and precepts, conceived in the spirit of the ancient philosophers of Greece and Rome, and founded on a system of natural ethics, on the beauty of virtue and of justice, and on the lessons of history; and this book was read with avidity amidst the turmoil of factions, the din of civil war, and the cries of persecution and murder.

The morality of the 'Essais' has been called, and not unreasonably though not correctly in the expression, a pagan morality: it is not founded on the faith and the hopes of Christianity, and its principles are in many respects widely different from those of the Gospel. Montaigne was a sceptic, but not a determined infidel; his philosophy is in a great measure that of Seneca and other ancient writers, whose books were the first that were put into his hands when a child. Accordingly, Pascal, Nicole, and other Christian moralists, while they do justice to Montaigne's talents and the many good sentiments contained in his work, are very severe upon his ethics taken as a system. A living moralist of our own time, Professor Vinet of Basel, has given a fair analysis of the spirit of Montaigne's ethics. ('Essais de Philosophie Morale Religieuse suivis de quelques Essais de Critique Littéraire, par A. Vinet, Paris, 1828.') In the 64th chapter of the 1st book of the 'Essais,' Montaigne, after distinguishing two sorts of ignorance, the one which precedes all instruction, and the other which follows partial instruction, goes on to say, "that men of simple minds, devoid of curiosity and of learning, are Christians through reverence and obedience; that minds of middle growth and moderate capacities are most prone to doubt and error; but that higher intellects, more clear-sighted and better grounded in science, form a superior class of believers, who, through long and religious investigations, arrive at the fountain of light of the Scriptures, and feel the mysterious and divine meaning of our ecclesiastical doctrines. And we see some who reach this last stage through the second, with marvellous fruit and confirmation, and who, having attained the extreme boundary of Christian intelligence, enjoy their success with modesty and thanksgiving; unlike these men of another stamp, who, in order to clear themselves of the suspicions arising from their past errors, become violent, indiscreet, unjust, and throw discredit on the cause which they pretend to serve." And a few lines after, he modestly places himself in the second class, namely, of those who, disdain the first state of uninformed simplicity, have not yet attained the third and last exalted stage, "and who," he says, "are thereby rendered inept, importunate, and troublesome to society. But I, for my part, endeavour, as much as I can, to fall back upon my first and natural condition, from which I have idly attempted to depart." In his chapter on prayers (b. i., 56), he recommends the use of the Lord's prayer in terms evidently sincere; and in the 'Journal of his Travels,' which was not intended for publication, he manifests Christian sentiments in several places.

Montaigne has been censured for several licentious and some cynical passages in his 'Essais.' This licentiousness however appears to be rather in the expressions than in the meaning of the author. He spoke plainly of things which are not alluded to in a more refined state of society, but he did so evidently without bad intentions, and only followed the common usage of his time. Montaigne combats earnestly the malignant feelings frequent in man—injustice, oppression, inhumanity, uncharitableness. His chapters on pedantry, on the education of children, and on the administration of justice, are remarkably good. He also throws much light on the state of manners and society in France in his time.

The 'Essais' have gone through very many editions and been translated into most European languages: the edition of Paris, 8 vols. 4to., 1725, is perhaps the most complete. Cotton's, the best English translation is somewhat coarse, though characteristic. Vernier published, in 1810, 'Notices et Observations pour faciliter la Lecture des Essais de Montaigne,' 2 vols. 8vo., Paris. It is a useful commentary.

* MONTALEMBERT, CHARLES-FORBES, COUNT DE, is descended from one of the most ancient families of Poitou. His father, the head of the family, who was raised in 1819 to the dignity of a peer of France, and was for some time minister of Charles X. at the court of Sweden, married a Scotch lady of strong character and remarkable ability. Of this marriage Charles was the eldest child: he was born in London, May 29, 1810, and spent a portion of his youth in Sweden. He was also the élève of the University of Paris. At nineteen years of age he published a brochure on Sweden, which brought him for the first time into intimacy with M. Guizot, as

we learn from an interesting passage in the reply of the latter to Montalembert on his reception into the French Academy. He first came into public notice early in the year 1831, when he was scarcely twenty-one years of age. Under a charter recently given, which promised liberty of instruction, though the government delayed to grant it, Count Montalembert joined with M. de Coux and the Abbé Lacordaire in opening a free-school for Roman Catholic instruction in Paris; the school however was closed by the interference of the police, and as the ordinary tribunals were not competent to sit in judgment upon the case, the matter was carried before the Chamber of Peers. His father's death, which had happened a short time previously, gave him a seat in the Chamber of Peers—the last instance, we believe, of an accession to an hereditary title in France. On this occasion he made his first speech, and pleaded with extraordinary eloquence the cause of the Church under the circumstances mentioned above. His speech produced a great sensation on the Chamber, and the police were fined for their interference. In the course of the next ten years he gained himself a considerable literary reputation by his 'Life of St. Elizabeth of Hungary,' a work on 'Medieval Art,' and his 'Life and Times of St. Anselm.' In 1843 he again threw himself actively into the debates in the Chamber of Peers, in which he delivered some masterly speeches on such general questions as the liberty of the Church, instruction and education, the theory and constitution of the Monastic Orders, and the affairs of Poland, in which he always took a deep interest. Towards the close of the same year, while staying at Madeira for the sake of his health, he published 'Du Devoir des Catholiques dans la Question de la Liberté d'Enseignement.' This was followed by his celebrated 'Letter to the Cambridge Camden Society,' designed to 'disprove the attempts made by that society to identify the reformed Church of England with that of the middle ages and of continental Europe.

Since that period, Count Montalembert has been the champion of the Roman Catholic Church, aiding and extending its cause in France by his powerful pen and still more powerful oratory. In 1847 he delivered his celebrated speech on the affairs of Switzerland, in which he distinctly foretold the revolution which broke out among the continental nations in the year following, and his brilliant 'Discours sur les affaires de Rome,' delivered shortly after the popular outbreak, was received with a triple salvo of applause by an audience which sympathised but coldly with his views. After the revolution of February 1848 the department of Doubs, in which he possessed some property, elected Count Montalembert as its representative in the National Assembly, from which he passed into the Legislative Assembly, in which he has uniformly acted as the exponent of the views and interests of the Roman Catholic Church.

Count Montalembert's name has been made more generally known in England by his essay on 'Catholic Interests in the Nineteenth Century,' and his 'Political Future of England.' The former of these gives a rapid and brilliant, though one-sided, review of Catholicism throughout the whole of Europe in the present day as compared with what it was some fifty years ago, maintaining that upon the whole the progress made is deep, sound, and likely to be lasting: in the same work he expresses himself strongly on the political changes that had taken place in France, and on the language of the French press in their regard. The object of the latter work is to show that the future prospects of England would be improved by a resumption of intercourse with Rome; and this leading idea he pursues through an infinity of digressions and speculations, interspersed with various particulars of English life, as exhibited in its schools, its journalism, and its political institutions. These two works have been translated into English, and published in 1855 and 1856. He has since republished two articles from the 'Correspondant,'—to which periodical he is a contributor—one entitled 'Pie IX. et Lord Palmerston,' the other, 'La Paix et la Patrie.' [See SUPPLEMENT.]

MONTALEMBERT, MARC-RENÉ, MARQUIS DE, a distinguished military engineer of the 18th century, was born on the 16th of July 1714 at Angoulême, department of Charente, France. He was descended from an ancient and noble family; and, having received an education in which both literature and science were judiciously conjoined, he entered the army at eighteen years of age.

In the course of his first campaign (in 1733), he was present at the siege of Kehl, and in the following year he distinguished himself at the siege of Philippsburg. He served afterwards with considerable reputation in Bohemia, when a French army under Marshal Broglio and Belleisle was in that country; and on the retirement of the army thence he returned to Paris, where he devoted himself to the study of subjects which have relation to the military art. He was admitted a member of the Académie des Sciences in 1747; and he wrote several 'Mémoires,' which were inserted in the volumes published by that body. About the same time he established a foundry at Perigord for the purpose of casting heavy ordnance, which was then much wanted for the French navy. During the Seven Years' War, Montalembert was attached as an agent for the French government to the staff of the Swedish and Russian armies; and he appears to have been consulted by the allied generals respecting the arrangements of the plans for the different campaigns. In 1777 he published a small work entitled 'Correspondance pendant la Guerre de 1757,' which contains much interesting matter relating to that war. In 1779 he was

appointed to construct a fort for the purpose of securing the isle of Aix against the English fleet; and this fort, which was built entirely of wood, is said to have borne, without experiencing any damage, the shock occasioned by the simultaneous firing of all the artillery which was mounted on it: the experiment seems to have been made in order to disprove the assertion of several engineers that the fort would fall in ruins by the fire of its own guns.

Montalembert published in 1788 a small work in 4to, entitled 'Mémoire Historique sur la Font de Canons;' and in 1786 one under the title of 'Cheminée-Poêle.' He also published in 8vo a pamphlet designated 'Relation du Siège de Saint-Jean d'Acra.' But the work by which his name will be remembered is his great treatise, entitled 'La Fortification Perpendiculaire, ou l'Art Defensif supérieur à l'Offensif,' which was published at Paris in eleven 4to volumes (1776 to 1796). In the first volume, having shown the defects of the bastioned fortifications which are constructed according to the principles of Vauban, he proposes to suppress the flanks of the bastions, continuing the faces of these works till they meet in the middle of each front of fortification, and, at the place of meeting, to have a casemated work like a small ravelin. The advantage to be gained by this project is, chiefly, a diminution of the expense of construction; and, after proposing some other modifications of the existing fortifications, Montalembert dwells at length on that system which gives its name to the treatise. The perpendicular fortification consists of four lines of rampart, the branches of which form right angles with one another at the re-entering parts, and three of these are defended by a powerful fire of artillery, which, being placed in casemates, is not liable to be dismounted by the enemy; while spacious terrepleins, at the foot of each rampart, afford room for the troops of the garrison to engage the besiegers with forces superior to any which can be brought against them.

In the second volume, after giving an interesting account of the war in 1741, in which the importance of fortified positions is pointed out, he describes the construction of redoubts or small forts. In the third volume there is a project for the construction of a simple fortification, consisting of a crenelated wall covered by a rampart on which are constructed casemated traverses: this is proposed as a good kind of defensive works for sea-ports, and it is said that some of the forts which defend Cherbourg were executed on that principle. The fourth volume contains an abridged history of the reign of Louis XIV., together with sundry projects relating to the formation of lines of intrenchments for the defence of the frontiers of a state. In the fifth are some details concerning the construction of batteries for the defence of sea-coasts, and the sixth and seventh volumes are occupied with refutations of the objections which had been made to his systems. The eighth contains some observations on the forts at Cherbourg and on the isle of Aix. The ninth volume, which is particularly entitled 'L'Art Defensif supérieur à l'Offensif,' contains sundry projects for circular redoubts and for a casemated star-fort. The tenth and eleventh consist of memoirs relating to fortification and artillery.

The leading principle on which the projects of this engineer are founded is, that a fortified post should contain an abundance of casemates for the security of troops and artillery: Montalembert considers that these alone will enable a small number of men to resist with success the attack of a numerous army, and that a few guns so protected are capable of dismounting all that an enemy can place behind parapets made merely of earth. His projects were severely criticised during his life; but, though some parts of his constructions are open to objections, the principles are unexceptionable; and it is important to observe that many of his ideas have been adopted by the Prussian and Austrian engineers in the works constructed a few years back for the defence of Western Germany.

In 1770 Montalembert married a lady who was distinguished by her talents as a performer on the French stage, and who wrote a novel entitled 'Elise Dumesnil,' which was printed in London in 1798. It is said that Montalembert composed for the theatre some small pieces which had a certain success; and his attachment to the muses is proved from the fact that his biographer, Lalande, had in his possession a number of his songs and tales in verse, which are said to have been characterized by grace, elegance, and imagination.

In publishing his great work, and in making his experiments for the improvement of the military art, he seems to have incurred expenses which injured his fortune. He had given up to the government his foundries at Perigord, and his applications for the sum of money which he claimed as an equivalent were fruitless; he was even deprived of a pension which he enjoyed for the loss of an eye in the service of the country. About the year 1790 he came to London; but, after remaining here a few months, he returned to Paris, leaving his wife in this country. It is said that, in order to save some of his property, he joined the revolutionary party; and it is painful to record that he entered so far into the prevailing spirit of the time as to divorce his wife in order to marry the daughter of an apothecary. He sold an estate for the purpose of satisfying his creditors, but receiving payment in assignats, which immediately afterwards suffered an enormous depreciation, he became involved in serious difficulties. He continued however to employ an artist on a work with which he had long been occupied—the construction of a considerable number of models relating to fortifications and artillery, and the valuable collection, when completed, he presented to the

Committee of Public Safety. At the same time, with other eminent engineers, he was constantly consulted by Carnot on subjects relating to the military affairs of the republic. He died of a dropsy, March 29, 1800, being then eighty-six years of age.

(*Eloge de Montalembert*, by Delisle de Sales; *Biog. Universelle*.)
MONTANUS, the founder of the sect of Christian heretics known as MONTANISTS, or CATAPHRYGIANS. They were called Montanists from their leader Montanus, and Cataphrygians, or Phrygians, from the country in which they first appeared. Of the personal history of Montanus little is known. He is said to have been born in the second quarter of the 2d century at Ardaba, a village in Mysia, and to have been only a recent convert when he first made pretensions to the character of a prophet, about A.D. 170. (Euseb., 'Hist. Ecc.' v. 16.) His principal associates were two prophetesses, named Prisca, or Priscilla, and Maximilla. According to some of the ancient writers, Montanus was believed by his followers to be the Paraclete, or Holy Spirit. Probably this is an exaggeration, but it is certain that he claimed divine inspiration for himself and his associates. They delivered their prophecies in an ecstasy, and their example seems to have introduced into the church the practice of appealing to visions in favour of opinions and actions, of which practice Cyprian and others availed themselves to a great extent. (Middleton 'Free Enquiry,' p. 98, &c.) Tertullian, who belonged to this sect, informs us that these revelations related only to points of discipline, and neither affected the doctrines of religion nor superseded the authority of Scripture. The doctrines of Montanus agreed in general with those of the Catholic Church, but some of his followers appear to have embraced the Sabellian heresy. The Montanists were chiefly distinguished from other Christians by the austerity of their manners and the strictness of their discipline. They condemned second marriages, and practised fasts. They maintained that all flight from persecution was unlawful, and that the church had no power to forgive great sins committed after baptism. They held the doctrine of the personal reign of Christ on earth at the Millennium. They are accused by some of the early writers of celebrating mysteries attended by deeds of cruelty and lewdness, but it appears quite certain that these charges are unfounded.

The Montanists were warmly opposed by the writers of the Catholic party, though they were once countenanced for a short time by a bishop of Rome, whose name is unknown, but who is supposed by some to have been Victor. Tertullian wrote several works in defence of their opinions. [TERTULLIAN.]

The sect was numerous, and lasted a considerable time. They still existed in the time of Augustine and Jerome, the latter of whom wrote against them.

(Eusebius, *Hist. Ecc.*; Epiphanius, *De Hæresibus*; Tertullian, *Works*; Lardner, *History of Heretics*, chap. xix.; Moheim, *Ecc. Hist.*; Neander, *Kirchengeschichte*.)

MONTANUS, ARIAS. [ARIAS MONTANUS.]
MONTECALM, MARQUIS. [WOLFE.]

MONTEAGLE, LORD. THOMAS SPRING RICE, LORD MONTAGLE OF BRANDON, is the only surviving child of Mr. Stephen Edward Rice of Mount Trenchard, county Kerry, by Catherine, only daughter of Thomas Spring, Esq., of Castlemaine, in the same county. He was born at Limerick, February 8, 1790. Having graduated B.A. at Trinity College, Cambridge, in 1811, and studied for the bar, he entered Parliament in 1820 as member for his native city, which he continued to represent in the Whig interest down to the dissolution which followed the passing of the Reform Act in 1832. During this time he had lent his support to every liberal measure that was proposed by his party, including the repeal of the Test and Corporation Acts, and the Roman Catholic Relief, and Reform Acts. He filled the office of under-secretary of state for the Home Department for a short time in 1827; and from 1830 to 1834 held the secretaryship of the Treasury. In the latter year he was for a few months secretary for the Colonies. On the return of Lord Melbourne's administration to office in April 1836, he was appointed chancellor of the Exchequer, which office he resigned in September 1839, succeeding the late Sir J. Newport as comptroller of that department, and being at the same time raised to the peerage. He had represented the borough of Cambridge since December 1832. His lordship has frequently acted as a member of Royal Commissions on matters of taste and art, and is understood to have bestowed considerable pains in examining and reporting upon the proposed system of decimal coinage. Lord Montagle married, first in 1811, Theodosia, daughter of the first Earl of Limerick, by whom he has issue five sons and three daughters; and second in 1841, Mary Anne, daughter of J. Marshall, Esq. [See SUP.]

MONTECUCULI, RAYMOND, COUNT DE, Frinco de Melfi, Knight of the Golden Fleece, and Generalissimo of the Imperial armies, was born at Modena in 1608, of a noble family of that duchy. Following the example of some of its members, he entered the service of the house of Austria in the Thirty Years' War; and after bearing arms as a simple volunteer under one of his uncles, and rising through the usual gradations of rank, he first signalled his military talents at the head of 2000 horse by surprising and cutting to pieces a body of 10,000 Swedes, who were engaged in the siege of Numasun, in Silesia. But he soon after experienced the inconstancy of fortune, being himself defeated and made prisoner, in 1639, by the Swedes under the

celebrated Banner, near Prague. He is said to have beguiled the two years of his captivity in cultivating the taste for letters which he subsequently evinced; and, after his release, he resumed his service, with increasing reputation, in the defence of Silesia and Bavaria, and in the defeat of the Swedes under Wrangel at Triebel, in 1647; until the termination of hostilities by the peace of Westphalia, in the following year, enabled him to revisit his native duchy. There, at the marriage festivities of the duke Francesco I., he had the misfortune to kill one of his dearest friends, Count Manzani, in a tournament; perhaps the latest recorded catastrophe which attended the dangerous games of chivalry.

In 1657 Montecuculi was sent by the emperor to assist John Casimir, king of Poland, against Ragotski, prince of Transylvania, and the Swedes, whom he drove out of Poland, and compelled to conclude a peace. He was subsequently employed in Hungary in the war between the Imperialists and the Turks, of which he has himself given a relation in his memoirs; and in 1664 he gained so decisive a victory over the latter at St. Gothard as to compel them to sue for a truce of twenty years.

In 1673 he reached the climax of his fame by being opposed to the illustrious Turenne, in the war between the empire and France on the Rhenish frontier. The nicely balanced operations of these two great generals, who, without committing the event to a battle, displayed more science in marches and encampments than other commanders have exhibited in a whole series of victories, were the admiration of their contemporaries; and when the fall of Turenne by a chance shot, in 1675, gave free scope to the genius of his opponent, Louis XIV. could find no one but the great Condé competent to arrest the progress of Montecuculi. Another most able though undecisive campaign closed the services both of Condé and Montecuculi: the latter of whom, claiming no victory, deemed it his highest honour to have encountered without defeat the two greatest French generals of their century. The remaining few years of his life were passed in peace at the imperial court, and he died October 16, 1680.

As a general, Montecuculi was accused of excessive caution and want of enterprise, qualities which he himself held to be no reproach. He had profoundly studied the art of war; and the memoirs which he composed upon its general principles and practice, as well as upon the peculiarities of warfare against the Turks, and on the operations of the Turkish war of 1681-64, still retain their value, not only as the most interesting and instructive records of the martial establishments and service of his times, but for the soundness of the maxims which they contain, applicable to all ages of the military art. He was a zealous and generous patron of letters, as well as a great strategist; and to him principally the Academy of Naturalists at Vienna owes its establishment.

A good French translation of the 'Memoirs of Montecuculi' was published at Amsterdam, in 1752, with a 'Life of the Author' prefixed.

MONTEN, DIETRICH, an eminent German battle painter, was born at Düsseldorf in 1799. He showed from his earliest youth a great love for accounts of wars and battles; and Homer, Tasso, and Ariosto were his favourite authors, from which he used to sketch the most striking scenes of arms. In order that he might have some practical knowledge in military matters he enlisted into the Prussian army as a volunteer in 1818, and served accordingly for twelve months. At the expiration of his term of military service, he entered the Academy of Arts of Düsseldorf, and after studying two years in that institution he removed to Munich, in order to benefit himself by the study of the works of Peter Hess, who almost rivals Horace Vernet as a battle painter, and is still resident in Munich.

Monten was not long in attracting the attention of Cornelius, then the head of the Munich school of painters, and the notice of the late king of Bavaria, Ludwig I. He was intrusted by Cornelius, in 1827, with the execution of three of the frescoes of the arcade of the Hofgarten—the storming of a Turkish entrenchment by the Bavarians at Belgrade in 1717, under the elector Carl Albrecht and his brother Ferdinand; the battle of Arzis sur Aube, in which the Bavarians under Wrède were engaged; and the granting of the Bavarian constitution by Maximilian Joseph I. in 1818. These works, though hard and much too positive in colour, have great merit, and allowance must be made for the comparative infancy of the then only reviving art of fresco-painting in Munich. After these works Monten painted for the king a picture of the battle of Saarbrück, 1815, for the Hall of Victory (Siegeaal) in the state apartments of the new palace; and for the same patron of the arts, the departure of the Poles from their fatherland in 1831. These were followed, in 1836, by the death of Gustavus Adolphus in the battle of Lützen, now in the King of Hanover's collection; in 1833, by George I. in the battle of Neerwinden; and in 1839, by the great camp in 1838 at Augsburg, for the Emperor Nicholas, at which that emperor was present. He painted besides these principal works many smaller pieces, which are all conspicuous for extraordinary spirit in the incidents and in the execution, and display much fine drawing and good colouring, though in many parts too sketchy and undefined; he wanted the necessary patience for elaborate modelling and uniform finish. But when the exact degree of this technical excellence is missed, its absence is more agreeable than its excess; and all Monten's works have a very agreeable effect:

their greatest defect is an occasional extravagance of action. His horses are always very spirited. He died after a short but severe illness, in December 1843, in the prime of life, being in his forty-fifth year only, universally regretted by all who knew him. Several of his works have been lithographed by Bodmer, Hanfstängel, and others.

(*Kunstblatt*, 1836-1844; Von Hormayr, *Geschichtlichen Fresken in den Arkaden den Hofgartens zu München*.)

MONTESQUIEU, CHARLES DE SECONDAT, BARON DE LA BRÈDE ET DE, was born on the 18th of January 1689, at the Château de la Brède, in the immediate neighbourhood of Bordeaux. He was descended from a noble and otherwise distinguished family of the province of Guienne. His grandfather had filled the post of 'président à mortier' in the parliament of Bordeaux, a post which Montesquieu himself afterwards filled. His father entered the same service, but quitted it early. The nobility which Montesquieu inherited was conferred upon his great grandfather by Henri IV.

Montesquieu gave in youth the promise of his future fame. His habits were most studious, and his desire for learning was encouraged in every way by a fond and judicious father. At the time that he was engaged in a most laborious study of the civil law, with a view to the profession for which he was destined, he was also preparing a work on a theological subject, namely, "Whether the idolatry which prevailed among the heathen deserved eternal damnation!" He attained the rank of 'conseiller' in the parliament of Bordeaux in 1714, and three years afterwards, on the death of a paternal uncle, he succeeded at the same time to his fortune and to his post of 'président à mortier' in the same parliament. With the most assiduous and conscientious discharge of his duties as a judge, he united the pursuit of literature. In 1716 he had become a member of the Academy of Bordeaux, and he was very zealous in endeavouring to direct the attention of this body more to physical science. He seems at this time to have been very much impressed with the importance of physical science, which he afterwards neglected altogether for the pursuit of moral science. About this time he wrote his 'Physical History of the Ancient and Modern World,' which was published in 1719. He shortly returned however, and allowed the Academy likewise to return, to literature; and he now wrote several small essays on literary subjects, which were read at meetings of the Academy. In 1721 appeared the work which first brought him fame, the 'Lettres Persanes,' which was published anonymously, but the author soon became known. The popularity of these letters was so great, that, as Montesquieu says in a preface to a later edition, "Booksellers used to go about the street, catching every one by the sleeve, and begging, 'Pry'these, write for me some Persian Letters.'"

His classical romance, called 'Le Temple du Gnide,' was published in 1725. In the course of the next year Montesquieu formed the resolution of retiring from his judicial duties, and of devoting himself entirely to literature. He accordingly sold his presidentialhip. A vacancy occurring shortly after in the French Academy, on the death of M. de Sacy, Montesquieu became a candidate for the vacant place. His principal claim to the distinction was derived from the 'Lettres Persanes,' but these seemed likely for a time to be the chief obstacle to his success. Notwithstanding their general popularity, an outcry had been raised against them by many on the ground of irreligious tendency; and the Cardinal de Fleury, the chief minister, now wrote to tell the president of the Academy that the king would refuse his consent to the election of the author of so irreligious a work as the 'Lettres Persanes.' The course taken by Montesquieu for the purpose of overcoming the royal opposition does not seem to have been the most straightforward and manly. He immediately published, according to Voltaire, a new edition of the 'Lettres,' in which the passages objected to were omitted or softened; and having carried this edition to the minister, and having disavowed all the obnoxious passages of the earlier editions, he succeeded in changing the king's resolution. ('*Ecrivains Français du Siècle de Louis XIV.*')

D'Alembert gives a somewhat different account: but inasmuch as this appears in an 'éloge,' it is to be received with suspicion. There seems indeed to be no authority for the statement which D'Alembert makes, and which is indeed unnecessary if the contents of the book were such as the minister could approve of, that several letters by another hand were inserted by the printer of the book. The result however was that Montesquieu gained the support of the minister, and was elected a member of the Academy. He shortly after set out on an extensive course of travels. He went first to Vienna, where he had much intercourse with the celebrated Prince Eugene; then travelled through Hungary and Italy, staying for some time at Venice, at Rome, and at Genoa. He next travelled through Germany into Holland, and thence, in company with Lord Chesterfield, he came to England. In England he stayed two years, receiving much attention from the great, whether by rank or by reputation, and collecting materials, as he had done also in the other countries which he had visited, for his great work.

On his return to France he spent two years in studious retirement in the country. He published in 1734 his work '*Considérations sur les Causes de la grandeur des Romains et de leur Décadence*;' and immediately after its publication he set to work to prepare the '*Esprit des Loix*.' He was engaged upon this for fourteen years; and he tells us that very often, frightened with the greatness of his task, he was

disposed to abandon it. When at last it was completed, he submitted it to the judgment of his friend Helvetius, who, by reason principally of its desultory unconnected character, strongly dissuaded him from publication. But whatever misgivings Montesquieu may have had while the work was in progress, were now entirely removed; and undeterred by the remonstrances of Helvetius, he published, and he had his reward in an almost universal admiration. Montesquieu did not very long survive the publication. He died February 10, 1755, after a short but severe illness.

The personal character of Montesquieu was in every respect excellent. He had married at the age of twenty-six, and his family consisted of a son and two daughters. Through life he practised a rigid economy, on the principle, as we are told by M. d'Alembert, that he ought to transmit his patrimony unimpaired to his children; but he took care that his economy should not stand in the way of charity. In the intercourse of society Montesquieu appears to have been agreeable without being brilliant.

The writings of Montesquieu show much variety of talent. Even if the *'Esprit des Loix'* had not been written, the author of the *'Lettres Persanes'*, remarkable for their refined humour, and of the *'Temple du Gnidé'*, an exquisite little romance, could not have been forgotten. And without disparaging at all the merits of Montesquieu's great and best known work, it may be said that these smaller productions are much more perfect in their kind than is the *'Esprit des Loix'* as a treatise on political science. The chief merits of this work are its agreeable style, its various knowledge, its ingenious and at the same time sensible mode of treating the art of government, and its enlightened advocacy of what, not very definitely or correctly, are called the principles of civil liberty. The last-mentioned merit is greater on account of the time at which the work appeared. The defects of the work, on the other hand, are want of system, shallowness, not so much of knowledge as of thought, and (what is at once a sign and a consequence of this shallowness) an undue exaltation of experience over principles. The time again at which the work appeared will serve in the way of extenuation of these defects; and it is to be remembered also that the plan of the work is professedly inductive rather than scientific. The *'Esprit des Loix'* has given occasion to a work by M. Destutt de Tracy, which, though partaking in some degree of the vagueness of Montesquieu's work, is very valuable both in itself and as a commentary on the *'Esprit des Loix'*. Its title is *'Commentaire sur l'Esprit des Loix'*.

MONTFAUCON, BERNARD DE, a Benedictine of the congregation of St. Maur, and a very learned antiquary, was born January 17th, 1655, at Soulage in Languedoc. He was the son of Timeoleon de Montfaucou, lord of Roquetaillade and Conillac, and was the second of four brothers. He has himself preserved, in his *Bibliotheca Bibliothecarum MSS.*, the pedigree of his family, which was originally from Gascony. His early studies were conducted first in his father's castle at Roquetaillade, and afterwards among the religious at Limoux. His first profession in life was military, and he served in one or two campaigns in Germany under Marshal Turenne. The death of his parents however, and an officer of distinction under whom he had fought, induced him, after two years, to change his plan of life, and at the age of twenty, in 1675, he entered the congregation of St. Maur. In this learned Society he had every opportunity to improve his early education.

His first work was a supplement to Cotelerius, entitled *'Analecta Græca'*, 4to., Paris, 1688, with notes by him and the fathers Anthony Pouget and James Lopin. In 1690 he published a small volume entitled *'La Vérité de l'Histoire de Judith'*, 12mo. His next important work was a new edition of St. Athanasius, in Greek and Latin, 3 vols. folio, a labour which established his reputation as a profound scholar. In the same year Montfaucou, who had turned his thoughts to more extensive collections of antiquities than had then appeared, determined to visit Italy for the purpose of consulting the manuscripts in the Italian libraries. In this pursuit he passed three years, and upon his return in 1702, published an account of his journey and researches in his *'Diarium Italicum'*.

During Montfaucou's residence at Rome he held the office of procurator-general of his congregation at that court; and while there, in 1699, published a little volume in vindication of the Benedictine edition of the works of St. Augustine, in 11 vols. fol., the publication of which had been begun by some able men of his Order, at Antwerp, in 1679, and was not completed till 1700. In 1706 Montfaucou published, in 2 vols. fol., a collection of the ancient Greek ecclesiastical writers, with a Latin translation, notes, dissertations, &c., and in 1708 his *'Palaographia Græca'*. In 1709 he published *'Philo-Judaus'* on a Contemplative Life, in French, *'Le Livre de Philon de la Vie Contemplative'*, &c., translated from the Greek, with notes, and an attempt to prove that the Therapeutæ of whom Philo speaks were Christians; and in 1710 an *'Epistola'* on the fact mentioned by Rufinus that St. Athanasius baptised children when himself a child. This was followed in 1713 by an edition of what remains of the *'Hexapla'* of Origen, 2 vols. fol., and an edition of the works of St. Chrysostom, begun in 1718, and completed in 1738, 13 vols. fol.

In 1715 he published his *'Bibliotheca Coeliniana'*, fol., Paris; and in 1719, the year in which he was chosen a member of the Academy of Inscriptions and Belles-Lettres, his great work, entitled *'L'Anti-*

quité Expliquée et Représentée en Figures', Paris, 5 vols. fol., to which in 1724, was added a Supplement in 5 vols. This work has proved an almost inexhaustible mine of wealth to succeeding students of the history of art. It was followed by another interesting work, *'Les Monuments de la Française'*, 5 vols. fol., Paris, 1729-1738. His last and not the least important of his works was his *'Bibliotheca Bibliothecarum MSS. nova'*, 2 vols. fol., Paris, 1739. Montfaucou died suddenly at the Abbey of St. Germain de Pres, December 21, 1741, at the advanced age of eighty-seven. Besides the works already enumerated, he contributed many curious and valuable essays on subjects of antiquity to the Memoirs of the Academy of Inscriptions and Belles-Lettres, as well as to other literary journals.

MONTFORT, SIMON DE. [HENRY III.]

MONTGOMERY, ALEXANDER, an old Scottish poet, was a younger son of a good family in Ayrshire. The Bannatyne Manuscript, written in 1568, contains some of his verses: but the very few events of his life which are exactly known fall within the reign of James VI. of Scotland. He is described as having been a captain, probably in the guard of Morton the regent. King James quotes some of his poems in a work of his own, published in 1582; and he obtained a pension of five hundred Scottish marks, which led him into a troublesome law-suit on his return from a continental tour, begun in 1586. He appears to have died between 1607 and 1611. In the former of those years was published his principal work, an allegorical poem, called *'The Cherry and the Slae'* (or Sloe). This poem is still popular in Scotland, and has been very frequently reprinted in a cheap form. It, and the author's sonnets and other poems, are both lively in fancy and pleasing in versification. In 1822 there appeared at Edinburgh a neat edition of all his poems, edited by Mr. Laing, with a biographical preface by Dr. Irving.

MONTGOMERY, JAMES, was born at Irvine in Ayrshire, where his father was a Moravian preacher, on November 4, 1771. When only four years of age his parents removed to Grace Hill in the county of Antrim, Ireland, where he was first placed at school. In 1778 he was sent to the Moravian settlement at Fulneck near Leeds, in Yorkshire, to complete his education, and in 1783 his father and mother went to the West Indies as missionaries, where they died in 1790. At Fulneck the instruction was excellent, but the seclusion was monastic, and James Montgomery, during his ten years' residence there, distinguished himself for nothing "but indolence and melancholy." He had taken a fancy for poetry, which was utterly forbidden in the school; he had clandestinely read *'Robinson Crusoe'*, which had greatly interested him; and he wrote, when only thirteen, some poor imitations of Moravian hymns. Though characterised by his teachers as indolent, he had contrived to procure and read a copy of Cowper's poems, and these he thought he could excel, so he wrote a mock-heroic poem of a thousand lines, and commenced a serious epic, to be called *'The World'*; and this before he was fourteen. He also wrote other small poems, but his teachers, who wished him to become a Moravian preacher, were dissatisfied with his inattention to his studies. In the school-diary of July 3, 1787, it is recorded that, as "J. M., notwithstanding repeated admonitions, has not been more attentive, it was resolved to put him to a business, at least for a time." A situation was soon afterwards found for him with a shopkeeper at Mirfield. He was probably not much more attentive there, for it is stated that he continued to write poetry and compose music till June 1789, when he ran away. He had only a trifle of money when he started; but on reaching Wentworth, he presented one of his smaller poems to Earl Fitzwilliam, who gave him a guinea. He then settled for a twelvemonth at Wath upon Dearne as assistant in a general shop. The brethren at Fulneck discovered him, and wished him to return; but he refused. He continued in this situation, silent and reclusive, but no doubt pondering over thoughts for which as yet he wanted fitting powers of expression.

He continued to write, and at the end of the year having sent a volume of manuscript poetry to Mr. Harrison, the publisher in Paternoster-row, London, followed it himself. Mr. Harrison declined publishing the poems, but engaged him as shopman. In London he led the same solitary and retired life as in the country. His sole amusement was writing, and he is stated to have never entered a theatre, or even the British Museum, to which it might have been thought his habits and disposition would have led him. While in London his first production, a tale in prose, entitled *'The Chimera'*, appeared in *'The Bee'*, an Edinburgh periodical work, in November 1791. He also wrote a novel, which he offered to Mr. Lane, of Minerva-press celebrity, who declined it, because the characters swore too much. The novel was never published, but the objection greatly hurt the religious feelings of Montgomery, who thought he had only imitated Fielding and Smollett. This disappointment made him resolve to return to his old shopkeeping occupation at Wath. He did go, but not to remain long. Towards the end of 1792 (having replied to an advertisement for a clerk), he entered the service of Mr. Joseph Gales of Sheffield, who was printer, bookseller, auctioneer, and editor, publisher and proprietor of a newspaper, *'The Sheffield Register'*, which advocated principles at that time designated as revolutionary. Montgomery formed an attachment to his employer; wrote political articles for the paper; and when Gales, learning that a warrant had been issued to apprehend him for treason, fled to America, he started

a new weekly paper, on "peace and reform" principles. The first number of 'The Sheffield Iris,' appeared on July 4, 1794, which he continued to edit till September 27, 1825, and it maintained its existence, with a few changes, till January 1857. The 'Iris' was at first very successful, but it was a singular position for Montgomery to fill, with his reclusive habits, his mild and almost timid feelings, his dislike to the practical details of business, and his poetical and refined taste. He evidently felt it to be so. "I hate politics," he said, "and would as soon meet a bear as a ledger." Almost immediately after starting the newspaper, a poor man employed him to print a few quires of a ballad, for which he was charged eighteen-pence. It was 'On the Fall of the Bastille,' as mere doggerel as can be well conceived; but the attorney-general, Sir John Scott, afterwards Lord Eldon, discovered it to be seditious, indicted the printer, and in January 1795 he was tried at Doncaster, found guilty, fined twenty pounds, and sentenced to three months' imprisonment. He gave an account in his newspaper of a riot in Sheffield, to quell which the military had been called in and had fired on the people; for this, in 1796, he was again tried, again found guilty of sedition, fined thirty pounds, and sentenced to six months' imprisonment. During his confinement, which was in York Castle, he wrote a small volume of poems, entitled 'Prison Amusements,' which was published in 1797. After his release from prison his life flowed smoothly to its end. His honest sincerity, his gentle manners, and perhaps his increasing literary celebrity, won him the regard of even his political opponents, and secured him the esteem and love of the rest of his townsmen. He continued to write short poems, several of which are very pleasing; and in 1806 he published 'The Wanderer in Switzerland'—a work of which he thought so little himself, that he occupied three years in printing it at his own press, but which obtained so great a popularity, that a second and third edition were quickly demanded. His own estimate was probably juster than that of the public, and the 'Edinburgh Review,' in noticing the third edition, characterised it as "very weakly, very fanciful, and very affected." This censure is overcharged; the poem has not much power, but it cannot justly be styled affected, and it is very melodious. In 1809 'The West Indies' was published—a great advance on the former—containing some exquisite descriptive passages, and others of considerable power and pathos. In 1812 appeared 'The World before the Flood,' a work which enjoyed a great and deserved popularity; and in 1810, having by this time rejoined the Moravian community, he wrote 'Greenland,' commemorating their exertions in that desolate establishment, which contained much of beauty and of pathos. In 1827 'The Pelican Island and other Poems' was published, which fully maintained his poetic character. In 1836 a collected edition of his poems was issued in three volumes; another in four volumes in 1849; and another in one volume in 1851. In 1853 'Original Hymns, for Public, Private, and Social Devotion,' concluded the series of his poetical works. Of the smaller poems contained in the collected works, many are of great excellence. His restricted education, and his early habit of writing had given him a dangerous fluency; and the ideas, though frequently original, are generally too much expanded: his imagination seldom soars, nor does his fancy sparkle; but his sympathies with all that is good and holy are ever ardent and sincere; his pathos is touching, and his style melodious, though in his longer poems occasionally too ambitious and magniloquent. Such faults as they have are least likely to occur in his shorter poems; and in some of them, as 'The Common Lot,' and 'The Prayer,' they entirely disappear.

We have pursued Mr. Montgomery's poetical career to the end in order to give a collected view of it. We now return to the few remaining events of his life. His publication of 'The Wanderer in Switzerland' led to an engagement on the 'Eclectic Review.' He had few qualities for an able critic—indeed none but a poetical taste and good principles. His praise or blame depended more upon his feelings than his judgment of the character of the work or its literary attributes; consequently one of his earliest reviews was an onslaught on Moore's early poems, whom he termed in a private letter "a deliberate seducer." This feeling led him later in life to decline being introduced to Moore, who sought his acquaintance. In 1825, as we have said, he resigned the editorship of the 'Iris,' on which occasion a public dinner was given to him by the inhabitants of Sheffield, and funds were subscribed to establish a mission-station in Tobago, where his parents had died, which has been named Montgomery. When released from his constantly-required attention to the newspaper, he took a lively interest in municipal affairs, and was a frequent speaker at religious meetings. In the spring of 1830 he delivered a course of lectures at the Royal Institution on the 'History of English Literature,' a subject on which he was not well qualified to speak, and which therefore fell somewhat dull and flat. Later in the year he published 'A History of Missionary Enterprise in the South Seas,' for which he was better suited, and which is an interesting and valuable work. In 1835 he discreetly declined the office of Professor of Rhetoric in the University of Edinburgh; and in the same year a pension of 150*l.* was bestowed on him by the Queen, through Sir Robert Peel. In 1836, after having lived forty years in the house occupied by his old employer, Gales, with three of Gales's daughters, who kept the bookseller's shop, on the death of one of them he removed, with the remaining two, to a more convenient residence; and in the same year he delivered a course

of lectures 'On the British Poets' at Newcastle-on-Tyne, and for some years added to his income by delivering similar courses at other places. In 1841 he visited Scotland on a missionary tour. He was received everywhere with great distinction, particularly in his native town of Irvine, where he had a public reception, and was made a burgess. In 1842 he visited Ireland on a similar errand, saw his old abode at Grace Hill, and while occupied in these religious labours often lamented his not having become a Moravian minister. In 1852 he delivered a lecture 'On some Passages of English Poetry but little known,' but was so feeble as greatly to excite the compassion of his audience. On April 30, 1854, he died; and on the day of his burial the shops and manufactories of Sheffield were all closed, many members of the municipality attending the funeral, as did also the vicar of Sheffield and twenty-four clergymen. By his will he left 900*l.* to be distributed to various charities. His memoirs have been published in seven octavo volumes by John Holland and James Everett, to which we have been indebted for most of the facts in this notice.

MONTGOMERY, ROBERT, was born at Bath in 1807. Of his boyish years we know nothing, but he appeared before the world as an author at an early age, conducting in his native city a weekly publication called 'The Inspector,' which had but a short existence. His next publication was 'The Stage-Coach,' dated 1827 in his collected works; and in the same year he issued 'The Age Reviewed: a Satire,' an octavo volume, the poem being very fully illustrated with notes. The work was very decidedly directed against irreligion and scepticism, and this has formed the key-note of all his subsequent poems. In 1828, though stated to have been written two years earlier, he published 'The Omnipresence of the Deity'; it became astonishingly popular, and eight editions are said to have been sold in as many months. In the same year appeared another volume, 'A Universal Prayer; Death; a Vision of Heaven; and a Vision of Hell'; a second edition of which appeared in 1829, dedicated to Sharon Turner. 'Satan' quickly followed. All were successful; and encouraged by this success, and the advice and assistance of Mr. S. Turner and the Rev. W. L. Bowles, he entered himself in 1830 at Lincoln College, Oxford, with the intention of devoting himself to the Church. He graduated B.A. in 1833, passing in the fourth class, and M.A. in 1838. His residence at the university provided him with a new subject for his prolific muse, and in 1831 he produced a poem, with historical notes and engraved embellishments, under the title of 'Oxford,' which, though extremely laudatory, created more ridicule than applause among the members of the university. In 1832 he published 'The Messiah, a Poem, in Six Books,' which was dedicated to Queen Adelaide; and in 1833 'Woman, the Angel of Life.' In 1835 Mr. Montgomery was ordained, and for a time his ministerial labours seem to have nearly superseded his poetic efforts, a small volume on the local associations and scenery around his first curacy, Whittington in Shropshire, being the only exception until 1842. He quitted Whittington in May 1836, and became minister of Percy-street chapel, London; whence he removed, about the beginning of 1838, to St. Jude's episcopal chapel in Glasgow. Here he continued until December 1843, drawing large audiences; but his preaching excited so much controversy and bitterness of spirit that he resigned the incumbency, and returned to London, where he immediately published 'Luther, or the Spirit of the Reformation.' In October 1843 he resumed his ministry at Percy-street Chapel, where he continued till his death. He now began the publication of a number of prose theological works, the issue of which was continued till 1854. Neither was poetry altogether neglected. Besides some smaller things, he wrote in 1842 a series of 'Meditations' upon engraved Scripture subjects, published by Fisher; 'Sacred Meditations and Moral Themes,' 8vo, 1847; 'The Christian's Life, a Manual of Sacred Verse,' 12mo, 1849; 'Lyra Christiana—Poems on Christianity and the Church,' 32mo, 1851; 'Lines on Wellington,' and 'The Hero's Funeral,' 8vo, 1852; and 'The Sanctuary, a Companion in Verse for the English Prayer-Book,' 1855. On December 3 of this year he died at Brighton in his forty-ninth year, all his exertions in the cause of religion having been unrecognised by any preferment in the Church.

That Montgomery's poetical works should have been so successful as they undoubtedly have been, has excited much surprise. As early as 1830 Mr. Macaulay, in noticing a third edition of 'The Omnipresence of the Deity' in the 'Edinburgh Review,' ascribed it to unblushing puffery. That his works have been most inordinately puff'd is certainly true; but no amount of puffery would have carried a poem through twenty-six editions (which the 'Omnipresence' has reached), without some other qualities. These we think may be found in the gravely-important nature of the subjects he has generally chosen, and the class, a numerous one, which he peculiarly addressed. This class, rejecting poetry usually as secular or profane, were pleased with his mediocrity; they welcomed him on account of his themes; he was earnest and sincere; and, prejudiced in his favour, to them his tardidity appeared eloquence, his obscurity assimilated to the mysterious, his vagueness kept him clear from points of doctrinal difference, his poetical adornments, though often selected without taste and scattered without fitness, kept attention alive; and as in so voluminous a writer it would be scarcely possible not to find some passages containing good thoughts happily expressed, these were produced as answers to objecting critics. As a preacher he drew large audiences, and his

services were often asked and given in favour of charitable purposes. His style of preaching in some measure resembled that of his poetry; he ranted, was affected, and vague; but his ranting was accepted as earnestness, his affectation as refinement, and his vagueness as a happy generalising. His manners were engaging, and he always acquired the esteem and regard of his congregations, who on more than one occasion gave him substantial marks of their attachment.

MONTI, RAFFAELLE, an eminent sculptor, was born in 1818, at Milan. His father, Gaetano Monti, a sculptor of some celebrity at Ravenna, was his first instructor, and he completed his studies at the Imperial Academy of Milan, where his group of 'Alexander taming Bucephalus' gained the gold medal for the most meritorious work in sculpture. A group, 'Ajax defending the body of Patroclus,' executed in his twentieth year, attracted notice and procured him an invitation to Vienna, where he found many royal and noble patrons. He returned to Milan in 1842, and there also met with considerable success. His first visit to England was made in 1847 in order to superintend the conveyance, among other works, of his statue of the 'Veiled Vestal,' executed for the Duke of Devonshire. This statue being exhibited in London attracted a good deal of notice, and procured him several other commissions. But he returned to his native city, and there took an active part on the popular side in the insurrectionary movement of 1848. Compelled on its suppression to quit Milan he came to England, and fixed his studio in London. He met with extensive patronage among the aristocracy and wealthy amateurs, but his name was scarcely known to the general public till the Great Exhibition of 1851, when the room in which his 'Veiled Vestal,' his groups of 'Innocence,' 'Angelica and Medora,' and 'Two Girls,' his statues of a 'Circassian Slave,' his statues of 'Ancient and Modern Love,' 'A Boy catching a Grasshopper,' &c., proved to be by far the most attractive of those devoted to the Fine Arts. It was of course not on account of their grandeur or refinement that his works were so remarkably popular. With the crowd generally it was the deceptive imitation of the veil which covered the face of the vestal, yet in its seeming transparency permitted the features to be partially seen, that excited such intense admiration. But the works he then exhibited really had many of the higher qualities of art, and so have many of those he has executed since; though in his constant striving after the picturesque he in too many cases fails to avoid the meretricious. When the plans for erecting the Crystal Palace at Sydenham were fully matured, M. Monti entered into contracts for the execution of a large number of statues and fountains which were to adorn the interior and grounds of the palace; and he was induced in consequence to set up a sculpture manufactory on a large scale. The manufactory proved commercially a failure, and M. Monti became bankrupt; in good time however he obtained a first class certificate, and was enabled to return to the practice of his profession. The great bronze fountains in the north nave of the Crystal Palace are very favourable examples of Monti's chisel, which is always happiest in subjects which admit of a free, bold, and picturesque treatment. Several of the colossal statues on the upper terrace of the Crystal Palace grounds are by Monti; and inside the building are casts of some of his best works. M. Monti has delivered in London some courses of lectures on sculpture, which attracted very fashionable audiences.

MONTI, VINCENZO, was born in 1754, near Ferrara, in the Papal States, and studied at Ferrara under the poet Minzoni. He gave early indications of poetical genius, as well as a correct taste in refusing to join the effeminate race of sonneteers and courtly versifiers, and resorting to the good old rosy style of Dante for his model. From Ferrara Monti repaired to Rome, the capital of his native country, and the general resort of aspiring unprovided provincials who looked for patronage and support. In that metropolis he was fortunate enough to be introduced to Don Luigi Braschi, the favourite nephew of the then reigning Pope Pius VI., and was retained by that nobleman as his secretary, an office well suited to the habits and disposition of the young poet. He assumed the convenient costume of an Abbé, which at Rome was a general passport into society, and did not bind the wearer to any clerical duties or vows. Monti was now in a fair way to favour: he wrote amatory verses for the fair and sacred elegies for the church; was noticed by prelates and cardinals; was admitted into the Academy of Arcadians; and had disputes with several members of that pedantic assembly. He was abused and slandered because he took no pains to conceal his contempt for his brother versifiers. He bore the annoyance for some time, but at last his spirit, naturally intolerant, rose under the persecution of mediocrity, and he repaid his adversaries with interest in a 'Sonetto colla Coda,' or 'sonnet with a tail,' a satirical composition addressed to Father Quirinus, in which he draws, in a few angry satirical strokes, a sketch of his enemies, using the plainest vituperatives, and a phraseology compared with which Byron's 'English Bards and Scotch Reviewers' might be called a model of urbanity. Alfieri's dramas were at that time the subject of general discussion in Italy. With all their faults, they bore the stamp of a superior mind, and Monti readily acknowledged the powers of the writer, but he disapproved of the abruptness and stiffness of his diction, and of the frequent inharmoniousness of his verse. Monti thought, and with reason, that the language of Italy was fully capable of expressing energy without harshness, and in order to demonstrate this he composed in 1786 his tragedy of 'Aristodemo,'

which was received with great applause, and established his literary reputation. The 'Aristodemo' is a strictly classical drama, and is a fine specimen of that species of composition. The subject, taken from Pausanias, is the voluntary death of the king of Messene, after having concluded peace with Sparta. Remorse for an atrocious though secret crime, the murder of his own daughter, committed by Aristodemos in his younger years, through the force of disappointed ambition, and a gloomy belief in the unavoidable decrees of fate, are the leading features of the character of the king, which is delineated with fearful and solitary grandeur. Touches of softer feeling appear here and there like wild flowers amidst a barren desert, and serve to relieve the deep shade of terror which pervades the whole drama. Monti dedicated his drama to the Duchess Braschi, his patron's consort, who was then the reigning beauty of Roman fashionable society, and to whom he addressed also other minor compositions, among which is his beautiful allegory of 'Amor Pellegrino.'

When Pius VI. proceeded to Vienna to remonstrate with Joseph II. on his ecclesiastical reforms, Monti wrote a poem on the subject of that journey, entitled 'Il Pellegrino Apostolico,' which, like all Monti's works, contains great beauties of execution. The tragical death of Hugo de Basville, the agent of the French republic, who while endeavouring to excite a revolution at Rome was murdered in the streets by the populace, in January 1793, suggested to Monti the idea of a poem in terza rima, which he entitled the 'Basvilliana.' Some of its descriptions are truly magnificent, such as that of the gigantic cherub watching over the Vatican, the account of the horrors of Marseille, the description of Paris under the reign of terror, and the tragedy of the 21st of January, when the poet introduces the shades of former regicides and of the infidel writers exulting at the execution of Louis, and the phantoms of the ancient Druids rejoicing in the sight of bloody holocausts renewed. The poem, which was left unfinished, ends with *canto iv.*, when war is proclaimed in heaven, and echoed throughout Europe, against France. The 'Basvilliana' had an astonishing success: eighteen editions of it appeared in the course of six months. Fantastic as the conception may appear, it is still considered as Monti's best work.

When the French armies invaded North Italy and occupied Ferrara, the country of Monti, the poet left Rome and repaired to Milan, the capital of the new Cisalpine republic. Here he was in a new atmosphere, and he wrote in favour of republics and revolutions: among others he composed a savage song for the theatre of La Scala on the occasion of the festival of the 21st of January 1799, the anniversary of the day of the execution of Louis XVI., an act which he had so violently execrated a few years before in the 'Basvilliana.' About the same time he wrote his notorious sonnet against England, beginning "Luoc ti nieghi il sol, erba la terra," and in which, after a shower of invectives and curses, he foretells the day when, stripped of all her ill-gotten wealth, Britain shall be reduced to the primitive occupation of fishing to support herself.

At the epoch of Suwarrow's invasion of Italy in 1799, Monti, with many others, took refuge in France, from whence he returned after the battle of Marengo. On his return he wrote a beautiful song in praise of his native country, which was set to music and became very popular. He also wrote his second political poem, which he styled a 'Cantica,' on the death of his friend Mascheroni, a man of science and letters, who had died in France, in exile, in 1799. It is a vision, like the 'Basvilliana,' but the sentiments are more placid and humane. There is the same difference between the two as there is between the 'Inferno' and the 'Purgatorio' of Dante. Monti's drama called 'Caio Graccho' contains some impressive scenes, but the play is altogether inferior to the 'Aristodemo.' His third tragedy, 'Galeotto Manfredi,' founded upon an incident of the Italian middle ages, is still weaker.

Monti was appointed professor of eloquence at Pavia; and in 1805, Napoleon having made himself king of Italy, appointed Monti to be historiographer of the new kingdom. The poet, instead of history, wrote verses; and in 1806 he published six cantos of a poem in praise of Napoleon, which he entitled 'Il Bardo della Selva Nera.' It related the war of 1805, the great battle of Austerlitz, the exaltation of the Elector of Bavaria (the ally of Napoleon) to the dignity of king, and the marriage of his daughter with Eugène. In this composition Monti indulged, as usual, in vituperations against the Austrians and other enemies of France. But the Austrians were soon after reconciled to Napoleon, whose interest it was not to allow them to be insulted. The Russians however still remained at war, and Monti might revile them as "northern barbarians;" but after the peace of Tilsit, their emperor, having become the ally of France, could no longer be abused with impunity. Monti, supple as he was, appears to have been puzzled with these continual transformations of friends into enemies and vice versa, and he left his poem unfinished. He might however still find means of eulogising Napoleon without offending others: accordingly he wrote his praises and those of his brother Joseph; he wrote on the birth of Eugène's children, and on the second marriage of Napoleon himself: he was, in fact, court poet to the whole dynasty. He did not remain unrewarded: he was made a knight of the iron crown and of the legion of honour; he received another decoration and a pension from Murat; and he became also a member of the Institute of the kingdom of Italy. He enjoyed quietly

his honours till 1814, when another "northern storm" again came to disturb the good people of Milan. Monti was now growing old, and, accustomed to political vicissitudes, he bowed to the new conqueror. Being requested by the authorities to write something for the imperial dynasty of Austria, he complied, and sang the praises of the "just and pacific government of Francis," in two short dramatic pieces: one in May 1815, on the occasion of the Archduke John of Austria receiving the oath of the Lombard authorities; another in January 1816, on the occasion of the visit of the emperor himself to Milan. His pension was continued to him by the Austrian government, and he remained at Milan. After the marriage of his only daughter with Count Perticari of Pesaro, both father and son-in-law engaged in a philological work, entitled 'Proposta di alcune correzioni ed aggiunte al Dizionario della Crusca,' which became the signal of a paper war between the Tuscan and the Lombard literati, or rather between the ultras of both parties, the Crusca and the Anti-Crusca. Monti's 'Proposta' is valuable, not only as a supplement to the Italian Dictionary, but as a store of erudition: it contains several disquisitions or essays upon questions connected with philology and history.

Monti was a classicist, and, as such, waged war against the "Romantic," as they are called, or that school of writers who have undertaken to modernise the literature of Italy. In one of Monti's later effusions, 'Sermone sulla Mitologia,' we find condensed, in elegant verse, Monti's creed concerning poetical composition. He exclaims against the "northern school," that has "decreed the death of all the gods of Olympus." Monti pleads, in short, for mythology and classicism like an able advocate in a weak cause. Monti may be considered as the last of a list of writers who form the connecting link between the old and modern literature of Italy. He was the contemporary of Alfieri, Parini, Pindemonte, Foscolo, and, in the latter part of his career, of Manzoni. With these his name will go down to posterity for his poetical genius, his feeling of beauty, and the fluency and harmony of his verse, whatever may be thought of the versatility of principle which his poetry has embalmed.

Monti died at Milan, October 13, 1828. His works were collected and published at Bologna, in 8 vols. 12mo, 1823; and another edition of his choice works, including some inedited ones, was published in 5 vols. 8vo, Milan, 1832.

MONTMORENCY, the name of an old and illustrious French family, so called from the little town of the same name situated a few miles north of St. Denis, near Paris. The oldest of this family on record is Bouchard de Montmorency, who lived about 950, and was one of the great feudal lords of his time. He married Hildegarde, daughter of Thibaud, count of Chartres and Blois. His son Bouchard II. was one of the principal lords of the court of King Robert about the year 1000. Matthew I., lord of Montmorency, was high constable of France under Louis the Young; he married Aline, a natural daughter of Henry I. of England, and died in 1080. His grandson Matthew II. of Montmorency was the friend of Louis VIII., and the chief support of his government, and of that of Queen Blanche, during the minority of Louis IX. The lord of Montmorency ranked as first baron of France, and was styled First Baron of Christendom. The family afterwards became divided into several branches, one of which, though not the eldest, obtained the ducal title from Henri II. of France in 1551. The first who bore the title of duke was Anne de Montmorency, marshal and high constable of France, who distinguished himself in the wars of Francis I., was in great favour with his successor Henri II., but after his death was set aside by Catherine de' Medici and the Guises, was recalled to court in 1560, fought against the Calvinists, was mortally wounded at the battle of St. Denis in November 1567, and died three days after at his house in Paris, at seventy-four years of age. He was a brave but ferocious warrior, was totally illiterate, and yet, through his natural talent and the experience of a long life, he was an able statesman and counsellor. His grandson Henri II. duke of Montmorency, marshal of France, fought with distinction under Louis XIII., but being dissatisfied with Richelieu, he conspired and revolted in Languedoc in favour of the Duke of Orleans. He was seized, tried, and beheaded at Toulouse in October 1632. The house of Montmorency continues to this day in several of its branches, namely, the princes of Montmorency, the dukes of Laval Montmorency, and the Montmorency dukes of Luxembourg.

MONTORSOLI, FRA GIOVANN' ANGELO, a celebrated Italian sculptor, was born in 1497, or about the beginning of the 16th century, at Montorsoli, near Florence, on the road to Bologna, a villa belonging to his father Michele d'Angelo da Foggibonzi. He was first instructed by Andrea da Fiesole, with whom he lived three years. After the death of his father he found employment at Rome, at Perugia, and at Volterra, where he assisted in the making the monument to Raffaello Maffei. He was next employed by Michel Angelo in the church of San Lorenzo at Florence, and gained the admiration and lasting friendship of the great Florentine. In 1527 Montorsoli had a strong disposition to turn as it appeared to him to the only life in which peace was to be obtained; but after trying in vain several convents, he fixed, in 1530, upon the brotherhood of the Nunziata at Florence, and became a friar of the order dei Servi della Nunziata. Shortly after he had taken up his abode in this convent, having been

recommended to the pope by Michel Angelo, he was called to Rome by Clement VII. to restore several ancient monuments, much to the dissatisfaction of his brothers of the Nunziata. Montorsoli restored the Laocoon, to which he made the right arm, and he made the left arm of the Apollo, and executed other restorations. When these and a statue of the pope were finished, he returned to Florence with Michel Angelo to complete the statues and other sculptures of the sacristy and library of San Lorenzo, of which his best is 'San Cosimo.' After the death of Clement, Montorsoli again joined Michel Angelo at Rome, and assisted him in the works of the monument of Julius II.; but while engaged on this work he was invited by Cardinal Turnone, and advised by Michel Angelo, to go with the cardinal to Paris, to Francis I., who commissioned him to make four great statues, but owing to difficulties with the treasury and servants of the court in Francis's absence, Montorsoli left Paris and returned to Florence without executing these works. After completing several good works in Florence and its neighbourhood, he went by Rome to Naples, and there constructed the tomb of Jacopo Sanazzaro. He next finished at Genoa the statue of Andrea Doria which was commenced by Baccio Bandinelli, and ornamented the church of San Matteo there with many works. Upon the completion of these works he returned to Michel Angelo at Rome, but departed again soon afterwards, in 1547, for Messina, where he was employed to make a grand fountain for the place in front of the cathedral. The successful completion of this great work induced the Messinese to commission Montorsoli to erect another fountain in the front of the Dogana (Custom-house), close to the sea. He designed also at Messina the church of San Lorenzo, a lighthouse, aqueducts, and many other considerable works in architecture and in sculpture. But in 1557, by a decree of Pope Paul IV., all religious persons, or all who had taken holy orders and were living at large in the world without respect to their religious character, were ordered to return to their convents and reassume their religious habits; and Montorsoli was accordingly obliged to leave many works unfinished, which he intrusted to his pupil Martino, and he returned to his convent at Florence. He was however shortly afterwards called to Bologna to construct there the high altar of the church of his own order Dei Servi, which he completed with great magnificence in twenty-eight months. He returned to Florence in 1561, and being rich he built a common sepulchre for artists in the chapter-house of the convent of the Nunziata, with the requisite endowment for regular masses at appointed times, and gave the whole sepulchre, chapter, and chapel, to the then almost decayed society of St. Luke, or company of painters, &c., which upon the completion of the sepulchre, was at a solemn feast celebrated by forty-eight of the principal artists of Florence, re-established by the consent and authority of the Duke Cosmo I. upon a firmer and permanent basis; and the society still subsists as the Academy of Florence, though since that time it has been considerably enriched and endowed by successive dukes of Tuscany. Montorsoli died, says Vasari, on the last day of August 1563, aged sixty-five.

MONTROSE, JAMES GRAHAM, MARQUIS OF, born in the year 1612, was descended from one of the most ancient families in Scotland. His grandfather, John, third earl of Montrose, was some time lord high chancellor of Scotland, and afterwards appointed viceroy of the kingdom—"supremus regni Scotie procurator"—for life; and he succeeded his father, John, fourth earl of Montrose, in 1626, being then just fourteen years of age. The following year he was served heir to his father in his several estates in the counties of Dumbarton, Forfar, Linlithgow, Perth, and Stirling. He married soon after, and then went on foreign travel till about 1633, when, at the age of twenty-one, he returned to Scotland, with the reputation of being one of the most accomplished gentlemen of his time. He was probably present at the coronation of King Charles I., which took place in the above year, though he does not appear to have immediately taken any prominent part in the quarrel of which that splendid ceremonial was the commencement.

He soon joined the popular party however in opposing the canons and other arbitrary innovations of the court on the established religion of the country; and on the 15th November 1637, when the celebrated Tables were made up, that is to say, committees for managing the popular cause, his name was added to the table of the nobility, to the great dismay of the bishops, who, according to Guthrie, "thought it time to prepare for a storm when he engaged." He was indeed the most ardent and zealous of his party, displaying at times a heat and enthusiasm which set form and gravity at utter defiance. Such was his behaviour on occasion of the king's proclamation approving of the 'Service Book.' On that occasion Montrose stood for some time beside Johnston, while the latter was reading a protestation in name of the Tables, but at length, that he might see the whole crowd, he got up on the end of a puncheon, which made his friend the earl of Rothes say, "James, you will never be at rest till you are fairly lifted up above your fellows;"—a remark uttered in mere jest, but recorded with great solemnity by Gordon of Straloch, who adds that the prophecy was "accomplished in earnest in that same place, and some even say that the same supporters of the scaffold on which it occurred were made use of at Montrose's execution." In the preparation of the National Covenant, which was projected by the Tables, Montrose was also a leading actor; and in swearing and imposing it on indi-

viduals there was none more zealous than he. This course of conduct, springing from the natural ardour of his temper, continued for some time: till at length, conceiving, as it would seem, his importance and military talents undervalued by the Covenanters when Argyle and Leely were allowed to lead, the one in the senate, the other in the field, Montrose determined on going over to the king. With that view he entered into a secret correspondence with Charles; but this being detected, the Covenanters threw him into prison, where he was when Charles made his second visit to Scotland, in 1641. As the principal object of the royal visit was to gain the Scots over to his interest, Charles made various concessions, and Montrose was set at liberty with his adherents, in the beginning of 1642.

From that time he retired to his own house in the country, living privately till the spring of 1643, when the queen returning from Holland, he hastened to wait on her majesty at Burlington and accompanied her to York. He embraced this opportunity to urge on the queen, as he had formerly done on the king, what he termed the dangerous policy of the Covenanters, and with the impetuosity natural to his character, solicited a commission to raise an army and suppress them by force of arms. The marquis of Hamilton however thwarted him for the present, and he returned home; but neither his ceaseless activity, nor his deadly hatred against the party with whom he had formerly acted, and particularly against their leaders, whose recent imprisonment of him had roused him to revenge, and who filled the place which his ambition had long aimed at, could be laid asleep. Accordingly he took another opportunity of waiting on the king with his proposals on behalf of his majesty, by whom he was favourably received; and at length, in the month of April 1644, he was created Marquis of Montrose, and constituted captain-general and commander-in-chief of all the forces to be raised in Scotland for the king's service under prince Rupert. The royal arms were for some time unsuccessful however, and the prince seems to have regarded Montrose in no other light than that of a fearless but somewhat wrong-headed enthusiast. Montrose's counsels indeed were almost always of a desperate character, and no failure ever destroyed his confidence of ultimate success. His army was reinforced from all quarters, its attacks were desultory and violent, and its progress was marked by depredation and waste. At Tippermuir, a wide field about five miles from Perth, where Montrose came in sight of the enemy drawn up in one long line, with horse at the flanks, the Covenanters' horse were overpowered, according to Wishart, by a shower of stones. The flight of the horse threw the ill-disciplined foot into irremediable confusion, numbers were killed through fatigue and fear, and the whole of the artillery and baggage of the vanquished fell into the hands of Montrose and his men; and the defeat of Tippermuir was but the beginning of a series of conquests, which laid all Scotland open to the victorious Montrose. The last of the series was the battle (or rather, massacre) of Killybuck, fought in the month of August 1645. On this occasion Montrose had the advantage of selecting his ground with deliberation, whereas the Covenanters came up after a toilsome march, and were even ordered to remove from their first position in the very presence of the enemy. While this change was taking place, Montrose cast his eye upon a company of cuirassiers, and, pointing them out to his men as "cowardly rascals cased in iron," he threw off his coat and waistcoat, tucked up the sleeves of his shirt, and drawing his sword with ferocious resolution, cried out, "Let us fight the fellows in our shirts." The example was instantly copied by the enthusiastic and sanguinary troop, and, falling upon the enemy before they had taken up the places assigned them, the battle which ensued became a mere massacre—a race of 14 miles, in which 6000 of the Covenanters, if we are to believe the royalists, were cut down and slain.

Montrose now carried such of his men as would accompany him to the borders, presuming on the continued success of his arms. He was however mistaken: at Philiphaugh, near Selkirk, he was surprised by General Leely on the 13th of September 1645; and upon the panic-struck royalists was that day inflicted a fearful retaliation for their previous enormities. Montrose regained the Highlands with a few followers, but was perfectly unsuccessful in all his endeavours to excite sympathy towards either his person or cause; and on the king's surrender to the Scots, Montrose capitulated, and was permitted to embark in a small vessel for Norway, on the 3rd of September 1646. On this occasion he put on the disguise of a menial, and passed for the servant of his chaplain. When on the continent at this time he had the offer of the appointment of general of the Scots in France, lieutenant-general in the French army, and captain of the *gens d'armes*, with an annual pension besides his pay; but he declined all appointments, saying he wished only to be of service to his own sovereign.

He remained abroad till the death of Charles I., when he received a commission from his son for a new invasion of Scotland. Accordingly, selecting the remote islands of Orkney for his rendezvous, he despatched thither a part of his troops, consisting of foreign auxiliaries, in the month of September 1649; and in the month of March following, he himself arrived there. In their very first encounter with the enemy however on the mainland, his forces were utterly routed; and after some time he himself was discovered on foot in the disguise of a Highland rustic. In this condition he escaped to the house of McLeod of Assint, by whom he was delivered up to General Leely, and then conducted towards Edinburgh in the same

mean garb in which he was taken; but in Dundee a change of raiment was allowed him. His reception in the capital was that of a condemned traitor, sentences of excommunication and forfeiture having been pronounced by the General Assembly and parliament so far back as the year 1644; and many barbarous indignities were heaped upon him. But throughout his dignity remained undiminished, and he now excited a sympathy which had never before been felt for him. He received sentence of death with the same firmness; and on Tuesday, the 21st of May 1650, the sentence was executed upon him: he was hanged on a gibbet thirty feet high; and his limbs, after being severed from his body, were affixed to the gates of the principal towns in the kingdom. He retained his heroism and self-possession to the last.

On the Restoration, King Charles II. reversed the sentence of forfeiture which had been passed by the parliament; and his scattered remains were collected and buried with great solemnity in the cathedral church of St. Giles, Edinburgh.

MONTUCLA, JEAN-ETIENNE, was the son of a merchant at Lyon, in which city he was born, 5th of September 1725. At the age of sixteen he became an orphan, and his grandmother, who had been left guardian of his education, died shortly afterwards. At the Jesuits' College of Lyon his attention was chiefly directed to the study of the ancient classics, although a decided taste for philological pursuits in general, assisted by a peculiarly retentive memory, enabled him to become acquainted with several of the modern languages, among which the Italian, English, Dutch, and German are mentioned as those with which he was more particularly conversant. At this college also, under Le Père Béraud, the subsequent tutor of Lalande, he attained to considerable proficiency in those sciences of which he was afterwards the historian. From Lyon he went to Toulouse, in order to qualify himself for the legal profession, and having taken the usual degrees, he thence proceeded to Paris. At the public libraries of that metropolis, and at the scientific soirées of M. Jombert, he made the acquaintance of Diderot, D'Alembert, Cochin, Lalande, and others. To his intercourse with D'Alembert, in particular, he probably owed much of his mathematical knowledge; and Lalande, if he did not suggest a history of the mathematical sciences, at least gave him considerable encouragement to carry out the design when once it had been formed. In 1754 he published in 12mo, anonymously, the '*History of the Researches for determining the Quadrature of the Circle*,' to which was appended '*An Account of the Problems of the Duplication of the Cube, and the Trisection of an Angle*.' A second edition of this work appeared in 1831, in 8vo, edited by Lacroix. The following year (1755) he was admitted a member of the Academy of Berlin, and in 1758 he published, in two vols. 4to, the first part of the '*History of the Mathematics*.' After this he began to be employed by the government—first, as intendant-secretary at Grenoble, where he became acquainted with the family of M. Lomand, whose daughter he married in 1763; and then (1764) as secretary and astronomer-royal to the expedition for colonizing Cayenna. Upon his return to France the following year he obtained, through the instrumentality of his friend Cochin, the situation of '*premier commis des bâtiments*,' the duties of which he discharged most assiduously for twenty-five years. To the above appointment was added the honorary one of censor-royal of mathematical books. His leisure was devoted to the education of his family and to scientific pursuits; but the latter he is said to have conducted with extreme secrecy, lest he should be suspected of neglecting his official duties. In this way he edited in 1778 a new and greatly improved edition of Ozanam's '*Mathematical Recreations*,' in 4 vols. 8vo; and so carefully had he concealed his connection with the work, that a copy was forwarded to him, in his capacity of censor, for examination and approval. The income he derived from his situation under the government, though small, was sufficient for the immediate wants of himself and family; but by the events of the revolution he lost his situation, and was left little short of destitute.

In 1791 Montucla was employed in forming an analysis of the treaties deposited in the archives of the foreign department, and about the same time he was nominated professor of mathematics to one of the central schools of Paris; but his health not permitting him to fill the appointment, a situation in the '*Jurés d'Instruction*' was assigned to him. In 1798 he published a second edition of the first part of his '*History of the Mathematics*,' in which he introduced many improvements and augmentations. With the exception however of the profits, if any, which he may have derived from this work, his only resource for two years, from which he could provide for his family, was an insignificant situation in the office of the National Lottery. Upon the death of Saussure in 1799, the minister Neuchâteau conferred upon him a pension of 2400 francs, which he lived but four months to enjoy. He died on the 18th of December 1799. His modesty and benevolence were no less conspicuous than his erudition and the smallness of his fortune. When Lalande, deputed by the Academy, offered him some situation in that society, he declined the honour on the ground of incompetency.

Before his decease he had occupied himself with the second part of his '*History*.' The completion of the work was confided to Lalande, who, with the assistance of several scientific individuals, among whom was Lacroix, published the remaining two volumes in 1802. The whole work is divided into five parts, and these are subdivided into books and chapters. Part I. contains the History of the Mathematics

up to the destruction of the Grecian empire. Part II. comprises the History of the Sciences among the Arabs, Persians, Jews, Indians, Chinese, and other Oriental nations. Part III. contains the History of the Sciences among the Latins and the Western nations up to the commencement of the 17th century. These three parts form the first volume. Part IV., forming the second volume, and comprehending the History of the Sciences during the 17th century, is divided into nine books, namely, 1, Progress of Geometry, as treated after the manner of the Ancients; 2, Progress of Analytical Geometry; 3, Progress of Mechanics about the middle of the 17th century; 4, Progress of Optics about the middle of the 17th century; 5, Progress of Astronomy during the 17th century; 6, Rise and Progress of the Differential and Integral Calculus in the latter part of the 17th century; 7, Progress of Mechanics during the same period; 8, Progress of Optics during the same period; 9, Progress of Astronomy during the same period. The remaining two volumes form the fifth part. It comprises the History of the Sciences during the greater part of the 18th century, and is likewise divided into nine books, namely, 1, Geometry and Analysis; 2, Optics; 3, Analytical Mechanics; 4, Practical Mechanics and Machines; 5, Plane Astronomy; 6, Physical Astronomy; 7, Astronomical Tables, Instruments, Observatories, &c., and Judicial Astrology; 8, Progress of Navigation, as regards the Construction and Management of Vessels; 9, Progress of Navigation, as regards the Piloting of a Vessel and the Determination of its Geographical Position. The work concludes with a series of supplements on the Capstan; on the History of Geography; on that of the Quadrature of the Circle; on the History of Music; a Defence of the Philosophers of Antiquity; Notice concerning the Calculus of Derivations by Arbogast; and a short notice of the Life of Montucla.

As a whole, it contains treatises upon almost every branch of the pure and applied sciences, and abounds with interesting details concerning the various discoveries and improvements which have contributed to their progress. Bonycastle, speaking of Montucla, in his preface to the translation of Boesut's 'History of the Mathematics,' justly remarks:—"If he be not so profound as some other writers, he is frequently less obscure, and may often be consulted with advantage upon points where the original writers would be nearly unintelligible to common readers; in short, there is perhaps no work which is capable of affording more pleasure and instruction to those who propose to devote themselves to those studies, or which is likely to create a more earnest desire to prosecute them." On the other hand it may be said that the subjects treated do not succeed each other in so elementary and natural an order as might be wished, and that the language is sometimes excessively diffuse, and burdened with much repetition.

MOORE, EDWARD, a writer of some dramatic and poetical reputation, was born in 1712, and bred to the business of a linen-draper, which he followed for some time in London, until he deserted it for the pursuit of literature. He married a lady named Hamilton, of a strong poetical vein, who was supposed to assist him in his writings. His first metrical work was 'Fables for the Female Sex,' which, though in humour and elegance far inferior to those of Gay, have numbered him, by their pleasing versification and well-pointed morals, among the happiest imitators of that writer. These fables were succeeded by 'The Trial of Selim the Persian,' an ingenious complimentary siffusion on Lord Lyttelton, in return for some favourable notice from that nobleman. Moore's dramatic pieces were—two unsuccessful comedies, 'The Foundling' and 'Gil Blas;' and a tragedy, 'The Gamester,' which, without any striking touches of genius, still retains its place on the stage, and its hold on the feelings, by a natural and affecting exhibition of domestic misery. The last literary undertaking in which Moore became engaged, was the editorship of 'The World,' a miscellaneous weekly paper, to which Lords Lyttelton and Chesterfield, Horace Walpole, and other distinguished persons of the day contributed. The series closed with the death of Moore, which occurred February 28, 1757.

MOORE, DR. JOHN, M.D., better known as a miscellaneous writer than a physician, was the son of a minister of the Scotch Church, and was born at Stirling in the year 1780. In his youth, after having studied in the University of Glasgow, he served for a time as a medical officer in the British army in Flanders, in 1747-48, and subsequently became surgeon to the household of the Earl of Albemarle, English ambassador at the court of Versailles. Having passed some years abroad in these stations, he returned to Scotland, and entering into partnership as a surgeon, settled at Glasgow, from whence, after taking his degree as physician, he was induced, in the year 1772, to accompany the young duke of Hamilton to the continent, in the joint capacity of medical attendant and travelling tutor. With his charge he spent five years in visiting some of the most interesting parts of Europe; and returning home in 1778, and establishing himself in London, he gave the result of his observations of foreign countries to the world in two lively works, under the title of 'A View of Society and Manners in France, Switzerland, and Germany,' and 'in Italy.' These, his first literary productions, were followed by a volume of 'Medical Sketches,' and by 'Zeluco,' the ablest and most popular of his novels, in which he has powerfully portrayed the dreadful effects of indulgence upon a disposition naturally selfish and cruel. His succeeding works, 'A Journal of a Residence in France during the Revolution of 1792,' 'A View of the Causes and Progress of the French

Revolution,' 'Edward,' a novel, 'Mordaunt, or Sketches of Life, Character, and Manners in various Countries,' and an edition of Smollett's works, with a memoir of the author, had upon the whole inferior merit. His personal character is said to have been adorned with many estimable and pleasing qualities; the knowledge of the world which he had acquired in foreign travel, caused his society to be much courted; and his conversation, aided by a countenance full of expression, was distinguished by the same tone of moral sentiment, as well as by the same shrewdness of remark and caustic humour, which appear in his writings. He died at Richmond, near London, February 21, 1802.

A complete edition of Dr. Moore's works, in seven volumes, with an apparently accurate Memoir of his Life, by Robert Anderson, M.D., was published in Edinburgh in 1820.

MOORE, SIR JOHN, a lieutenant-general and knight of the bath, one of the most distinguished British officers of modern times, was the eldest son of Dr. John Moore, the author of 'Zeluco.' He was born at Glasgow in 1761, and received his first commission in the army at the age of fifteen years. The aristocratic connections formed by his father secured his rapid advancement; and before he found the earliest occasion of proving his personal merit, he had already been some years a lieutenant-colonel, and had also sat in parliament for the Lanark district of burghs. It was in the descent of the British troops upon Corsica, in 1794, in concert with the patriotic Paoli, that Moore first distinguished himself; and in subsequent services, in the West Indies in 1796, in Ireland during the rebellion of 1798, and in the disastrous expedition to Holland in the following year, in which he received two severe wounds, he fully established for himself the reputation of an officer of the highest promise. A more auspicious duty now awaited him; and in the expedition to Egypt in 1801, with the rank of major-general, he commanded the reserve of the army, and highly distinguished himself at its head. For his services in this campaign, in which he was again wounded, he was deservedly created a knight of the bath.

On the recommencement of hostilities, after the short peace of 1802, Moore was usefully employed, by his own desire, in a camp of instruction on the Kentish coast, in training his own and several other regiments as light infantry; and these troops, of which the renowned light division of the Duke of Wellington's army in the Peninsular War was afterwards composed, gave by their achievements the best proof of the value of the system on which they had been instructed in the school of Moore. The freedom and simplicity of movement, which he had substituted for some of the pedantries of the German tactics, were found as desirable and as well calculated for the general service of the infantry as for light troops alone; and these improvements have accordingly been incorporated into the existing regulations for the exercises of the British army.

From the business of tactical instruction Moore was called to more active service; and after being for some time employed in the occupation of Sicily, he was sent, in May 1808, at the head of a body of about 10,000 men, to Sweden, with a view of aiding the gallant but unreasonable sovereign of that country, Gustavus Adolphus IV., in the defence of his dominions against the designs of Napoleon I. On this arduous mission, he became involved in a serious dispute with the eccentric king, from which he, not without some difficulty, extricated himself and his troops; and he returned with them to England at that crisis in the war against France, which opened to the British arms a new field of action in the Spanish Peninsula; a field destined to witness his calamitous struggle and victorious fall, and to immortalise at once his misfortunes and his glory.

Moore landed in Portugal, in August 1808, too late to share in the battle of Vimiero; but after the expulsion of the French from that kingdom, and the recall of the British generals who had negotiated the Convention of Cintra, he was appointed to the command of the army which, to the number of 5000 cavalry and 30,000 infantry, was intended to co-operate with the Spanish forces in the north of the Peninsula, against the French invaders. Of this auxiliary army part was to arrive direct from England under Sir David Baird, and to land at Coruña, while the greater proportion, composed of troops already in Portugal, was to be led by Moore himself to the scene of operations. He accordingly began his march from Lisbon in October 1808; but he had scarcely entered Spain before the defeat and destruction of the Spanish armies at all points on their northern line, utterly extinguished the prospect of a successful campaign. On a false report that the direct northern road through Almeida, by which his infantry had advanced, was impassable for artillery, he had imprudently been induced to send his cavalry and guns, under Sir John Hope, by a circuitous southern route through Badajoz; to the north, a long tract of country still divided him from the troops which had landed under Baird at Coruña; and with forces thus widely disjointed, he found himself exposed to the assaults of victorious and rapidly advancing French armies of immense numerical superiority. In this critical position he remained for some time inactive at Salamanca, urged by his own desponding views of the contest to retreat into Portugal, and goaded by the sanguine temper of the British ambassador in Spain, Mr. Frere, to advance, with assurances that his presence might yet preserve Madrid from falling into the hands of the enemy. The surrender of that capital soon dispelled so much of the ambassador's

illusions: yet the intelligence was followed by some indecisive movements on the part of the British general against the advanced corps of the enemy under Soult, until he suddenly ascertained that the whole of the disposable French armies in the Peninsula were gathering to surround him. Rejecting all hope of the defence of Portugal, he commenced a rapid, if not too precipitate, retreat to Coruña: the sufferings and disorders of which, conducted as it was in the depth of a severe winter, and through the mountainous region of Galicia, will long be remembered in our military annals. Its disasters were closed, on the 18th of January 1809, by the battle of Coruña, in which the troops, though previously to all appearance exhausted and disorganised, were reanimated, by the exertion of their gallant leader and their own native valour, to inflict a decisive repulse upon their pursuers. Their triumph was dearly purchased by the loss of their commander: the circumstances of whose death may challenge and support a comparison with the most illustrious examples of heroism in ancient and modern times, with the last moments of an Epaminondas, a Bayard, or a Wolfe. He probably had little desire to survive the mental agony which he had suffered in so disastrous a retreat; he expressed great satisfaction that the enemy were beaten; he reminded his sorrowing friends "that he had always wished to die in that way;" and his expiring words breathed a hope that "the people of England would be satisfied—that his country would do him justice."

The personal history of Sir John Moore has been written at some length in a memoir contained in the third volume of Gleig's 'Lives of British Military Commanders'; and in a Life of him by his brother, in 2 vols. 8vo, 1834: but elaborate investigations of his last campaign may be found in the justificatory 'Narrative' of his brother (London, 4to, 1809), and in a criticism on it in the second volume of the 'Quarterly Review'; in Southey's 'History of the Peninsular War,' vol. ii. (8vo ed.); in Sir John Jones's 'Account of the War in Spain and Portugal'; and in the first volume of Napier's 'History of the War in the Peninsula,' which the author, a zealous and ardent partisan, has consecrated to the eulogy of Moore, and to the able defence of his operations.

The operations of the memorable campaign in which Moore had so gallantly fallen were canvassed after the event with all the virulence of faction by conflicting parties, who either desired to shift the blame of failure from the government on the general, or to transfer it from him to his employers. Scarcely indeed has the question, which must determine Moore's claims to the character of an able commander, been impartially treated even to this day. The noble and graceful virtues of his private life, his lofty and generous sense of honour, his chivalrous courage, his forgetfulness of himself, and his enthusiastic devotion to the service of his country, even his enemies have been unable to deny. In stations of subordinate command, he had also unquestionably displayed very considerable talents, and a perfect acquaintance with the science of his profession. But until the campaign of 1808-9 he had never held the chief command in the field; and the fact whether he possessed the highest qualities of military genius must be tried by his conduct in that arduous service. He was placed in a position of the utmost difficulty; with an army which, though full of courage, was young in action, and not inured to privation; with an inexperienced staff, and a commissariat wretchedly defective; without the means of obtaining either information or supplies, in a country where warfare has, in all ages, been attended by peculiar difficulties; called upon to aid a nation, as full of blind presumption and ignorance as its rulers were of imbecility and treachery; and opposed to armies ably commanded, thoroughly organised in every department, long seasoned to warfare, and immensely superior in numbers. These were difficulties under which any but the commander of first-rate ability and unshaken confidence in the resources of his own comprehensive intellect was sure to sink; and that Moore was not found equal to them is no more a subject of reproach upon his zealous and gallant spirit, than that nature had not endowed him with the genius of a Fabius or a Wellington. He wanted in fact that perfect undoubting trust in himself, in every adversity, which is characteristic of the greatest commanders, and belongs to the very highest order of minds. He disbelieved in his own ability, and overrated that of his opponents. From the first to the last, he desponded of fortune, and foresaw only disasters: he hesitated only in vigorous action, and decided upon nothing but failure. The Duke of Wellington has generously said, that he could discover only one error in Moore's campaign, in not providing for retreat when he advanced against Soult: but the neglect of preparation for an orderly and gradual retrograde movement through the strong country of Galicia was only indicative of the same absence of all hopefulness, which had already pronounced Portugal itself indefensible. How the events of the following campaigns refuted this opinion need not here be said; but Moore, in his despair and dread of responsibility, abandoned every thought except the preservation of the army.

That he achieved this object without dishonour is sufficient to redeem all the errors, if such there were, which had attended his career; and it should ever be gratefully remembered to his glory, that, when there were those under his command at Coruña who dared to utter hints of a convention with the French for obtaining permission to embark unmolested, he indignantly spurned the proposal, as unworthy of a British army which, amidst all its sufferings, had never

known defeat. He welcomed indeed a battle as the surest means of clearing every stain from the dubious character of his retreat; he was as doubtless of victory on the coast of Coruña, as he had been apprehensive of destruction in the interior of Spain; and in that last act of undaunted firmness, he put a seal with his blood to a whole life of magnanimous devotion.

MOORE, THOMAS, was born in Aungier-street, Dublin, on the 28th of May 1779. His father was a small tradesman, and both his parents were Roman Catholics. He was early placed at school under a Mr. Whyte, who paid much attention to elocution, who was fond of dramatic representations, and in whose school R. B. Sheridan had once been. Moore, a quick and lively boy, became a favourite pupil, and as early as 1790 exhibited his talents in reciting an epilogue at a private theatrical entertainment: other dramatic exhibitions were got up by his parents, for which he wrote epilogues or prologues. When he first began to rhyme, he says, he cannot remember; but in 1793 he contributed two poems to the 'Anthologia Hibernica,' a Dublin magazine, which were inserted, to his intense gratification. In this year the restrictions which prevented Roman Catholics from studying at the Dublin University were removed, though all honours and offices were still denied them. His mother, who wished him to be a lawyer, induced his father to enter him at Trinity College in the summer of 1794. At college he pursued the usual studies with tolerable success, gaining several marks of distinction, though, feeling an inability to write Latin hexameters, he substituted on one occasion some English verses, which were approved of by the judges, and for which he received a reward. He continued also to write verses for the 'Anthologia' while it existed, and afterwards for other publications. He learned to play the piano from his sister's teacher, Italian from the priest of the family, and French from an emigrant acquaintance. In the second year of his college attendance he soared yet higher, and wrote a masque with songs, which was performed in his father's drawing-room.

Born a Roman Catholic, accustomed from infancy to hear the wrongs of his fellow-religionists deacanted on, influenced by his friendship with Emmett and others, and perhaps soured by his pretensions to a scholarship in the university being unavailable on account of his faith, it is little to be wondered at that he took a lively interest—though fortunately he was too young to be made an active participator—in the plots preparatory to the rebellion of 1798. He was examined before Fitzgibbon, the vice-chancellor; but as he could honestly avow himself ignorant of any plot, he was discharged. He at length took his degree of B.A., and left the university; but he had already commenced a translation of the so-called odes of Anacreon, a specimen of which he laid before the provost of the college, Dr. Kearney, with a hope to obtain a classical premium. Dr. Kearney thought the translation good, but that the subject was not likely to be patronised by the Board. Moore was then entered at the Middle Temple in London, whither he went, scantily supplied with money, to study law. In London he was introduced to Lord Moira, Lady Donegal, and others; he moved in a fashionable circle; he published in 1801 his 'Odes of Anacreon,' and of course paid little attention to his legal studies. His next publication, in 1802, was 'The Poetical Works of the late Thomas Little,' for which he received 60*l.* They were severely blamed and much read, and their somewhat loose morality did not prevent them from securing him friends, on account of their poetical ability. In 1803, by Lord Moira's influence, he was appointed to a government situation at Bermuda. In January 1804 he arrived there, having stayed upwards of a month at Norfolk in Virginia. He at once found that the situation did not suit him, and in March he left Bermuda, appointing a deputy to fulfil his functions. He then journeyed over a part of America, going from New York to Virginia, and back by Philadelphia and Boston to Niagara and Quebec. With the society in America he was much dissatisfied, and recorded his sentiments in some satirical poems. In November 1804 he was back in England. Here he expected much from Lord Moira's patronage, but only succeeded in getting the appointment of barrack-master in Dublin for his father. In 1805 he published 'Odes and Epistles,' which being in a similar style to the Little poems brought upon him the castigation of Jeffrey. This occasioned a bloodless duel, the cause of much merriment at the time, and led to a firm friendship between the combatants. He was now leading a life of fashionable excitement among the aristocracy of England, a visitor to Lord Moira at Donington Park, and a constant guest at Lansdowne House and Holland House. As early as 1797 Moore's attention had been attracted to Bunting's collection of Irish melodies, and at intervals he had written words for several of them, which he was accustomed to sing himself with much effect. In 1807 he entered into an engagement with Mr. Power to produce a work founded on them, in which he was to adapt the airs and furnish the words, while Sir J. Stevenson was to provide the accompaniments. This work was not completed till 1834, and upon it his true fame will rest. His amatory poems, though sweetly and playfully written, will always give offence to persons of good taste; his satires, however successful in attacking ephemeral subjects, will perish with the events to which they allude; but the melodies, combining beautiful words, pure morals, and good music, will have a lasting existence. They have an entirely original character; they have not the vigour, the truth to nature, and the deep passionate feeling of our other great

lyrical poet, Burns, but they are never, as he sometimes is, coarse; they have a uniform elegance, a lightness, a pathetic tenderness, a play of wit, a brilliance of fancy, and a richness of adornment, which, though too often giving the impression of being artificial, are always pleasing. In the same class may be included the songs written under the title of 'National Airs,' published in 1815. We cannot however place the 'Sacred Songs,' which he published in the same year, in the same category. In them there is a strained adaptation of scriptural words and ideas, with a lack of earnestness, that renders them distasteful. In 1808 he published, anonymously, two poems, 'Intolerance' and 'Corruption;' and in 1809 'The Sceptic.' They were not very successful. Moore's muse was too sportive, his fancy too playful, his heart too genial, for him to excel in severe satire which he here attempted.

In 1811 he married Miss Bessy Dyke, a truly estimable woman, to whom he ever continued fondly attached, and who was the source of all his purest happiness for the remainder of his life. In the autumn of the same year his opera of 'M.P., or the Blue Stocking,' was produced on the stage. It was but moderately successful, ran a few nights, and has never been repeated, though some of the songs, published separately in his collected works (from which the opera is omitted), well maintained his lyrical reputation. Moore had now made up his mind to live by his pen; he quitted London, and went to reside with his family at Mayfield Cottage, near Ashbourne in Derbyshire, where in 1813 he produced the 'Twopenny Post-Bag, by Thomas Brown the Younger.' The wit, the variety, the ease, and the playfulness of these satires, directed against the Prince Regent and his ministers, made them immediately popular, and fourteen editions went through the press in a twelvemonth.

As early as 1812 Moore had contemplated the writing of an oriental poetical romance, and his friend Mr. Perry of the 'Morning Chronicle' stipulated for him with Messrs. Longman, the publishers, that he should receive for a quarto volume the sum of three thousand guineas: this was agreed to; but it was not till 1817 that 'Lalla Rookh' at length appeared. It was eminently successful; it has passed through many editions, and it has been frequently translated. It may however be doubted whether it will contribute to his permanent fame. It is brilliant, melodious, in the 'Fire Worshippers' it is energetic, but it wants dramatic consistency and characterisation; it is untrue to nature, it is cloying with its sweetness, it is oppressive with its imagery; the feelings described are almost uniformly sensuous, and the art of the composition is painfully apparent. Immediately after the publication of 'Lalla Rookh,' he made a trip to Paris in company with Mr. Rogers, and this enabled him to produce 'The Fudge Family in Paris,' a series of poetical epistles, an entertaining collection of satirical remarks on character and political events, which was published in 1818. While seeing 'Lalla Rookh' through the press he had removed to Hornsey near London, and here in September 1817 he lost one of his children. Early in 1818 he learned that his deputy in Bermuda, "after keeping back from me the proper receipts of my office," he writes in one of his letters, "has now, it seems, made free with the proceeds of a ship and cargo deposited in his hands, and I am called upon by a motion from Doctors' Commons, to be accountable for it." The claim was for about 6000*l.*, of which little was hoped to be recovered from the deputy. On this occasion his friends flocked round him with offers of assistance, but he declined receiving any, as he preferred paying the money, whatever it might be, by the earnings of his pen. In 1819 he accompanied Lord John Russell to Paris, and extended his journey to Italy, visiting Rome in company with Chantrey the sculptor, and Jackson the painter. This expedition was recorded in 'Rhymes on the Road,' published together with 'Fables of the Holy Alliance,' the same year; they were said to be 'extracted from the Journal of a Travelling Member of the Pocomarante Society,' and are serious, political, artistical, and satirical by turns. As the law proceedings respecting the defalcations were still pending, he did not return to England; but, sending for his family, took up his abode at Paris, where he continued until 1822. He purposed to work hard; but the gaiety of the place, the interruption of visitors, and probably anxiety as to his ultimate loss, prevented his carrying his intentions into full effect. He had entered into an engagement to write a life of Sheridan; but in Paris he found himself, or thought himself, so unfurnished with materials, that he gave it up, and 'The Loves of the Angels,' a poem, issued in 1823, and the prose-poetical romance of 'The Epicurean' (not published till 1827), were the only additional works produced during his residence abroad.

The claim with regard to the Bermuda defalcation had by this time been settled by Mr. Moore's friends in London, having been reduced to 740*l.*, which was paid by a cheque from Lord Lansdowne, and repaid by Moore, chiefly from the proceeds of his 'Loves of the Angels' and his 'Fables of the Holy Alliance.' He now settled at Sloperston Cottage, near Bowood, the residence of the Marquis of Lansdowne; and in 1824 issued the 'Memoirs of Captain Rock.' He at once began in earnest his 'Life of Sheridan,' which was published in 1825. In 1827 'The Epicurean' was published, with some fragments of a poem called 'Alciphron,' on the same materials.

Before 1821 Lord Byron had presented Moore with his manuscript autobiography, for his especial benefit, but not to be published till after his death. In this year, in order to raise money, Moore had sold

it to Mr. Murray, with an engagement to edit it, for 2000 guineas; and the manuscript was assigned to, and deposited with him, in April 1824. In this month Byron died; and on the news reaching England, Moore was anxious to redeem the manuscript, which he considered he had a right to do: Lady Byron and the family were desirous that the manuscript should be destroyed, as they considered its publication would be alike hurtful to their feelings and injurious to the character of his lordship, and offered to repay Mr. Murray the sum he advanced. Moore refused to accede to this; he was willing to defer to their feelings, to suppress or alter what was unfit to be made public, or even to burn it if competent persons should decide that its publication would be improper; but insisted that in any case he alone should be the loser. After a long and unpleasant altercation he repaid the 2100*l.* with interest to Mr. Murray, the manuscript was burnt, and he engaged for the like sum to write a 'Life of Lord Byron' for the Messrs. Longman. This he did, but ultimately the copyright was transferred to Mr. Murray, by whom it was published in 2 vols. 4to in 1830. In 1831 he wrote 'The Life of Lord Edward Fitzgerald;' and 'The Summer Fête,' celebrating an entertainment given at Boyle Farm in 1827. To this followed 'The History of Ireland,' which appeared in 'Lardner's Cyclopaedia' in successive volumes. This was his last work of importance. In 1835, during the administration of Lord Melbourne, a pension of 300*l.* a year was bestowed on him by the Queen as a reward for his literary merits. It was bestowed in good time: he had become unwilling or unable to labour as he had done, and family bereavements distressed him. Of his two sons, one died in Algeria in the service of the French; the other died of consumption in 1842. In 1841 he commenced an edition of his collected poetical works, including the scattered pieces with which he had enriched almost every newspaper and magazine of the metropolis, and they were issued in ten monthly volumes. For the last three years of his life he was afflicted with a softening of the brain, which reduced him to a state of mental incapacity, though without pain, during which the sedulous attention of his wife was most exemplary. He died on the 25th of February 1852, and was buried in the churchyard of Bromham, near Devizes.

Of Moore's poetical genius we have already spoken. To his prose there is less praise to be given. His biographies, with many sparkling passages, are all faulty, diffuse, and uncharacteristic. His 'History of Ireland' is his best work, as it is an interesting and careful production, though not an impartial one. His character in many respects was truly estimable. His affection for his parents was unfeeling and indelible: it carried him in early life safely through the seductions of fashionable society, as he would commit no extravagance that might require them to contribute to his expenses; it induced him to postpone his own hopes of official advancement to the provision of a small place for his father; and of the 3000*l.* received for 'Lalla Rookh,' 2000*l.* was left in the hands of the publisher to pay the interest to his parents. To his wife and family he showed the fondest attachment, and it was duly reciprocated. It has been urged against him that he too often left his wife in solitude while he was fluttering in fashionable circles; but it should be remembered that he believed much of his fame, and consequently his fortune, depended on his keeping himself well before that world which alone could become purchasers of the expensive quartos in which shape his works first appeared; nor should it be forgotten that even in these circles he always avowed himself proud of his wife, introduced her to all his aristocratical friends, and frequently urged her to mix more with them, which her native good sense made her decline as much as possible, while she ever willingly submitted to those absences she considered useful to their mutual interests. As a friend he was faithful, kind, and generous; and he secured the esteem of many of the most eminent men of his day. As a politician he was consistent in his principles, though not always right or always unchanging in his opinions. He was vain; but few men have had so much pains taken to make them so, petted as he was from his boyhood till old age withdrew him from the world, and his vanity was harmless and never obtrusive. The strongest proofs of it are given in his own private journal, published after his death in the 'Memoirs, Journal, and Correspondence of Thomas Moore,' by Lord John Russell, in 1853-55, in 8 vols.

*MORA, JOSÉ JOAQUIN DE, an eminent Spanish poet and miscellaneous author, was born at Cadiz in 1784, the son of an advocate and magistrate of that city. He studied at the University of Granada, and early became a professor at the college of San Miguel, where one of his first pupils was Martínez de la Rosa, with whom he formed a friendship, which has now lasted for upwards of half a century. At the great outbreak on the occasion of the French invasion, Mora took up arms in the patriotic cause, and was at the battle of Baylen; but he had soon afterwards the misfortune of falling into the hands of the French, by whom he was sent to Autun, where he resided for some years as a prisoner of war, and married a French lady. In 1814 he returned to Spain, and practised as an advocate at Madrid, where he also edited the 'Cronica Científica y Literaria,' afterwards 'El Constitucional,' a periodical, some articles of which brought him in communication with Jeremy Bentham, whose address to the Spanish Cortes he translated in 1820. Though looked upon with some favour by King Ferdinand, who on one occasion sent him on a mission to Rome, he took a share in the constitutional movement, which was

crushed by the second French invasion, and in 1823 found it advisable to emigrate to England. Here he declined to receive any share of the allowance made by the English government to the emigrants, and relied for support on his literary exertions. He was recommended by his friend Blanco White to Mr. Ackermann of the Strand, who was at that time directing his attention to a branch of literary commerce, which has been extensively cultivated by several publishers in France, and almost totally neglected by those of England—the supply of Spanish books adapted to the wants of the natives of Spanish America. For this purpose he set up an establishment in Mexico, and others in Columbia, Buenos Ayres, Chili, Peru, and Guatemala, and procured at once from the Congress of the Spanish American republics a privilege which the English American republics have not yet been persuaded to grant—the recognition of his sole right of publication and sale of the works whose copyright he paid for. Mr. Ackermann had just achieved a brilliant success by his introduction into England of the annuals which had been so long fashionable in Germany. His 'Forget-me-Not,' the earliest of a legion, whose career has turned out as short as it was splendid, was made the basis of a Spanish work of the same kind, under the title of 'No me Olvides,' to which De Mora contributed the whole of the literary matter, partly original and partly translated. The first of the set was published in 1824, and the last we believe in 1827. He also wrote for the 'Repertorio Americano,' a periodical issued by Ackermann for the American market. Among his separate works in prose were a history of the Arabs, chiefly of their career in Spain ('Cuadros de la historia de los Arabes,' 2 vols, London, 1826), and several anonymous catechisms of the sciences; he also wrote in verse a volume of 'Meditaciones Poéticas,' London, 1826, 4to. By his translations of 'Ivanhoe' and 'The Talisman' he was the first to introduce to the Spanish reader the novels of Sir Walter Scott. In a few years his name was well-known and popular in Spanish America, and he received several invitations from the governments of that part of the world to enter their service. In 1827 he went to Buenos Ayres at the desire of the president Rivadavia, who had previously represented the state in London, and whose government he supported in a 'Cronica política y literaria.' On the fall of that government he went to Chili, where for some years he directed an educational establishment bearing the name of the 'Chilian Lyceum,' and edited in conjunction with Don Jose Pasaman the 'Mercurio Chileno,' an amusing periodical unconnected with politics. In Chili he was under-secretary of state, and he drew for the Congress the present constitution of that state. Being an ardent free-trader, he availed himself of his influence on the Chilian government to establish a free-trade tariff as far back as 1830; and to this liberal move is due the astonishing prosperity of that country and its pacific progress during the last twenty-five years. It is worth mentioning likewise that he was the first person to press on the government of Chili the necessity and policy of paying regularly the English creditors, and it was through his influence that the first remittance of money to Europe for that purpose was made. Another change of affairs drove him to Peru, where he gave a course of lectures on law at Lima, and endeavoured to introduce in another course the Scotch system of philosophy, to which he has always been much attached.

In 1834 he went to Bolivia as private secretary to General Santa Cruz, the president of that republic; and in 1838 he returned to Europe as consul-general of the Peru-Bolivian Confederation at London. It was partly during his residence in South America, and partly on board of English vessels, in which he made several voyages, that he composed his most important poetical work, a volume of 'Leyendas Españolas,' or 'Spanish Legends,' which were published in London in 1840. In 1843 he returned to Spain, residing first at Seville and then at his native city of Cadiz, where he had the direction of the college of San Felipe. A 'Revista Hispánica-Americana,' or 'Spanish and American Review,' on the plan of the French 'revues,' which answer to English 'magazines,' was commenced by him in the year 1843 at Madrid, but was brought to a speedy close by a crisis in the publishing trade, occasioned by the agitations of that year. In 1848 he also edited, for Rivadeneyra's collection of the Spanish classics, the works of Luis de Granada, one of the most celebrated of the four thousand and forty-four religious authors who are enumerated by Nicolás Antonio in his 'Bibliotheca Hispania,' and whose 'Guide to Sinners' has been translated even into Japanese. Towards the end of 1856 Señor de Mora was appointed Spanish consul in London—a post which he occupied once before, and which he held for some years to general satisfaction.

De Mora's merits as a poet have been highly spoken of by Ferdinand Wolff in his 'Floresta de Rimas Modernas Castellanas.' "All his compositions," says the German critic, "display lightness, grace, and elegance; but his talents are displayed to most advantage in the line of satire." Even in the 'Spanish Legends' the tone is often light and sportive, and some of the octaves in 'Don Opas,' as for instance the ludicrous history of the capture of Gibraltar by the English, appear to be modelled on those of Byron's 'Don Juan.' One of the finest passages in the volume is the description of Illimani, a mountain in Bolivia, within sight of which it was written; and the reader feels some regret that the poet has not made more frequent use of the poetical material supplied by his very extended travels. Señor de Mora, it should be mentioned, is a determined advocate of rhyme, and a foe to the 'Asonantes;' the fatal facility of which has, he main-

tains, been of much more detriment than service to Spanish poetry. A volume of his poetry has been lately published at Madrid. To the prose works already mentioned must be added a treatise on 'Castilian Synonymes,' which has received the approbation of the Spanish Academy, of which Señor de Mora is a member.

MORALES, AMBROSIO, a Spanish historian and antiquary, was born at Cordova, in 1518. His father Antonio was an eminent physician, whom Cardinal Ximenez appointed principal professor of philosophy at Alcalá, and to whom the Marquis of Priego presented the house which tradition pointed out as the one that Seneca had inhabited, in order, said the donor, that it might become again the dwelling of the wisest Cordovan. Ambrosio had for his maternal grandfather Fernan Perez de Oliva, who left him a valuable source of information in his geographical work, 'Imagen del Mundo.' Another Fernan Perez de Oliva, who was Ambrosio's maternal uncle, and a professor of philosophy and theology at Salamanca, took a prominent part in his education. He was also indebted to Juan de Medina, and to Melchior Cano, two great writers and eloquent professors of divinity of that time, the former at Alcalá, the latter at Salamanca, where he was the great antagonist of his eminent colleague Bartholomew Carranza, and a still greater opponent of the Jesuits. This Cano, or Canus, is the author of the excellent treatise 'De Locis Theologicis,' and was a great reformer of the schools, from which he banished many futile and absurd questions.

While yet a youth Morales produced a translation of the Pinax or Table of Cebes. But a religious enthusiasm rose far above all his literary aspirations, and pervaded all his actions. At the age of nineteen Morales became a Jeronymite, when his religious fervour being no longer controllable, in order to secure himself against temptation, he attempted to follow the precedent of Origen. The excruciating pain inseparable from this self-mutilation drew from him a shriek which brought a brother monk to his cell in time to give him effectual aid. In order to obtain a papal dispensation for his conduct, he set out for Rome, but fell into the sea, and was saved, according to his own account, by a miracle. Considering this accident as a warning not to proceed, he joined his friends at court, and lived thenceforward as a secular priest. After the death of his father he became a professor at Alcalá, where he had, among others, Guevara, Chacon, Sandoval, and the first Don Juan of Austria, among his pupils. He sustained the high literary credit of his family by his investigations into the antiquities of Spain. He began to collect materials in 1541, and to arrange them in 1560. On the death of his friend Florian de Ocampo, he obtained the vacant place of royal chronicler; but his first appearance as an author was in defending the historian Zurita. When the relics of Justus and Pastor were translated to Alcalá, Morales was called upon to record that event and the ceremony on the occasion, together with the martyrdom of those saints. On the death of the chronicler Castro, he was sent to inspect his papers, as belonging in virtue of his office to the king. The following year he had to examine the Codex Albedensis, which was a collection of councils given to Philip II. by the Conde de Buendía. At the death of the Bishop of Plasencia, the collector of manuscripts for the Escorial, Morales succeeded him in that office, which he exercised with zeal and discrimination. He made indices to his fresh acquisitions, such for instance as the Codex Emilianensis, another collection of councils.

In the meantime he extended the 'Coronica general de España,' which Ocampo had carried no further than the death of the Scipios. After he had continued the history to the end of the Gothic period, Morales was sent to Leon, Galicia, and Asturias, to examine sepulchres and temples, archives and libraries; he collected much curious matter, which was published from the original manuscript in the Escorial, by the antiquary Florez in 1765, and has been since inserted in the complete collection of Ambrosio's works, Madrid, 1791-92. It was important to explore all those places, in which alone information could be obtained as to the restoration of the Gothic kingdom, and the centuries immediately following; papers and documents belonging to less ancient times might be found everywhere, since by the reconquest of Toledo the Moors were soon driven to southern Spain. In his seventieth year (1588) Morales finished the third volume of his history, which completed the work to 1037. By way of relaxation he printed a volume of the works of his uncle Fernan Perez de Oliva; and he inserted at the end of it fifteen essays of his own, his juvenile version of Cebes, and an exposition of Don Juan of Austria's device. The Inquisition suspended the publication of this book till certain passages in his uncle's works should be corrected, but as the Inquisition neglected to make the corrections, the work remained unpublished. The late editor of Morales had a copy before him; and the pieces of Morales himself are included in the last and the only complete edition of his writings. In his seventy-second year he recast his favourite manual, 'Arte para servir a Dios,' the production of an unlettered Franciscan, Alonso de Madrid, adhering however as closely as he could to the mode in which the subject had been treated. In spite of its religious merits, Morales could not help wishing the work had been in better Spanish, and accordingly he undertook the labour of amending the language. He died in 1591, in his seventy-eighth year, and was buried at Cordova pursuant to his directions. Cardinal Sandoval, his pupil, erected a fine monument to his memory, which was not completed till after his own death. Southey has expressed

a high opinion of the works of Morales, though he blames at the same time his religious enthusiasm.

Ambrosio is the Leland of Spain, but, happier than Leland, he lived to make use of the materials which he collected, and he brought down the history of his country from its early Roman period (where Ocampo had left off) to the middle of the 11th century. He accomplished this task with great fidelity and industry, though the reader may smile at his credulity. There is perhaps no historian whose personal character is better developed in his works, a circumstance which gives them a particular interest. Although any good historian of Spain must be more indebted to Morales than to any of his predecessors, it has been wrongly supposed that Garibay drew much from Morales. Estevan de Garibay y Zamalloa wrote first, and Morales himself praises Garibay's diligence in consulting documents, and commends the good use which he made of them. This testimony is honourable both to Garibay and Morales, since both had pursued the same course of research among the archives and the deeds belonging to monasteries and churches.

MORALES, CRISTOBAL, or CRISTO'FORO, a great Spanish singer, who, about the middle of the 16th century, became the most eminent composer at the Roman Pontifical chapel. His masses and other sacred musical works were standard compositions till they were superseded by those of Palestrina, who followed soon after.

MORALES, LUIS, surnamed "El Divino," from having devoted his pencil exclusively and most successfully to sacred subjects—in which respect however he is far from standing alone among the numerous Spanish painters—was born at Badajoz about the year 1509. His paintings of Saviours and Magdalens exhibit the extreme of human suffering endured with a celestial meekness. The same works badly imitated, or rather caricatured, by his son and several scholars, have created a prejudice against Morales, such performances having been imputed to him either ignorantly or wilfully. Thus Pacheco ("Arte de la Pintura") considers him as a man who had a reputation which he did not deserve. Also Palomino, by whom Bryan ("Dict. of Paint.") has been misled, has affirmed that Morales never drew the human figure at full length. He must have done it however in some cases, according to the description of Morales's principal works given by the industrious Ceán Bermúdez ("Diccion. de Profesor. de Bell. Art. en España"). This tasteful and judicious critic moreover finds in Morales correct design, knowledge of the naked form, a fine gradation of tints, and the most perfect expression of sorrow, or true Christian grief. Philip II., passing through Badajoz on his return from Lisbon, in 1581, relieved Morales, who was then suffering from poverty and old age, with a yearly pension of 300 ducats. He thus made some slight amends for having dismissed him, and refused to employ his talents at the Escorial, after Morales had gone there by the king's express command. Morales died at Badajoz at a very advanced age, in 1586.

MORATIN, NICOLAS FERNANDEZ (the elder Moratin), was born at Madrid in 1737. Coming shortly after the poetical reformers Lusan and Montiano, Nicolas Moratin became the practical reformer of the Spanish theatre in the last century. His comedy 'La Pelmestra' contains some fine passages, but wants comic power. In his tragedy of 'Lucrecia,' which has greater merit, the style is not always adapted to the dignity of the subject. Neither of these pieces was performed; such was the prejudice against what was denominated French taste. Moratin's three discourses, 'Desengaños al Teatro Español,' drove from the stage, with the aid of an injunction from government, the 'Autos Sacramentales.' Besides remodelling the drama, Moratin was a still more successful restorer of lyric poetry in Spain. His talents and his amiable character gained him the friendship of the learned of the time—the Maestro Flores; the minister Llaguno, the translator of the Athalia; the botanist and humanist Ortega; the eloquent Clavijo Fajardo, the translator and annotator of Buffon, and the editor of 'El Pensador,' the best periodical of that time; his own competitors or rivals, as it were, Montiano, Ayala, Cadahalso, and others—in a word, natives as well as foreigners all sought Moratin's friendship. The Arcadians of Rome gave him the name of Flumiano Thermodoncio as a fellow-member. In 1764 he published periodically some of his light poetry, under the title of 'El Poeta.' Soon after appeared his didactic poem on the chase, 'La Diana,' which threw into the shade El Piscador Salmantino, Castro, Nito, Cernadas, and many other writers of that class, who were then corrupting the public taste and disgusting the lovers of genuine poetry.

In 1770, through his patron the Conde de Aranda, he overcame the opposition of the anti-reformist performers to exhibiting on the stage his 'Hormosonda,' a tragedy which is far from being perfect, though it is the best of his dramas. This great effort of Moratin encouraged Ayala to write his 'Numancia destruida,' Cadahalso, his 'Sancho Garcia,' and Huerta, his 'Raguel,' in order to support tragedy in her new garb on the Spanish stage. From a like impulse the 'Hacer que hacemos,' 'El Señorito Mimado,' and 'La Señorita mal criada' of young Thomas Iriate or Yriarte, and 'El Delincuente honrado' of Jovellanos, advanced that reform in comedy which Moratin's son Leandro accomplished. Moratin wrote another tragedy, 'Guzman el Bueno,' which contains several fine passages, but it was not performed.

Underlying all of too retired habits to make his way in the world,

totally helpless when brought among place-hunters, Moratin never importuned the great, not even those to whom he had free access. He asked nothing, and he got nothing. He practised the law merely for the sake of providing for his wife and son. From this uncongenial labour he was at last released by his friend Ayala, who, quitting Madrid for the benefit of his health, selected Moratin as the person best qualified to fill his chair of Poética, a situation for which these two friends had before been competitors. A poet is hardly at home in the field of practical utility. However, by a 'Memoir on the means of encouraging Agriculture in Spain without injuring the breed of Cattle,' Moratin attracted the attention of the Economical Society of Madrid, and soon became an active member of it. He always refused to make any application to the Spanish Academy and to that of History to become a member of those bodies. "What absurdity," he once wrote to Llaguno, "to compel an aspirant to literary honours to beg for them, just as a person wanting a place in the Excise has to petition for it." Accordingly his beautiful canto, 'Las Naves de Cortés,' passed unnoticed when the Spanish Academy crowned a much inferior composition of José Vaca de Guzman. He died at Madrid in 1780.

Many of Moratin's prose writings, and the whole of his interesting correspondence with Bayer, Conti, Llaguno, Cadahalso, and others, have been lost in consequence of repeated searches and seizures of the family papers in Ferdinand's reign. Among them was perhaps his 'Historical Letter on Bull-fights,' proving them to be not derived from the Romans, but peculiar to Spain. This work however is not mentioned by his son Leandro Moratin, in the biographical notice of his father, which he prefixed to the 'Obras Postumas de Don Nicolas Moratin' (Barcelona, 1821, and London, 1825). This edition is founded on a collection of the author's poetry, which he himself gave in a corrected form, a few months before his death, to his friend Bernascone. Interspersed in it are the following pieces, which have particular merit;—'Las Naves de Cortés,' 'Amor y Honor,' 'Don Sancho en Zamora,' 'Abdelcadir y Galiana,' 'Con suelo de una Ausencia,' 'Fiestas de Toros en Madrid,' 'La Empresa de Micer Jaques Borgofon.' There is a collection of Dramas and other works of Moratin, but it is a very rare book.

MORATIN, LEANDRO FERNANDEZ, son of the preceding, a greater dramatist than his father, and also one of the Arcades of Rome under the poetical appellation of Inarco Celenio. He was born at Madrid, on the 10th of March, 1760, began to versify at six or seven years of age, and obtained at the age of eighteen a second prize or 'accesit' from the Spanish Academy for his heroic poem entitled 'Toma de Granada.' In order to obtain this precocious success, he secretly availed himself of the few leisure moments which he could steal from the mechanical occupation of a jeweller, to which his father had bound him, in order to divert his mind from poetry, and save him from the evils of poverty. Fortunately, the daily wages of eighteen reals (about 8s. 6d. of our money), which he gained by his humble occupation, enabled him, after the early loss of his father, to support himself and his mother. But soon losing her also, Moratin joined an uncle, who was a jeweller of the king, without however discontinuing his intercourse with the learned, such as Melon, and Fathers Estala and Navarreta. Directed by these distinguished individuals, his muse was further encouraged by the above Society with another 'accesit' for his 'Leccion Poética,' a satire, as it was required to be by the academical programme, against poetasters. It is in fact a short 'Ars Poetica,' far more methodical and critical than the previous metrical compilation of rules by Juan de la Cueva, but it was superseded in its turn by the more appropriate and didactic 'Poética' of Martínez de la Rosa, in 1827.

At the suggestion of Jovellanos, Moratin became secretary to Cabarrus, who was sent, in 1786, by the Spanish government to Paris. On his return in 1789, the young poet chastised, in witty prose, the intruders into Parnassus, in his anonymous 'Derrota de los Pedantes,' written in the fashion of the 'Viage al Parnaso' of Cervantes. In the same year, the minister Floridablanca rewarded his ode to the new king, Charles IV., with a small pension; but he was at last raised to independence by a much greater patron, 'El Principe de la Paz,'—Godoy. To Moratin's credit, it ought to be remembered, that he never kicked, as so many did, the fallen political lion.

In 1790 he brought out on the stage his play of 'El Viejo y la Niña' (which shows the consequences of great disparity of age in marriages), his first and most felicitous drama. In 1792 followed 'La Comedia Nueva,' or 'El Café,' a very comic satire against stage absurdities and bad taste. About this time Moratin travelled through France, England, Belgium, Germany, Switzerland, and Italy, both to observe society and the art of reflecting it on the stage. He returned in 1796, and in 1798 he published his translation of Hamlet, which is a complete failure. More fortunate afterwards, he produced in 1803 'El Barón' (or the Impostor), which though not one of his best performances, eclipsed the similar piece of 'La Lugareña orgullosa,' in 1804, 'La Mogigata' (a hypocritical young lady preparing herself for the cloister in order the better to carry on her intrigues); in 1806, 'El Si de las Niñas,' the subject of which also is a female who defeats all her mother's attempts at restraint, and the object of her previous instructors. It was represented twenty consecutive days, reprinted four times in the same year, and afterwards translated into many languages.

Elated by his popularity, Moratin was preparing some new pieces, when the suspicions of the Inquisition checked his ardour. Although powerfully shielded by Godoy, his 'Escuela de los Maridos,' Molière's 'Ecole des Maris' (admirably adapted to Spain and modern times), was not represented till the 17th of March, 1813, under Joseph Bonaparte, who made the author chief royal librarian. On the restoration of Ferdinand in 1814, Moratin's property was seized, and himself reduced to actual starvation. Still, before the close of that year, friendship and gratitude, the prominent features of his character, induced him to prepare, for the benefit of the actor Blanco of Barcelona, 'El Médico á Palos,' a piece which was modelled, with proper adaptations, on Molière's 'Médecin malgré lui.' Beloved as he was in that city, the dread of official and concealed persecutors made him leave it in 1817 for Paris, where he lived with his early friend Melon, till the restoration of the popular Spanish constitution in 1820, when he returned to Barcelona. After editing there his father's works in 1821, as stated in the previous article, he left that city again on account of the yellow fever, and went to join his friend Silvela at Borlieux. He now devoted himself exclusively to the improvement of his own 'Origenes del Teatro español,' a work of vast and rare erudition and research, but which is discontinued by the author just before the appearance of the exuberant Lope de Vega and his prolific school. At the end of 1825 Moratin's health began to decline. Accompanied by Silvela, he returned in 1827 to Paris, where he died on the 21st of June 1828, and was buried near Molière's monument in Père la Chaise.

Although a lyric poet of equal genius and more taste than his father, and though he had the credit of having improved the blank verse (*verso libre*) so suitable to the Spanish ear, and of having moreover used new combinations of metres and rhymes, Moratin did not consider himself entitled to the double title of a lyric and dramatic poet. A severe correctness, an excessive caution against all flights of imagination, and a strict submission of all other powers to the control of judgment, deprived L. Moratin of that originality and freedom which are necessary for one who would aspire to be a first-rate poet. Instead of intricacy, the great object of former dramatists, L. Moratin was poetically fond of simplicity, as an element of beauty. Moreover, it was by constant observation in the ranks of middle life that he attained the power of correctly representing the faults and feelings which characterise that class of society. It would be out of place here to touch on the dispute between the classical and romantic schools, in which the two Moratins were involved. Several editions of both the poetical and dramatic works of Leandro Moratin have been published.

MORCELLI, STEFANO ANTONIO, born at Chiari, near Brescia, in 1787, studied at Rome, entered the Order of the Jesuits, was sent to Ragusa, and afterwards returned to Rome, when he was made Professor of Rhetoric in the Roman College. After the suppression of the Order of the Jesuits in 1778, he became librarian to Cardinal Alessandro Albani, and then wrote his work 'De Stilo Inscriptionum Latinarum Libri III.,' Rome, 1781. In 1790 he was elected Provost of the Chapter of his native town, Chiari, where he busied himself in doing good to his townsmen, and for their sake he afterwards refused the see of Ragusa, which had been offered to him. He founded an institution for the gratuitous education of young girls; he gave in his life-time his own select library to the town of Chiari; he repaired and embellished the churches of the same town, and was very charitable towards the poor. He died at Chiari, in 1821. Besides his work on inscriptions already noticed, he wrote: 1, 'Inscriptiones Commentariis subjectis.' 2, 'Parergon Inscriptionum Novissimarum.' 3, 'Kalendarium Ecclesie Constantinopolitane cum Commentariis illustratum,' from an ancient manuscript anterior to the schism between the Eastern and Western churches. Morcelli translated the manuscript from Greek into Latin, adding his own commentaries, and rendering it a valuable work on church history. 4, 'Explanatio Ecclesiastica Sancti Gregorii.' This Gregory was one of the earliest bi-hops of Agrigentum. 5, 'Africa Christiana,' 8 vols. 4to, Brescia, 1816. This is another important work on church history, from A.D. 197 till A.D. 697. It may be styled the *Fasti* of the Christian Churches in Northern Africa.

Morcelli's works on Inscriptions have been collected and published together: 'Opera Epigraphica,' 5 vols. Padua, 1818-25, and Professor Schiassi has added to them a 'Lexicon Epigraphicum Morcellianum,' in Latin and Italian. Morcelli wrote also a book of epigrams—'Electorum Libri II.,' and various dissertations on Roman antiquities.

MORDAUNT, CHARLES, EARL OF PETERBOROUGH, a nobleman famed for his romantic exploits in the war of the Spanish Succession, as well as for his lettered tastes and personal eccentricities, was the son of John lord Mordaunt, whom he succeeded in his title and estates. He was born in 1658. In his boyhood he served in the navy; but afterwards exchanged that profession for the army, and was present in 1680 at the siege of Tangier. He first obtained historical notice however by the decided part which he took in politics, during the reign of James II., against the despotic government of that king. Passing over to Holland, he attached himself to the Prince of Orange, upon whom he warmly urged the project of the expedition to England; and, on its success, was immediately created, in 1689, Earl of Monmouth, a title which he subsequently exchanged for that

of Peterborough, as the heir of his uncle, second earl of the latter name. Of the questionable though comparatively unimportant share of the new earl in the political transactions of the reign of William III., a full account may be collected from Bishop Burnet's 'History of his own Time,' but it was only after the opening of the Spanish Succession war that he obtained a more creditable field of action, by his appointment, in 1705, to the command of a naval squadron and body of 5000 English and Dutch land forces, with discretionary powers to act on the coasts of Spain and Italy. Receiving on board his fleet at Lisbon the Archduke Charles of Austria, claimant of the Spanish crown, he sailed to the eastern coast of the Peninsula, and entered on a career of daring and successful adventure unparalleled in modern warfare. The capture of Barcelona, the reduction of Valencia, and the gaining over of all the eastern parts of Spain to the cause of the archduke, were among the fruits of his brilliant successes; and there can be little doubt that, if his plans had been followed, Charles might have been seated, for a time at least, on the throne of that kingdom. But the conduct of Peterborough himself was intolerably overbearing and arrogant; and his real services, as well as his presumption, rendered him an object of envy and dislike to the archduke and the other allied commanders. When therefore at length Peterborough petulantly resented the repeated neglect of his counsels, by declaring his intention of quitting Spain, Charles showed an ungrateful readiness to be rid of him.

The remainder of his public life was chiefly passed in hurrying from one court to another, so that he was humorously said to have "seen more kings and more postillions than any man in Europe." This spirit of locomotion however was anything but harmless; it engaged him in negotiations for which he had often no authority, and led him frequently to sow the seeds of intrigues, the more dangerous as they were supported by his singular talents, and were designed only to minister to a love of action and of personal display as reckless as his vanity was insatiable. In the struggle of parties, during the last days of Queen Anne, Peterborough, through hatred to Marlborough, sided violently with the Tories, and received the order of the Garter and other dignities and offices. On the accession of George I. therefore he had rendered himself too obnoxious to the Whigs to be employed in public business during their ascendancy; and the remainder of his existence (he died October 25, 1735) was distinguished only by his affectionate intimacy with some of the most eminent literary men of his age—Pope, Swift, Prior, Atterbury, Berkeley, and others.

Gay, volatile, and generous to profusion, and with a mind as full of careless wit and negligent grace as of chivalric courage, ingenious expedient, and adventurous stratagem, Peterborough was equally fitted to dazzle in society and in the field. But, both for civil and military life, his qualities were more brilliant than solid; his best actions were the result of an inordinate passion for fame; and, in the gratification of this pursuit, his means were as unscrupulous as his appetite was greedy. With strong impulses of patriotic feeling therefore he was often regardless of his country's good; with the persuasive faculties of a diplomatist, he wanted the dignity and consistency of a true statesman; and with undoubted genius for war, he displayed the qualities of an admirable partisan rather than those of a great general.

A lively sketch of the character of Peterborough will be found in Horace Walpole's 'Catalogue of Royal and Noble Authors,' which may be compared with that drawn by Lord Mahon ('Hist. of Eng.,' vol. i. c. x.). The political and military actions of his life are to be gathered from Burnet's 'History of his own Time;' from the 'Account of the Earl of Peterborough's Conduct in Spain,' by his physician, Dr. Friend; and from Captain Carlton's 'Memoirs.' A full account of his whole career is contained in the modern compilation of the 'Lives of British Military Commanders.'

MORE, HANNAH, was born in 1745, and was the daughter of a village schoolmaster, one of the humbler persons of his class, who had the care of the charity-school at Stapleton, near Bristol, but who, some time after the birth of his daughter Hannah, removed to Bristol, where he had a private school. There were other daughters, and the family soon began to be taken notice of as one in which there was a display of talent that was unusual; so that some exertions were made by persons to whom they were known, and the sisters became early in life established in a school for the education of girls, which continued for many years the most flourishing establishment of the kind in the west of England.

Hannah was from the beginning the most remarkable of the group. She wrote verse at a very early age, and in 1778 was prevailed upon to publish a pastoral drama, which was entitled 'The Search after Happiness.' In the next year she published a regular tragedy on the story of Regulus, and two tales, in verse, and her turn being then thought by her friends to incline to the drama, means were taken to obtain an introduction for her to Garrick, by whom she was very kindly received. This introduced her to the acquaintance of Dr. Johnson, Burke, Sir Joshua Reynolds, and other persons who at that time formed what was considered the best literary society of London. During this period of her life she produced two tragedies, 'Percy' and 'The Fatal Falsehood,' with other poems.

Such was the beginning of the life of Mrs. Hannah More. But

educated as she had been with a deep impression of the truths of the Christian religion, the life which she now led began to appear to her as something unlike that which befitted a creature with such glorious prospects before it as those which Christianity opens to man. She therefore determined on forsaking the drama and retiring from London to devote herself to a life befitting better, as she thought, the child of God and heir of immortality. In this her transitive state she produced her 'Sacred Dramas,' a publication more favourably received perhaps than her former works. By the year 1786, when she was full forty years of age, she had effected her plan for retiring into the country. She chose the part of the kingdom, Gloucestershire and Somersetshire, in which she had been best known in her youth, and there the rest of her long life was passed in circumstances made easy by the profits of her various publications, which were considerable, and in the enjoyment of the pleasures which arise from literary exertion, and from efforts to raise the condition, by means of education, of the labouring population.

We cannot undertake to enumerate all the publications of Mrs. More, in this the larger of the two portions into which her life may be divided. But we shall mention the chief of them. The work in which the serious turn which her mind had taken first manifested itself was her 'Thoughts on the Manners of the Great,' 1788, which was followed in 1791 by her 'Estimate of the Religion of the Fashionable World.' In 1799 appeared her 'Strictures on the Modern System of Female Education.' Not long after the appearance of this work there was an intention, which Porteus, then bishop of London, is supposed to have greatly promoted, of committing to her the education of the Princess Charlotte of Wales. This however was not effected, but it led to the publication of her 'Hints towards forming the Character of a young Princess,' 1805. Then came what has perhaps been her most popular work, 'Cælebs in Search of a Wife,' very entertaining as a novel, and full of shrewd remarks on men and manners, and in which we find fully displayed the kind of character which, to the mind of Mrs. More, it appeared desirable that our young countrywomen should possess. In 1811 her 'Practical Piety' appeared; in 1812 her 'Christian Morals'; in 1815 her 'Essay on the Character and Writings of Saint Paul.' We ought not to omit that she was the writer of one of the first of what were called the 'Cheap Repository' tracts. She called it 'The Shepherd of Salisbury Plain.' It may be regarded as, if not the best, one of the best of its class.

Age had now come upon her with some of its infirmities. In 1828 she left Barleywood, the place in which many years had been spent, and took up her abode at Clifton. Here she continued till her death on the 7th of September 1833, with very many to honour her and many also to love her; who looked up to her as one of the great reformers of the manners of English society, one who had asserted very successfully the right of Christianity, or, in other words, the right of the Christian scriptures, to have a larger share than it had been wont to allow them, in forming the character and directing the course of human beings while in this state of their probation. 'The Memoirs and Correspondence of Mrs. Hannah More, by William Roberts,' were published in 4 vols. 8vo, in 1834. A collected edition of her works has been published in 11 vols. 8vo.

MORE, HENRY, was born at Grantham, in Lincolnshire, in the year 1614. He was sent to Eton, and afterwards to Christ's College, Cambridge, which he entered at the age of seventeen. At college he devoted himself with great zeal to the study of philosophy. He says himself, "I immersed myself over head and ears in the study of philosophy, promising a most wonderful happiness to myself in it." Dissatisfied with all other systems, he found rest for his mind only when he came to the writings of Plato; whence, as he tells us, he learnt that something better and higher than the knowledge of human things constitutes the supreme happiness of man, and that this is attainable only through that purity of mind and divine illumination which raise him to a union with God.

More took his degree of B.A. in 1635, and of M.A. in 1639. He published in 1640 his 'Psychozoa, or the First Part of the Song of the Soul, containing a Christiano-Platonical Display of Life' which was reprinted in 1647, and, together with some additional pieces, published under the title of 'Philosophical Poems.' He had been elected in the meantime a fellow of Christ's College, and he continued to reside there, performing the duties of a private tutor. His next published work was the 'Conjectura Cabalastica,' written, it is said, at the request of Lady Conway, a Quaker lady, with whom he had formed an intimate friendship, and who at her death left him a legacy of 400*l*. He refused in 1654 the office of the mastership of his college, when his friend Cudworth was consequently elected. He refused also many offers of church preferment, limiting his desires to a life of quiet at Cambridge, and to the pursuit of philosophy. He was one of the first fellows of the Royal Society. He died in 1687, in the seventy-third year of his age.

More's chief works, in addition to those which have been mentioned, are—'The Mystery of Iniquity,' 'A Key to the Revelations,' 'Enchiridion Ethicum,' 'Knchiridion Metaphysicum,' 'An Apology for Descartes,' and 'The Immortality of the Soul.'

"More was strongly under the bias of the opinion so common among his contemporaries, that the wisdom of the Hebrews had been transmitted to Pythagoras, and from him to Plato; and consequently

that the true principles of divine philosophy were to be found in the writings of the Platonists. At the same time he was persuaded that the ancient Cabalistic philosophy sprung from the same fountain, and therefore endeavoured to lay open the mystery of this philosophy by showing its agreement with the doctrines of Pythagoras and Plato, and pointing out the corruptions which had been introduced by the modern Cabalists. The Cartesian system, which sprung up at this time, was embraced by More, as on the whole consonant to his ideas of nature; and he took much pains to prove that it was not inconsistent with the Cabalistic doctrine. His penetrating understanding however discovered defects in this new system, which he endeavoured to supply. In short the writings of this great man, though not without a deep tincture of mysticism, are eminently distinguished by profound erudition, an inventive genius, and a liberal spirit." (Enfield's 'Hist. of Philosophy,' b. viii., c. 3, s. 3.)

MORE, SIR ANTONY. [MORO, ANTONI.]

MORE, SIR THOMAS, born in Milk-street, London, in 1480, was the son of Sir John More, one of the justices of the Court of King's Bench. He was educated at St. Anthony's School in Threadneedle-street, under Nicholas Hart, a person of some celebrity in his day; and about his fifteenth year was placed, according to the custom of the times, in the house of Cardinal Morton, archbishop of Canterbury, where he became known to Colet, dean of St. Paul's, who used to say, "there was but one wit in England, and that was young Thomas More." In 1497 More went to Oxford. He had rooms in St. Mary's Hall, but carried on his studies at Canterbury College (afterwards Christ-church). Here under Grocyn he studied Greek, which was then publicly taught in the university, though not without great opposition. During his residence at Oxford he first became acquainted with Erasmus, who resided there during the greater part of 1497 and 1498, and formed an intimate friendship with More, which continued during the whole of his life. It was also at Oxford that the greater number of his English poems were composed, which, though deficient in harmony and ease of versification, are spoken of by Ben Jonson as some of the best in the English language.

After More left Oxford he prosecuted the study of the law, first at New Inn, and afterwards at Lincoln's Inn, and soon acquired great celebrity for his legal knowledge. He was appointed reader at Furnival's Inn, where he delivered lectures on the law for three years; and about the same time he also delivered lectures at St. Lawrence's church in the Old Jewry, on the work of St. Augustine, 'De Civitate Dei.' More was always fond of theology, and for some time thought of taking orders; but he finally relinquished this intention, and was called to the bar, though at what time is uncertain. More appears to have soon acquired an extensive practice. He was appointed one of the under-sheriffs of London, which at that time was an office of considerable importance, since the under-sheriff was judge of the sheriff's court, which then possessed far greater jurisdiction than it does at present. More was considered one of the most eloquent speakers of his day; and his reputation became so great towards the latter part of the reign of Henry VII., that it is said that there was no case of consequence before any court of law in which he was not engaged as counsel. About the same time he was elected one of the burgesses of parliament, in which he opposed a subsidy which had been demanded by Henry VII. for the marriage of his eldest daughter. In consequence of this opposition More incurred the displeasure of Henry VII., a prince who never forgave an injury; and had not the king died soon afterwards, More had determined to leave the country.

After the accession of Henry VIII., More was called upon to take a still more active part in public affairs. In 1514 and 1515 he was sent, in conjunction with Tunstall, master of the rolls, and afterwards bishop of Durham, to Bruges, on business of considerable importance. In 1516 he was made a privy-councillor, and received from Henry marks of the greatest favour. So great a favourite had he become, that the king used frequently to come to his house unexpectedly, and spend the day with him.

About this time More composed his 'History of Richard the Third,' and his 'Utopia,' the work by which he is most known to modern readers. The 'Utopia' is written in very good Latin, and was published first at Louvain in 1516, and afterwards at Basel in 1518. The object of this work was to delineate More's ideas of a perfect commonwealth, which is placed in the imaginary island of Utopia. The society which is supposed to exist in this island is constructed on the principle that no one in the state shall have a right to separate property, since separate property is said to involve the unequal distribution of property, and thus occasions great suffering to those who are obliged to labour, and mental deprivation to those who live on the labours of others. It is difficult to determine whether the opinions expressed in the 'Utopia' are to be considered as More's real sentiments.

In 1519 More resigned his office of under-sheriff, and in 1521 he was knighted, and made treasurer of the Exchequer. He was frequently employed by Henry in various public missions to France and the Netherlands; and he bitterly complains to Erasmus, in many of his letters, of being obliged to leave his friends and his books to discharge what were to him the most disagreeable commissions. In the parliament which met in 1523 More was chosen speaker, and in the discharge of his duties he offended Wolsey, who endeavoured to injure him in the king's opinion. Henry however still continued

to show the greatest marks of favour to More, and, as a proof of his esteem, appointed him, in 1525, chancellor of the duchy of Lancaster.

On the downfall of Wolsey, More was made chancellor, on the 25th of October 1529. He discharged the duties of his new dignity with the greatest impartiality and integrity, and was never accused by his bitterest enemies of any corrupt exercise of power. The only charge ever brought against him was first promulgated by Fox, in his 'Martyrology,' and copied by Burnet, in his 'History of the Reformation.' According to these writers, More was guilty of great cruelty in persecuting the Protestants; but we have, on the contrary, the testimony of Erasmus, that "whilst More was chancellor no man was put to death for these pestilent 'dogmas,' which is confirmed by More's express declarations in his 'Apology,' published in 1533, after his downfall from power, when he was surrounded by enemies, and his assertions, if false, could have been easily contradicted.

More continued chancellor till the 16th of May 1532. Henry had doubtless advanced More to the chancellorship with the hope that he would assist him in his divorce, and marriage with Anne Boleyn, and therefore pressed him strongly for his opinion on the subject. But More was sincerely attached to the Roman Catholic Church; he looked with a certain degree of horror upon a project which was denounced by the supreme head of the Church, and therefore begged Henry to excuse him from giving an opinion. This was granted for the time; but as it was evident that Henry had determined to effect the divorce, and would soon require the active co-operation of his chancellor, More asked and obtained permission to retire from the office. From this time Henry, who never seems to have recollected any former friendship when his purposes were in the least degree thwarted, appears to have resolved upon the destruction of his old favourite. More was originally included in the bill of attainder which was passed against Elizabeth Barton and her accomplices; but his innocence in this case was so clear, that his name was afterwards omitted. The court party however soon found an opportunity of gratifying their vindictive master. By a law passed in the session 1533-4 it was made high treason, by writing, print, deed, or act, to do anything to the prejudice, &c. of the king's lawful matrimony with Queen Anne; and it was also provided that all persons should take an oath to maintain the whole contents of the statute. At the end of the session commissioners were appointed to administer the oath, and on the 15th of April 1534, More was summoned before them to take it. This More declined doing, but at the same time offered to swear that he would maintain the order of succession to the throne as established by parliament. In consequence of his refusing to take this oath, More was committed to the Tower; and in the same year two statutes were passed to attain More and Fisher [FISHER] of misprison of treason, with the punishment of imprisonment and loss of goods. More remained in prison during thirteen months, during which time several efforts were made to induce him to take the oath and also to subscribe to the king's ecclesiastical supremacy; but as he refused to do so, he was, at the end of that time, brought to trial for high treason. He appears to have been indicted under the statute alluded to above, which made it high treason to do anything to the prejudice of Henry's lawful marriage with Queen Anne, and also for refusing to admit the king's ecclesiastical supremacy; and although the evidence against him completely failed, he was found guilty and condemned to death. He was beheaded on the 6th of July 1535, and met his fate with intrepidity and even cheerfulness.

More's character was singularly faultless. His sweetness of temper and amiable disposition are frequently mentioned by his contemporaries. His piety was unaffected and sincere; and it was his love of truth alone which occasioned his death. In private life his conduct was most exemplary; he was a kind husband, an affectionate father, and a faithful friend. Erasmus, who often visited his house, says, that "with him you might imagine yourself in the academy of Plato. But I should do injustice to his house by comparing it to the academy of Plato, where numbers and geometrical figures, and sometimes moral virtues, were the subjects of discussion; it would be more just to call it a school and an exercise of the Christian religion. All its inhabitants, male and female, applied their leisure to liberal studies and profitable reading, although piety was their first care. No wrangling, no angry word, was heard in it; no one was idle; every one did his duty with alacrity, and not without a temperate cheerfulness." (Translated by Sir J. Mackintosh, in 'Life of Sir T. More,' p. 15.) More was married twice; first to Jane Colt, the daughter of a gentleman of Essex, who left a son and three daughters; and afterwards to Alice Middleton, a widow seven years older than himself. The last male descendant of Sir T. More was Thomas More, a Jesuit, who was principal of the College of Jesuits at Bruges, and died at Bath in 1795.

The English works of Sir T. More were collected and published at London in 1557, and his Latin works at Louvain in 1556. His letters to Erasmus are printed in the collection of Erasmus's letters published at London, 1642. His 'Utopia' has been translated into English by Robynson, London, 1551, by Bishop Burnet, and more recently by Arthur Cayley, Lond., 1808.

The Life of Sir T. More has been written by his son-in-law, Roper, who married his favourite daughter Margaret; by his great-grandson T. More; by Hoddeston, London, 1652; by Cayley; and by Sir James

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Mackintosh, in 'Lives of Eminent British Statesmen,' published in Dr. Lardner's 'Cabinet Cyclopaedia.'

MOREAU, JEAN VICTOR, a general who rose to celebrity in the wars of the French revolution, was born in 1763, at Morlaix in Brittany, of highly respectable parents, who designed him for the legal profession. But at the age of eighteen years, he had conceived such a passion for military service, that he enlisted as a private soldier; and though his father purchased his discharge, and sent him to study law at Rennes, where he soon made himself conspicuous and popular in defending the privileges of the provincial parliament against the government, he never cordially followed this profession. When therefore the Revolution burst forth, his spirit also broke its fetters; and, accepting the command of a volunteer legion of the Breton youth, he joined at its head the army of the North. From that hour he devoted himself so ardently to the science and practice of arms, that he soon attracted the favourable notice of Pichegru, and rose in two years, by his recommendation, to the rank of general of division. In this capacity, in the campaign of 1794, he signally distinguished himself at the head of a separate corps of 25,000 men, by the rapid reduction of several strong places in Flanders. Moreau himself was politically attached to the Girondists: yet, though the Jacobins brought his unoffending father to the guillotine, he continued to serve under the government of that detestable faction until its overthrow.

After assisting Pichegru in the conquest of Holland, Moreau was appointed commander-in-chief of the army of the Rhine and Moselle, and opened the campaign of 1796 by the defeat of the Austrian general Wurmser, whom he drove across the Rhine, and pursued into Germany. The Archduke Charles of Austria, who attempted to arrest his course, met, for some time, with no better success; until the Austrians were so largely reinforced, that Moreau was compelled to yield to numbers, and he then finished this memorable campaign by a masterly retreat through the defiles of the Black Forest, in which, though assailed on all sides by a hostile peasantry, and with a superior army hanging on his rear, he triumphantly fought his way to the Rhine, and covered himself with more glory than by his preceding victories. At the commencement of the next campaign Moreau was placed in a most embarrassing situation, by the discovery, through some intercepted despatches, that his old friend Pichegru was in correspondence with the Bourbon princes. He concealed the fact for four months, until Pichegru had been arrested on other information; when he made a show also of denouncing the plot to the republican government. But he found himself so justly an object of suspicion, that he solicited and obtained leave to retire from the army. His services however were too necessary to be long dispensed with; and he was again actively employed, both in Italy, where he distinguished himself in the campaign of 1799, so disastrous to the French, and also on the Rhine, whither he was recalled to oppose the Austrians.

On Bonaparte's return from Egypt, Moreau proffered and rendered him his services in effecting the revolution of the 18th of Brumaire, and almost immediately afterwards received the command of the armies of the Danube and Rhine; at whose head, at the close of the year 1800, he won from the Austrians the sanguinary and decisive battle of Hohenlinden. The first consul loaded him, on his return to Paris, with eulogy; but Bonaparte and Moreau were each too eager on the same career of ambition to pursue it without dangerous collision. Bonaparte affected to speak of the victor of Hohenlinden as "the retreating general;" Moreau retaliated with bitter justice by terming the first consul "a general at ten thousand men a day." And when he was invited to become a member of Napoleon's new legion of honour, he openly refused, with the contemptuous sarcasm—"The fool! does he not know that I have been enrolled in the ranks of honour these twelve years!"

But the impatient spirit of Moreau was no match for the ascendant genius and fortune of his rival; and in the beginning of 1804 a charge which pretended to implicate him in the royalist conspiracy of Pichegru and Georges Cadoudal was sufficient to decide his fate. He was condemned, without a shadow of evidence, to an imprisonment for two years, which, by his own request, was commuted into banishment. He retired to America, where he lived tranquilly, with his wife and child, for several years, until, in an evil hour for his fame and his fortunes, he accepted, in 1813, a proposal from the Russian Emperor Alexander to assist the allied armies by his counsels against his country. He had scarcely arrayed himself in their ranks when he was mortally wounded at the battle of Dresden, and died in a few days, after bearing the amputation of both legs without a groan.

MORELL, THOMAS, was born at Eton in 1703. He studied first at Eton College, then at Cambridge, where he became a fellow of King's College, and in 1743 took his degree of D.D. He was a distinguished classical scholar; he edited several tragedies of Æschylus and Euripides with notes, and made English translations of the 'Prometheus' of the former, and of the 'Hecuba' of the latter. He also edited improved editions of the Greek Lexicon of Hederich, and of Ainsworth's Latin Dictionary. His other works are—1, 'Thesaurus Græcæ Poëseos, sive Lexicon Græco-Frosodiacum,' 4to, 1762; republished since, with considerable additions, by Dr. Malby, Cambridge, 1815; 2, 'Annotations on Locke's Essay on the Human Understanding,' 8vo, 1793; 3, 'A Sermon on the Death of Queen Caroline,'

consort of George II., 8vo, 1739, and other Sermons. Dr. Morelli died February 19, 1784.

MORELLI, COSIMO, an Italian architect of considerable note among those of the last century, was born at Imola in 1732. He was the son of Domenico Morelli (an architect also), and studied under Domenico Trifogli, who executed several works of merit at Imola. It was Cosimo's good fortune to obtain powerful patronage at the very outset of his professional career—first, that of Gioan-Carlo Bandi, bishop of Imola, for whom he made designs for rebuilding the cathedral of that city, and through him, that of his nephew Giovanni Antonio Braschi, who was elevated to the papal throne in 1775, with the name of Pius VI. The new pontiff, who entertained a personal regard for Morelli himself, almost immediately appointed him city-architect at Cesena (the pope's native town), and among various other commissions commanded from him designs for a new sacristy at St. Peter's. If that and some other projects were not realised, the designs themselves obtained universal though transitory admiration. Yet, as far as mere employment and number of works go, Morelli had no reason to complain—rather to consider himself favoured beyond most of his contemporaries, as will appear from an enumeration of the principal structures executed by him, namely, the cathedral of Imola, the metropolitan church at Fermo, the duomo at Macerata, and the conventual church at Fossombrone, St. Petronio at Castel Bolognese, a church at Barbiano, that of the nuns of St. Chiara at Imola, and St. Maria in regola in the same city, and another church at Lugo, also some alterations in the metropolitan church at Ravenna. It happens too, rather singularly, that Morelli was almost as much employed in theatrical as in ecclesiastical architecture. The buildings of this class erected by him are—the theatre of Imola (destroyed by fire a few years afterwards, but preserved in the volume of engravings of it published in 1780), Fermo, Jesi, and Osimo; also that of Ferrara, which is confidently claimed for him by some, although Foschini was employed upon it. [FOSCHINI, ANTONIO.] Besides the above works, he built the Palazzo Braschi at Rome, the Anguisola at Piacenza, the Berio at Naples, and the Cappi at Bologna; and the façade of the Ridotto at Cesena, and the hospital at Imola, the façade of the Palazzo Pubblico, and the Palazzo Vescovile. He would probably have done more, but for the unpropitious state of things in Italy for architecture towards the close of his life. He died, after a severe paralytic attack, in February 1812. (T. Papotti, in *Tipaldo's Biographia*.)

MORELLI, GLA'COMO, one of the most distinguished librarians of modern times, was born at Venice on the 14th of April 1745. He was the son of poor parents, who were unable to give him a liberal education. It was against their will that he resolved to enter the church, although in all other respects he always showed the greatest deference to their wishes. He afterwards supplied the deficiencies of his education by private study; and the knowledge which he thus acquired was more substantial and extensive than that of any of his Italian contemporaries, though it was not till late in life that he became acquainted with the Greek and French languages. At an early period he pursued his private studies in the library of the family of the Zaniani, and his unremitting perseverance attracted the attention of the librarian de Rubois, who soon became his adviser and faithful friend. After having read through the greater part of that library, his avidity to acquire knowledge led him to examine the other libraries of his native city to which he could gain access. His love of independence induced him to refuse several very advantageous offers that were made to him both by the church and by wealthy collectors of books at Venice, and he continued to live as a simple abbé. He formed however an intimate friendship with the patrician Farsetti, of whose rich collection of manuscripts he published a catalogue, under the title of 'Biblioteca Manuscripta del Bali T. G. Farsetti,' Venice, 1771-80, 2 vols. 12mo. While this work was in course of publication he also wrote 'Dissertazione Storica intorno alla Publica Libreria di S. Marco,' Venice, 1774, in which he discussed and solved a great many questions connected with the history of literature. He then prepared a similar work on the history of the library of the academy at Padua, whither he had accompanied his friend Farsetti; but the materials which he collected for that purpose were unfortunately left in the hands of Colle, the historiographer of that institution, through whose carelessness they were lost. In 1776 he published a catalogue of the manuscripts of ancient writers which were in the library of the Narni family; and somewhat later a catalogue of the manuscripts of Italian works contained in the same library. These works alone would have sufficed to secure to Morelli an honourable place among the eminent bibliographers of modern times; but he acquired a still greater reputation as librarian of the library of St. Mark—an office which he received in 1778, and which he held until his death, which happened on the 5th of May 1819. He devoted himself with the greatest zeal to the completion and arrangement of that famous library; but during the French rule in Italy he had, to his great vexation, to superintend the removal of the library from its venerable ancient building to a new one, the splendour and convenience of which however consoled him in some measure for the loss of the former building. In 1795 he discovered a considerable fragment of the 55th book of Dion Cassius, which he published at Bassano, together with new various readings of other books of the same historian. This little work was afterwards (in 1800) republished

at Paris, uniform with Reimar's edition of Dion Cassius. The work which exhibits his extensive knowledge and his critical acumen in the strongest light is his 'Bibliotheca Manuscripta Græca et Latina,' of which however only one volume was published at Bassano (1802), although he had collected materials for several more volumes. His last production was 'Epistolæ Septem varis Eruditionis,' Padua, 1819. Abbé Morelli is acknowledged by all who had occasion to visit the library of St. Mark during the time that he was at the head of it, to have been the most amiable, kind, and obliging person, and his vast learning was equalled only by his extraordinary modesty. After his death there appeared 'Operette ora insieme con Opuscoli di Antichi Scrittori,' Venice, 3 vols. 8vo, 1820. (Bettio, *Orazione recitata nelle solenne Essequie nella Chiesa Patriarcale di Venezia*, Venice, 1819.)

MORERI, LOUIS, born in Provence in 1643, studied at Aix and Lyon, and became doctor of divinity. He conceived the idea of compiling a universal Dictionary, biographical and geographical; for the accomplishment of which he had collected a considerable stock of literary information. He knew also several languages, and was assisted by several friends, who procured him materials for his work, which he published in 1671, in 1 vol. folio, 'Grand Dictionnaire Historique et Critique de Louis Moreri.' Although its contents are miscellaneous, the biographical part, both in respect of quantity and execution, exceeds the rest. Moreri's Dictionary may be considered as having suggested the idea of subsequent biographical dictionaries. Moreri undertook a new and enlarged edition of his Dictionary, of which he published the first volume, but the second was not entirely printed when the author died in 1680. His constant application hastened his death.

Numerous editions of his Dictionary, considerably altered, revised, and enlarged by several editors, among others by Leclerk and Bayle, have appeared; the last is that of Paris, 1759, in 10 vols. folio. Notwithstanding its many imperfections, Moreri's 'Dictionary' is still a useful work; the genealogical articles are the most complete; the geographical are the most defective. Moreri published also 'Relations Nouvelles du Levant, ou Traité de la Religion, du Gouvernement, et des Coutumes de Perse, Arméniens, et Gaures, composées par le P. G. D. C. G.' (Père Gabriel du Chignon Capucin.)

MORGAGNI, GIOVANNI BATTISTA, was born at Forlì in 1682. He studied medicine at Bologna under Albertini and Valsalva, and in 1701 obtained his Doctor's degree. He afterwards went to Venice and to Padua, to study chemistry and natural philosophy, and in 1715 he was appointed chief professor of anatomy in the University of Padua. He died in 1771, having been elected a member of all the chief scientific societies in Europe, and having received the highest honours from the contemporary popes and the sovereigns of adjacent nations.

Morgagni's chief works are, 'Adversaria Anatomica prima,' Bononia, 1706, a small work in which Haller ('Bibl. Anat.' ii. 34) says there is scarcely anything which is not new, or at least more clearly described than it had been previously. Five similar collections of miscellaneous observations were afterwards published under similar titles, and in 1719 they were all printed together at Padua—'Epistolæ Anatomicæ'—amounting altogether to twenty, which were published together at Venice in 1762. He edited also the life and works of Valsalva, his former preceptor and friend, whose opinions he constantly and warmly maintained. But Morgagni's most celebrated work was that which he first published in his eightieth year, 'De Sedibus et Causis Morborum per Anatomen Indagata,' Venice, 1761, in two vols. folio, which contains records of an immense number of observations on morbid anatomy, and which conferred nearly as great benefit on pathology as the contemporary works of Haller conferred on physiology. It has been since frequently republished and translated, and is still a standard work of reference.

MORGAN, SIR THOMAS CHARLES, KNIGHT, M.D., was born about 1783. He was the eldest son of John Morgan, Esq. of London. He was educated at Eton College, the Charterhouse School, London, and St. Peter's College, Cambridge, which he entered in his eighteenth year, and where he took his degrees of M.B. in 1804 and M.D. in 1809. He established himself as a medical practitioner in London, became a Fellow of the College of Physicians, and married the eldest daughter of William Hamilton, Esq. of Queen Square, London. His wife died after giving birth to one daughter. He was knighted in Ireland in 1811, and when on a visit to the Marquis of Abercorn at his residence, Baron's Court, near Newtonstewart, in the county of Tyrone, he became acquainted with Miss Owenson, whom he married in 1812. He afterwards established himself in Ireland, and during a residence there of about twenty-five years devoted much of his time to the cause of Catholic Emancipation, which he advocated at public meetings, and in newspapers and periodicals. Not long after his marriage with Miss Owenson he relinquished his professional practice, and applied his talents to literature, chiefly as a contributor to the New Monthly Magazine and other periodicals. He became well known for the light and piquant style in which he conveyed valuable truths combined with curious fancies. In 1818 he published 'Sketches of the Philosophy of Life,' 8vo, and afterwards 'The Philosophy of Morals,' 8vo, both of which were translated into French and Italian. To Lady Morgan's 'France' he added 'Four Appendices on the State of Law, Finance, Medicine, and Political Opinion in France.' After the accession of the Whigs to office in 1831 Sir Charles Morgan was

appointed one of the Commissioners of Irish Fisheries, and his Reports were remarkable for clearness and accuracy. 'The Book without a Name,' 2 vols. 8vo, published in 1841, is a collection of essays and sketches by himself and Lady Morgan, partly new, and partly consisting of stray pieces which had appeared in different periodicals during the previous ten or fifteen years. He died August 28th, 1843. He signed his name Sir T. Charles Morgan, and is generally known as Sir Charles Morgan.

MORGAN, LADY. MISS SIDNEY OWENSON was born about 1786 in Dublin, where her father was a performer at the Theatre Royal, a writer of songs, and a composer of music for them. She was the eldest daughter, and the late Lady Clarke was her sister. She became an authoress at a very early age, having published, it is stated, a volume of poems at the age of fourteen. In 1804 she published her first novel 'St. Clair, or The Heiress of Desmond,' 2 vols. 12mo, London, and in 1805, 'The Novice of St. Dominick,' 4 vols. 12mo. In 1805 she resided for a time in the western part of the province of Connaught, and soon afterwards made a short tour in England, where, as she states, the terms of reproach in which her country was spoken of induced her to give a sketch of the condition and manners of the inhabitants of that part of Ireland where she had been residing. This she thought it best to do in the form of a narrative, and the 'Wild Irish Girl, a National Tale,' 3 vols. 12mo, 1806, was produced, which not only obtained an extraordinary degree of popularity, but introduced her to the society of persons of rank and fortune. She also published a collection of Irish Melodies which she had obtained from the singing of the natives of Connaught. In 1807 she published 'Patriotic Sketches in Ireland,' 2 vols. 12mo, which was the result of another visit to Connaught in 1806. The applause which she received seems to have stimulated her to great activity of mind, for in 1807 she also published 'The Lay of an Irish Harp, or Metrical Fragments,' 8vo, and produced 'The First Attempt, or The Whim of a Moment,' a comic opera, which was acted for the first time, March 4, 1807, at the Theatre Royal, Dublin, and was very successful. She does not seem to have made a second dramatic attempt, notwithstanding the favourable reception of the first. In 1809 she published 'Woman, or Ida of Athens,' a novel, 4 vols. 12mo, which was treated with brief severity in the first volume of the 'Quarterly Review.' In 1811 appeared 'The Missionary, an Indian Tale,' 3 vols. 12mo. Sir T. Charles Morgan, while on a visit to the Marquis of Abercorn at his seat, Baron's Court, in the county of Tyrone, formed an acquaintance with Miss Owenson, and married her in 1812. In 1814 Lady Morgan published 'O'Donnel, a National Tale,' 3 vols. 12mo; and in 1816 'Florence McCarthy, a National Tale,' 4 vols. 12mo.

In 1816-17-18 Lady Morgan visited France, and resided in the capital, where she was on terms of intercourse with the best society. The result of this residence was the publication of her work entitled 'France,' 4to, and 2 vols. 8vo, 1817-18, which is chiefly a description of Paris and of Parisian society, intermixed with sketches of the scenery and inhabitants of the vicinity. From France Lady Morgan proceeded to Italy, through which she journeyed in 1819-20, and in 1821 published her 'Italy,' 3 vols. crown 8vo. This work is properly a book of travels composed from her journals. Having crossed over Mount Cenis she descended into Piedmont. After residing some time in Turin, she passes through Lombardy, describes Milan and other places, and then proceeds successively to Genoa, Piacenza, Parma, Modena, Bologna, Florence, Rome, Naples, and Venice. This work is mostly occupied with the manners and customs of the inhabitants, the decorations of the cathedrals and churches, and the religious and other ceremonies and shows which she witnessed. 'The Life and Times of Salvator Rosa,' 2 vols., 8vo, a sort of biographical romance, or romantic biography, was published in 1823. A new edition of it was published in 1855, as one of the volumes of a new edition of her works. In 1825 she published a work on the evils of 'Absenteeism' to Ireland. 'The O'Briens and O'Flahertys,' 4 vols. post 8vo, another picture of Irish manners, appeared in 1827. In 1829-30 she again resided in France, and produced 'France in 1829-30,' 2 vols., 8vo; 'The Book of the Boudoir,' 2 vols., post 8vo; and 'Dramatic Scenes from Real Life,' 2 vols., post 8vo. In 1833-34 she visited Belgium, and produced the 'Princess, or the Béguine,' 3 vols., post 8vo, 1835. Her next work was 'Woman and her Master,' 2 vols., 8vo, 1840, a disquisition, historical and philosophical, on the state of subjection and humiliation in which woman has been held by her Master from the earliest times to the present, commencing with Adam and Eve, and proceeding through the periods of the patriarchal age of the Hebrews, the Jewish kingdoms, the Greek and Roman republics, and the Roman Empire till its extinction. Lady Morgan in this work appears as the advocate of her sex, contending that woman throughout the whole of this long extent of time, though condemned to unmerited obscurity, ignorance, and passive obedience, has been the chief agent in promoting the moral improvement of man, of which fact she exhibits numerous examples. 'Woman and her Master,' 2 vols., crown 8vo, 1855, forms the second of the series of the new edition of Lady Morgan's 'Works.' 'The Book without a Name,' is noticed under MORGAN, SIR THOMAS CHARLES. In 1846 Lady Morgan republished 'The Wild Irish Girl,' in Colburn's 'Standard Novels,' with a preface, in which, alluding to certain reproaches of her being her self 'an absentee,' she says that the only territorial

possession she ever had in Ireland was a bed of mignonette in a drawing-room balcony; and that her removal was "at the desire of one who had left his own great and happy country for the adoption of hers, and for the sake of that cause to which for more than a quarter of a century he devoted his time, his fortune, his talents, and his prime of life. It was after the battle of Catholic Emancipation had been fought and won, and the great league formed for its consummation had been broken up and dispersed, that he became desirous to return 'to die at home at last' (alas); and where he placed his solitary survivor she hopes to pass the scanty fragment of life still reserved to her, without reproach, as without the consciousness of deserving it." Lady Morgan receives a government pension of 300*l.* a-year, as a reward for her literary services. One of her latest productions was a 'Letter to Cardinal Wiseman, in answer to his Remarks on Lady Morgan's Statement regarding St. Peter's Chair,' 8vo, 1851. In her work on 'Italy,' when describing the Festa di Cattedra, or Festival of the Chair, in St. Peter's Cathedral, at Rome, she stated in a foot-note that the French, when they were in possession of Italy, had taken the liberty of examining the so-named chair of St. Peter, and had found on it an inscription in Arabic characters, which with some difficulty they deciphered, and ascertained to be the well-known confession of faith, "There is but one God, and Mahomet is his Prophet." They supposed that the chair had been brought from the East in the time of the Crusades, and the meaning of the inscription being unknown, it had been placed behind the high altar as the actual chair in which St. Peter was accustomed to sit when instructing his converts. Lady Morgan in this pamphlet states, with regard to the examination of the chair and discovery of the inscription, that her informant was Baron Denon, who told her that he and Champollion were present, and assisted in translating the inscription.

Lady Morgan's early works (the works of an inexperienced girl), romantic and rhapsodical as they are, afford proofs of that acuteness of observation, sprightliness of remark, and freshness of feeling, which distinguish her more matured productions. Her descriptions of scenery, which are too often overcharged with poetical expressions, are less pleasing than her exhibitions of character, manners, and customs. In matters political and ecclesiastical, and others less important, she is a decided liberal, sometimes indeed a radical, and her thoughts and opinions are expressed with unrestrained freedom and unflinching boldness. Her style of composition is elaborate and ornate, but never heavy or obscure, and is rarely without something of a musical flow. All her works, except perhaps two or three of the earliest, had a very extensive circulation. [See SUPPLEMENT.]

MORGHEN, RAPHAEL SANZIO, Cavaliere, one of the most celebrated engravers of recent times, was born at Florence, June 19, 1758. His father, Filippo Morghen, a native of Florence, was an engraver, who had settled early in Naples, and married there the daughter of Francesco Liani, court-painter to Charles III. By her he had several daughters and an only son, the subject of this notice. Filippo must have made a visit with his wife to Florence some time after his marriage, and before the birth of Raphael, as Florence was his birthplace by his own account.

Raphael Morghen was very early instructed by his father in the first principles of his art, and he could engrave a tolerable plate as early as his twelfth year. His first works were small landscapes and prints of the neighbourhood of Naples, but his first engravings of consequence were seven plates from the masks of the carnival of 1778, the Pilgrimage of the Grand Signor to Mecca. This was a work of such extraordinary merit for a youth of twenty, that his father deemed it right that he should have the benefit of the best instruction that could be procured, and sent him accordingly to the celebrated Volpato at Rome, who gave him at first a print of E. Sadeler's, of Christ and Mary Magdalen in the Garden, to copy. He engraved also about this time Gavin Hamilton's allegoric figure of Painting, for the brothers Hackert. In 1781 he engraved Raffaele's allegoric figures of Poetry and Theology, from the Vatican. In the same year he married Volpato's only daughter Domenica; and assisted Volpato on his plate of the Parnassus of Raffaele, in the Stanza of the Vatican. In 1787 he engraved the Aurora, painted in fresco by Guido for the garden-house of the Palazzo Rospigliosi; but this, though one of his principal works, is not one of his best. Though some of its parts are better, the Hours around the chariot of the Sun are less graceful and less buoyant than those in the print by Fry, executed long before it. The extremities, especially the hands, are in both badly drawn, but those of Morghen's print are inferior to Fry's, and the faces want regularity and beauty. This plate however was retouched by the school of Volpato, and is said to have been damaged. The impressions without the words 'In Aedibus Rospigliosis,' and those taken before the retouch, are much more valuable than any of those taken afterwards. In 1790 Morghen visited Naples, and engraved a portrait of his father. The Neapolitan court wished to persuade him to reside at Naples in 1792, and offered the inducement of a salary of 600 ducats; but Morghen accepted in preference an invitation from the Grand Duke of Tuscany to Florence, and established himself there in 1793, with a salary of 400 scudi and free apartments in the town, under the sole condition that he should keep a public school; with the privilege of engraving what he might choose, and his prints remaining his own property.

The first print engraved by him in Florence was the Madonna della Seggiola. In 1795 he commenced the celebrated Madonna del Sacco, after Andrea del Sarto, and Raffaele's Transfiguration; but his time was much taken up by portrait commissions from the royal family of Florence. The first picture is in Florence; the Transfiguration he engraved from a drawing by Tofanelli: he had commenced one from a copy by A. del Era; but upon comparing this with the original he found it very faulty, and he was forced to abandon what he had already done. This practice of engraving from copies and publishing the works produced as engraved from the original pictures, may be a custom with engravers, but it is a practice that cannot be justified, unless the original is not within the reach of the engraver, or unless the source be acknowledged upon the print. An engraver may commence his print from the print of another man if he has compared the copy with the original and found it to be exact; but an acknowledgment of the availed assistance is imperative in point of honour. A print which is sold as a faithful copy of a certain work of art, and is only the copy of a copy, without reference to the original, is virtually a forgery. Jordan, the Russian engraver, for his large and excellent engraving of the Transfiguration, was engaged thirteen months in the Vatican making his chalk drawing from the picture, to execute his engraving from, and it was pronounced by all who saw it as exact a copy as could be made. All engravers cannot do this, but they can all ascertain whether the drawings they work from are approved copies or not.

Morghen's Transfiguration was not completed until 1812, when it appeared with a dedication to Napoleon I., and the emperor invited the engraver to Paris, and honoured him with various presents. This print was originally sold at about twenty scudi, or four guineas, but the price afterwards very much increased, and reached, in some impressions, from 20*l.* to 30*l.* The cast-away plate was also finished by Morghen's brother, Antonio, but it is said that only two hundred impressions of it were ever printed: the plate came into the possession of Artaria and Co., at Mannheim. Though less correct, it has more technical effect as an engraving than the second print. Of the second print there are eight different kinds of impressions:—etchings, in five degrees of progress, in which additional portions are finished; fifteen impressions in which all is finished but the book in the hand of St. Andrew; impressions in the same degree of progress, with the inscription, 'Et transfiguratus est ante eos,' written with the needle; and, lastly, the completely finished prints. The engraving is a work of great labour, of great skill, and of extraordinary merit as far as the execution of the lines goes, yet it leaves much to be desired; it wants tone and aerial perspective, it is hard and metallic, and, as a whole, is flat, though the individual parts are beautifully rounded. Morghen was engaged while this work was in progress, three years, upon a print of the Last Supper by Lionardo da Vinci, and this is his masterpiece. The flatness and equality of his general execution is not perceptible or detrimental to this work, as the picture is comparatively in one plain, and it is sufficiently large to admit of great detail of expression: it was made from a drawing by Teodoro Matteini. Later impressions are retouched; the first and by far the most valuable have no comma after the word 'vobis—dico vobis,' &c. The last impressions are also without the comma, which was removed.

Raphael Morghen died at Florence, April 8, 1838, and an extravagantly eulogistic inscription was placed upon his tomb. His pupil Palmerini published at Florence, in 1824, a life and portrait of him, with a list of his works, 'Catalogo delle Opere d'Intaglio di Raffaello Morghen, raccolte ed illustrate da N. Palmerini,' &c. Morghen has engraved, according to this list, 73 portraits; 47 biblical and religious pieces; 44 historical and mythological pieces; 24 views and landscapes; and 18 vignettes and crests, &c.; in all 201 pieces: there are probably others omitted in the catalogue. Dr. Nagler has reprinted the list entire in his 'Künstler Lexicon.'

MORHOF, DANIEL GEORGE, is well known as the author of a very useful work, entitled 'Polyhistor.' A life of him, extending to 78 closely-printed quarto pages, is prefixed, under the title of 'Prolégomena,' to the second volume of that work, by the editor, John Moller, rector of the grammar-school of Flensburg in Schleswig. From this copious dissertation it appears that Morhof was born at Wi-mar, in the duchy of Mecklenburg-Schwerin, on the 6th of February 1639. His father was Joachim Morhof, notary public, assistant-clerk to the town council (Senatus urbano a iudicii inferioris secretis), who had been born of humble parentage in the Mark of Brandenburg, and is described as distinguished both for his probity and his learning; his mother was Agnes, daughter of Daniel Hintzius, a respectable merchant. Young Morhof was taught his Latin rudiments at home by his father, who also made him early familiar with the Bible, and with the elements of general history. Before he knew his alphabet he was fond of music, in which he afterwards made remarkable progress. When he was in due time sent to the Athenæum, or academy, of his native town, he distinguished himself not only in Latin and Greek, but in history and in the mathematical sciences. In March 1655 he was sent to the Royal Pädagogium of Stettin, whence after two years he proceeded to the University of Rostock to study law. He continued however to give a great part of his time to elegant literature, and especially to poetry, composing verses both in Latin and German with great facility, and much to the admiration of his friends. In 1660 he obtained the professorship of

poetry in the university. In the end of the same year, before commencing his public prelections, he visited Holland and England, remaining for some time in this country that he might have the use of the Bodleian Library. He also addressed a congratulatory Latin poem to Charles II. on his restoration. On his return to the Continent he was made Doctor of Laws by the University of Franeker in Friesland, on the 26th of September 1661. He greatly distinguished himself by the manner in which he performed the duties of his professorship; and in 1665 he was invited and induced to accept the appointment of Public Doctor of Eloquence and Poetry in the newly-founded University of Kiel in Holstein. In the summer of 1670 he made a second journey to Holland and England, and stayed for a considerable time in London, where he enjoyed the society, among others, of Boyle, Isaac Vossius, and Oldenburg, the secretary of the Royal Society. On the 23rd of October 1671 he married, at Kiel, Margaret, daughter of Caspar a Deginck, senator of Lübeck. She died in 1687, after having brought him four sons, of whom the second, George Marquard, and the fourth, Eric George, died young; the first, Caspar Daniel, and the third, Frederic, survived their father.

In 1673 Morhof succeeded to the professorship of history; and in 1680 he was appointed librarian to the university. The latter charge to so devoted a reader was peculiarly gratifying. From the time of the loss of his wife however his health began to break down. In 1690 he was attacked by a serious illness; and when he had partially recovered, in the spring of the following year, he undertook an ill-advised journey to the mineral waters of Pyrmont, from which he never returned; he only got back as far as Lübeck, and there breathed his last, on the 30th of July 1691, in the fifty-third year of his age.

Morhof was a very voluminous author. The account of his writings, published and unpublished, fills nearly 50 pages of the memoir by his friend Moller. His first production consisted of two Latin poems, published together in 1657. This was followed by an academical disquisition entitled 'Diatriba de Morbis et eorum Remediis Juridica,' in 1658; and afterwards, among other works, by an octavo volume entitled 'Epigrammatum et Jocorum Centuria Prima,' in 1659; 'Diatriba Philologica de Novo Anno ejusque Ritibus,' in 1663; a curious defence of the miraculous powers claimed by the kings of England and France in the cure of the king's-evil, under the title of 'Princeps Medicus,' in 1665; a volume of 'Miscellanea Poetica,' in 1666; another entitled 'Venerum, sive Epithalamiorum, Liber,' in 1667; another entitled 'Funerum Liber,' in the same year; several other volumes of Latin verse at various times; a translation into Latin of several of Boyle's tracts, in 1671; 'Disputatio de Sole Igneo Academica,' in 1672; in 1673 'Epistola de Transmutatione Metallorum,' (from which it is evident that he was a believer in the philosopher's stone); in 1682, an 8vo volume, in German, on the history of the German language and poetry ('Unterricht von der Deutschen Sprache und Poesie,' &c.), with a collection of his own German verses ('Teutsche Gedichte'); in 1684, 'Liber de Patavinitate Liviana'; in 1686, 'Otorum Divinorum, seu Carminum Sacrorum Liber'; and the first and second books of his 'Polyhistor,' in 1688. After his death appeared, among other works, in 1694, 'D. G. Morhofii CVIII. Quæstiones Chymicæ, ex variis Autoribus Chymicis collectæ'; in 1697, 'Morhofii Opera Poetica Latina omnia'; in 1698, 'Morhofii Orationes et Programmata'; in 1699, 'Morhofii Dissertationes Academicæ et Epistolice.' For the works which he left in manuscript, mostly in an unfinished state, and which have never been printed, we must refer to the ample pages of his biographer. They are far too numerous to be noticed here. So great a quantity of literary production in so short a life sufficiently attests Morhof's diligence and facility. His judgment however appears to have been hardly in proportion to his acquirements; and even his learning was more remarkable for its superficial extent than for its depth. Of all the mass of authorship to which his name is attached, his 'Polyhistor' is, we believe, the only portion that is still held in any esteem.

The full title of this work is 'Polyhistor Literarius, Philosophicus, et Practicus.' Of the 'Polyhistor Literarius,' intended to form the first volume, Two Books, as already mentioned, were published by the author himself in 1688. They were brought out in 4to at Lübeck. The first is entitled 'Bibliothecarius'; the Second, 'Methodicus.' As reprinted in the last edition of the work, they make together 588 pages. A Third Book, entitled *Παρασκευαστικός*, was printed from Morhof's manuscript at Lübeck in 1692, with a re-impression of the two preceding Books: it extends to 156 pages. The remainder of the first volume, consisting of Book IV., entitled 'Grammaticus' (206 pp.); Book V., entitled 'Criticus' (20 pp.); Book VI., entitled 'Oratorius' (60 pp.); and Book VII., entitled 'Poeticus' (72 pp.), were compiled from notes of Morhof's lectures, by Moller and John Frickius, professor of theology at Ulm; they also added the 'Polyhistor Philosophicus,' in Five Books; and the 'Polyhistor Practicus,' in Seven Books; and published the completed work in 2 vols. 4to in 1704. A new edition of the whole work was produced in 2 vols. 4to, by John Albert Fabricius, in 1731; and another edition in 4to, by the same editor, in 1747. All the editions have been published at Lübeck. With the ample indexes which Fabricius has appended (though the plan of notation is rather complicated), and with the corrections and additions which it has received from his extensive and accurate learning, the

'Polyhistor' is still a useful survey of universal literature down to the middle of the last century. As in almost all such works, however, some subjects which happened to be favourites with the author or his editors are treated at disproportionate length, while others of greater real importance are too summarily dismissed.

*MORIN, GENERAL ARTHUR-JULES, Director of the Conservatoire Impériale des Arts et Métiers of Paris, eminent as an investigator in practical mechanics and the strength of materials, and the author of several works relating to those subjects, was born at Paris on the 19th of October 1795. In 1813 he became a pupil of the École Polytechnique, and after completing his studies for his branch of the service, he attained the rank of captain of artillery. About 1828-29 he was charged by the Minister of War with an investigation relative to the motive power used in the government manufactories as compared with private establishments. The results were published in 1830 in the third number of the 'Mémoires de l'Artillerie,' a work issued under the care of a committee of the corps. In 1831, at Metz (where he was some time professor of mechanics at the École d'Application de l'Artillerie et du Génie), he made some experiments on friction, which were printed by order of the Academy of Sciences (4to, 9 plates, Paris, 1832); and in the next year he resumed them (the results being again published—4to, 4 plates, 1833); and also in 1833 (4to, 9 plates, 1835). He then entered upon experiments on various kinds of water-wheels, the results of which were laid before the Academy, and published in the 'Comptes Rendus' of 1836, under the title, 'Expériences sur les Roues hydrauliques à Aubes Planes, et sur les Roues hydrauliques à Augets,' with 3 plates; and with the Report, in which they are regarded as of great value. The results of further experiments on water-wheels 'à axe vertical,' called 'turbines,' were published in 1838. In 1837 he published his 'Aide-Mémoire de Mécanique Pratique,' for the use of artillery officers and civil and military engineers (8vo, Paris), containing rules and formulæ in various subjects. This work has gone through four editions, the last being published in 1847. In 1838 appeared the results of some experiments made at Metz in 1834, on the adherence of the parts of masonry and brickwork, on the friction of axes of rotation, and on the variation of tension in endless straps or cords employed for transmission of motive power, and other subjects ('Nouvelles Expériences sur l'Adhérence,' &c.). In 1841, or 1842, he published more than one edition, with 5 plates, of a small work describing a self-registering apparatus, which might be employed in measuring the work performed by various kinds of 'prime-movers' ('Notices sur Divers Dynamométriques,' &c.). In 1842 he also published the second edition of a work which gave the results of certain experiments on traction, and the destructive effect of carriages upon roads (4to, 4 plates, 2nd edition, Paris). These experiments had been made partly in 1837 and 1838 by order of the Minister of War, and in 1839 and 1841 for the Minister of Public Works. His most recent works are included under the head, 'Leçons de Mécanique Pratique,' and they comprise the 'Résistance des Matériaux' (8vo, 6 plates), of which the first edition was published in 1833, and a second has been printed with the date 1857; the 'Notions Géométriques sur les Mouvements et leurs Transformations' (2nd edition, 8vo), of which the first edition appeared under the title 'Cinématique'; the 'Notions fondamentales et données d'Expérience' (2nd edition); the 'Hydraulique'; and the 'Machines à Vapeur.'

About the year 1841, the subject of this notice is mentioned as professor of industrial mechanics in the Institution of which he is now Director. His elevation, in military rank, up to that of general of division, is of recent date. He is a member of the Institute of France, and of the Committee of Artillery; and a corresponding member of the academies of Berlin, Madrid, Turin, Florence, and Metz; of the Société Industrielle at Mulhausen, the French Society of Civil Engineers, and the Literary and Philosophical Society of Manchester; and he was a commissioner of the French Exposition of 1855. English men of science are indebted to him for his having given particulars to the French world of the recent investigations, with which he is well acquainted, by Hodgkinson and others, and for his own researches, which have merited and received attention here.

MORLAND, GEORGE, born June 26, 1763, was the son of Henry Robert Morland, an indifferent painter, from whom he received his first instructions, but very soon surpassed his master. He first painted landscapes, and one or two small conversation pieces; his favourite subjects however were domestic animals—horses, dogs, pigs, &c.—which he painted in a loose but very skilful manner. In the exhibition of the Royal Academy in 1791 he had a picture representing the interior of a stable, with horses, draymen, &c., larger than a half-length: it is an excellent performance, and may perhaps be considered as his masterpiece. Morland was a considerable proficient in the mechanism of the art, but his feeling for colour was very indifferent, and his taste was coarse and uncultivated. With a correct eye for effect, he observed and executed with equal rapidity; and though without imagination or refinement, rendered his subjects interesting by a faithful though coarse expression of their essential character and picturesque arrangement. Edwards regrets that "his low and vulgar propensities led him into society ill calculated to improve his mind or manners." On which Fuseli remarks:—"It is surely one of the favourite paradoxes of the age to wonder at the association of a man's favourite objects of amusement with his favourite objects of study.

It would be a disgusting idea, if it were a possible one, that the man who, with congenial satisfaction, spends the day in pencilling, to a degree of deception, a sow amid her litter, could long for the recreation of elegant society in the evening." But this is a shallow fallacy. It would indeed be idle to refute the suggestion that, whatever the subjects which a painter selects for the exercise of his pencil, he must be expected to choose the companions of his social hours from the same associations: a flower-painter surely is not supposed to be the companion of gardeners, nor a painter of horses the intimate of ostlers and stable-men. Morland spent his days in reckless and brutal dissipation, and he died at last at a sponging-house in Eyre-street-hill, Cold Bath Fields, on the 29th of October, 1804, his death being no doubt accelerated by his excesses.

MORLAND, SIR SAMUEL, was the son of the Rev. Thomas Morland, of Sulhamstead-Bannister, near Reading in Berkshire, and was born somewhere about the year 1625. He received his education at Winchester school and Cambridge. He remained at Cambridge for ten years, but never took a degree. Soon after his departure from college, we find him sent on the famous embassy to the queen of Sweden in company with Whitelocke and a retinue of other gentlemen. Whitelocke, in his Journal, calls him "a very civil man, and an excellent scholar." On his return, Morland became assistant to Thurloe, the secretary of Oliver Cromwell. He also took a prominent part in the attempt to relieve the sufferings of the poor people of Piedmont, being appointed "commissioner extraordinary for the distribution of the collected moneys" by the Protector, who also made him one of the clerks of the signet, in March 1665.

Morland is said to have been privy to the plot usually known as Sir Richard Willis's plot, and, as it is so intimately connected with Morland's history, we give an abstract of the narrative as arranged by Birch in his 'Life of Thurloe,' although we think that it is far from being altogether supported by proper evidence.

In the beginning of the year 1659, Thurloe, Cromwell, and Sir Richard Willis formed a design of ruining King Charles at one blow, by sending over messengers with plausible letters "to invite him to come over in a single ship, with only his two brothers and a few more, to a certain port in Sussex, upon an appointed day, where they were promised to be received and supported by 500 foot at their first landing, and 2000 horse within one day after." This plot was discussed in Thurloe's office, when Morland was at his desk apparently asleep: Welwood says that Cromwell, when he saw him, drew his sword, and was only dissuaded from despatching him on the spot by the earnest solicitation of Thurloe, who assured him that Morland had sat up two nights together, and was certainly fast asleep. Disgusted at this proceeding, Morland immediately determined to divulge the plot to the king, which he did by means of one Major Henshaw, who was then imprisoned in the Tower. The king, being thus cautioned, answered, that "he could not be ready so soon as the appointed day," which gave the three projectors some apprehension and suspicion of the discovery. Not being satisfied however with this answer, Willis was appointed to contrive other letters, urging his majesty "to use expedition, and not lose so fair an opportunity for his happy restoration." The king answered, that he was not very well, or something that appeared so frivolous, that they justly concluded their whole project was discovered, and Willis was suspected of having divulged it. Under these circumstances Willis sent for Morland, who went, not considering it safe to decline the meeting, but took two pistols with him. At the appointed place, he was met by another person, by whom he was conducted with the utmost caution into a dark deep cellar, where, by the light of a candle, he saw Sir Richard by himself with a Bible before him. Sir Richard told him plainly that "he had sent for him on account of the discovery of a secret of the highest importance, which could not possibly be known to more than three persons beside himself." Then, recounting the particulars, he laid his hand upon the Bible, and solemnly swore that he had not been the discoverer, and requested him to do the same. Morland told him, "he was ready to do so, if he would give him a reason why he should suspect him." All this he did with such a remarkable presence of mind, that Willis was completely damped, and Morland escaped from further interrogation. In May 1660, he went to the king at Breda, in Holland, who received him kindly, made him a knight, and soon afterwards a baronet.

Echard, in his 'History of England,' produces a letter from Sir Samuel to Willis, dated March 10, 1660, in which he expressly denies the whole of the above statement; but Morland's own testimony in his autobiography is to the contrary: if he did write it at all, it was merely as a means of safety from the wrath of Sir Richard Willis.

On the restoration of Charles, Morland was made master of mechanics to his majesty, who also presented him with a medal as an "honourable badge of his signal loyalty." He was soon afterwards made a gentleman of his majesty's privy-chamber. In 1677 he took the lease of a house, called Copped-Hall, by the Thames at Vauxhall, for twenty-one years. Two years afterwards, he had a pension of 400*l.* settled upon him, but embarrassments in his affairs, owing to an imprudent marriage, obliged him to dispose of it. He afterwards removed to a house at Hammersmith, near the water-side, where he died, December 30, 1695, and was buried in Hammersmith chapel on January 6 of the following year. The three last years of his life were spent

very wretchedly. Poverty and loss of sight compelled him to rely almost solely on the charity of Archbishop Tenison. In a letter dated March 5, 1694, he returns him thanks for his kindness, "which was far greater," says Sir Samuel, "than such a poor wretch as I could ever hope for." This letter, written when he was blind, is a very curious relic, and is now preserved in the library at Lambeth Palace. John Evelyn, in his 'Diary,' gives an interesting description of him when suffering under this accumulated load of misfortunes:—"25th Oct., 1695. The archbishop and myself went to Hammersmith to visit Sir Samuel Morland, who was entirely blind, a very mortifying sight. He showed us his invention of writing, which was very ingenious, also his wooden calendar, which instructed him all by feeling, and other pretty and useful inventions of mills, pumps, &c., and the pump he had erected, that serves water to his garden, and to passengers, with an inscription, and brings from a filthy part of the Thames, near it, a most perfect and pure water. He had newly buried 200*l.* worth of music-books, being, as he said, love-songs and vanity. He plays himself psalms and religious hymns on the theorbo." The inscription which Evelyn refers to was on a stone-tablet fixed in the wall, and is we believe still preserved; the following is a copy of it:—"Sir Samuel Morland's well, the use of which he freely gives to all persons: hoping that none who shall come after him will adventure to incur God's displeasure by denying a cup of cold water (provided at another's cost and not their own) to neighbour, stranger, passenger, or poor thirsty beggar. July 8, 1695."

Sir Samuel married three times; he was divorced from his last wife in 1688. The monument to his two first wives is in the nave of Westminster Abbey, and commemorates them in inscriptions in Hebrew, Greek, Ethiopic, and English.

It now remains briefly to notice his writings and mechanical inventions. From some correspondence between Morland and Dr. John Pell, preserved in Birch's collection of manuscripts in the British Museum, it appears that Sir Samuel, as early as 1666, had intended to publish a work on the quadrature of curvilinear spaces, and had actually proceeded to print a portion of it, when, by the advice of the latter, he was persuaded to lay it aside altogether. It was about this period that he invented his arithmetical machine, which he makes mention of in a letter dated May 13, 1666. He did not however publish an account of it before the year 1678, when, "by the impetuosity of his very good friends," it was made public. The little work in which it is described is illustrated with twelve plates, in which the different parts of the machine are exhibited. Its operations are conducted by means of dial-plates and small indices, moveable with a steel pin. By these means the four fundamental rules of arithmetic are very readily worked, and, to use the author's own words, "without charging the memory, disturbing the mind, or exposing the operations to any uncertainty." His 'Perpetual Almanac' is given at the end, which was often printed separately.

We are indebted to Morland for the speaking-trumpet in its present form, an account of which useful instrument he published at London in 1671, under the title of 'A Description of the Tuba Stentorophonica, an instrument of excellent use as well by sea as by land.' In this rare tract, consisting of eight leaves, he gives an account of the various experiments made by him before his instrument attained a certain degree of perfection. The first trumpet that he constructed, "although," says Sir Samuel, "the invention had been long before digested in my thoughts," was made in glass in the year 1670, being about 2 feet 8 inches in length, the diameter of the greater end 11 inches, and that of the other end 2½ inches: "with this," he says, "I was heard speaking at a considerable distance by several persons, and found that it did very considerably multiply the voice." After giving a description of some experiments with other trumpets, he enters into a philosophic disquisition on the nature of sound, and the best form of the speaking-trumpet, which he leaves doubtful, and concludes with "an account of the manifold uses" of his instrument, which are very excusably exaggerated: he appears also to have overrated the power of his trumpet; for, in his 'Urim of Conscience,' he says that he has no doubt but that it might be improved so as to carry the voice for the distance of ten miles. A French translation of Morland's treatise was published at London in 1671; and, in an advertisement prefixed, it is stated that Morland's tubes were sold by Moses Pitt, a bookseller in St. Paul's Churchyard, at the price of 2*l.* 5*s.* The invention excited much general interest at the time; so Butler makes Hudibras say,

"I heard a formidable voice,
Loud as the Stentophonic noise."

There is one of Morland's original trumpets, now preserved in Trinity College Library, Cambridge, about six feet long; but it is in bad condition.

All former biographers of Sir Samuel Morland have asserted that he invented the fire-engine, but he ought to be considered rather an improver than an inventor of that machine. As early as 1590, Cyprian Lucar, in his treatise named 'Lucar-Solace,' gave a description of a rude fire-engine, which he designated by the name of a squirt, and which acted precisely on the principle of that instrument. Evelyn also mentions a fire-engine invented by Greatorex in 1656, which was ten years after he saw the 'quench-fires' of Sir Samuel.

The principal objects of Sir Samuel's study were water-engines,

pumps, &c., which he carried to a high degree of perfection: his pumps brought water from Blackmore Park, near Winkfield, to the top of Windsor Castle. A bill to enable him "to enjoy the sole benefit of certain pumps and water-engines by him invented," was read the first and second times in the House of Commons on the 12th and 13th of February 1674, but it did not pass; he obtained however a patent for them in the course of the following year. In 1697, two years after his death, a tract by him was published at the expense of his son. It is entitled 'Hydrostatics, or Instructions concerning Waterworks,' and contains an account of his various methods of raising water, besides tables of square and cube roots: from the close of Joseph Morland's preface, it appears that many of his father's works were left unpublished. There is also a treatise by Sir Samuel, in the Harleian collection of manuscripts, which is entitled 'Élévation des Eaux, par toute sorte de Machines, réduite à la mesure, au poids, et à la balance: Présentée à sa majesté très Chrétienne,' 1683: at page 25 commences a very short tract on the steam-engine, entitled 'The Principles of the New Force of Fire invented by Chev. Morland in 1682, and presented to his most Christian Majesty, 1683,' and these principles are explained as follows:—

"Water being converted into vapour by the force of fire, these vapours shortly require a larger space (about 200 times) than the water before occupied, and, rather than be constantly confined, would split a cannon. But being duly regulated according to the rules of statics, and by science reduced to measure, weight, and balance, then they bear their load peacefully (like good horses), and thus become of great use to mankind, particularly for raising water, according to the following table, which shows the number of pounds that may be raised 1800 times per hour, to a height of six inches, by cylinders half filled with water, as well as the different diameters and depths of the said cylinders:" then follows his table of the effects of different-sized cylinders. This evidently indicates a perfect knowledge of the subject, and to his great credit also, let it not be forgotten that he has correctly stated the increase of volume which water occupies in a state of vapour, which must have been the result of experiment: his researches however seem to have had little influence on the progress of the practical application of steam.

In 1658 he published his 'History of the Evangelical Churches of Piedmont,' which was drawn up at the request of Archbishop Usher, but it is not a very creditable performance. According to Boughem, in his 'Bibliographia Mathematica,' he wrote 'articles and rules for the better government of his majesty's forces by land during this present war.' His 'Doctrine of Interest, both Simple and Compound,' published in 1679, is a praiseworthy little volume, and the tables are very accurately calculated; but his 'New Rule for the Equation of Payments' is erroneous. Another tract by him, consisting of four leaves, and entitled 'The Count of Pagan's Method of Delineating all manner of Fortifications (Regular and Irregular) from the exterior Poligone reduced to English Measure and converted into Mercatoric Lines,' was published in 1672, in Venn's 'Military and Martial Discipline.' The 'Urim of Conscience' was written during his blindness, and is a very singular piece of composition: it contains reflections on the fallen state and insignificance of man, and the uncertainty of life. By one of his letters to Archbishop Tenison, dated 28th of July 1688, and preserved in the archiepiscopal library at Lambeth, it appears that he once had an intention of publishing the first six books of Euclid for the use of public schools.

Morland is said to have written a treatise on the barometer, which was answered by Lord North in another tract on the same subject. He is also said to have invented the capstan to heave up anchors, but he must be considered rather an improver than the inventor of that machine: the same remark will apply to various other performances, which have elsewhere been attributed to him.

In the library at Lambeth Palace is an autobiography of Sir Samuel Morland, written by him in the latter part of his life, together with several other letters and papers: it is from this original source that we gave several particulars for the first time in this article as originally published in the 'Penny Cyclopædia.' We have also made use of the biography of Sir Samuel in Chalmers's 'Biographical Dictionary,' which is a good piece of biography, considering that he had no foundation to rest on; as also of a separate account of his life, writings, and inventions by J. O. Halliwell, Esq.

MORLEY, THOMAS, one of the most distinguished of our early composers, and author of the first regular treatise on the art of music that appeared in the English language, was born probably about the middle of the 16th century, but the exact time is unknown. All that is known of this eminent professor is gathered from Wood, who, in his 'Athens Oxoniensis,' tells us that he was a disciple of Birde, to whom he dedicated his book in very reverential and affectionate terms; that he obtained a Bachelor's degree in 1588, and was sworn into his place as gentleman of the royal chapel in 1592. He died, Dr. Burney supposes, in or near the year 1604.

Morley produced many compositions that are still well known, among which are, canzonets of different kinds, particularly for two voices, madrigals for five voices, and services and anthems, including the fine 'Funeral Service' published in Dr. Boyce's collection, the first that was set to the words of our reformed Liturgy. He also published 'Consort Lessons, made by divers exquisite authors, for six

different instruments to play together, viz., the Treble Lute, Pandora, Citterne, Bas-Viol, Flute, and Treble-Viol,' 2nd edition, 1611. He likewise collected and edited that collection so familiar to madrigalists, 'The Triumphs of Oriana' 1601. In Queen Elizabeth's 'Virginal Book' are five sets of lessons by Morley. But the work on which his fame is chiefly built is that alluded to above, 'A Plaine and Easie Introduction to Practical Musicke,' fol., 1597, which continued in use above a century and a half, and is still read and esteemed by most well educated musicians; for though it contains much that is become obsolete, and the language is quaint and often obscure, yet it exhibits a full knowledge of the subject, great acumen, a bold spirit, and much curious learning. It was translated into the German language by John Caspar Trost, a profound musician of the seventeenth century; and the scientific Florentine patrician, Doni, mentions the author as "il erudito musico Inglese."

Morley obtained of Queen Elizabeth an exclusive patent for the printing of music, under which William Barley published most of the music books that appeared during its continuance. This was granted in 1598, in lieu most probably of some bounty which ought to have been forthcoming from the privy-purse of the discerning but paranoious queen.

MORMON. [SMITH, JOSEPH.]

MORNINGTON, GARRET WELLESLEY, EARL OF, whose claim to be numbered and ranked high among the musical composers of the British Isles is freely acknowledged, was born in the county of Meath in or about the year 1720, and advanced from the dignity of an Irish baron, which he inherited, to that of an earl, in 1760. Devoting much of his time to his favourite art, his life seems to have been quite domestic and devoid of those incidents which contribute so largely to the page of biography; but success of a very decided kind attended his chief pursuit. All we know of the early history of this distinguished nobleman is from a paper printed among the 'Miscellanies' of the Honourable Daines Barrington, whence we derive the following curious particulars. The earl's father played tolerably well on the violin, and by his performance delighted the babe while yet in the nurse's arms. But even at that infantine period he seemed to be capable of distinguishing the difference between tolerable and excellent; for Dubourg, a celebrated violinist, being on a visit at the family seat "the child would not permit him to take the violin from his father, till his little hands were held;" but having heard the professor, he did his utmost to prevent the return of the instrument to his father. Nearly at the same age he could beat time to every piece of music, and the most sudden changes in the measure were immediately perceived and followed by him. Yet he never attempted to perform on any instrument till his ninth year: he then took up the violin, and soon was able to play the second part in Corelli's sonatas. Shortly after he attempted composition, and achieved a minuet, which however evinced more enterprise than genius. At fourteen he discarded the violin for the harpsichord. About that time his father ordered an organ for his chapel, telling his son that he should at once have been appointed organist, had he been qualified. The instrument was finished in eighteen months, when it was found that the young dilettante had fully prepared himself for the situation which his noble parent had jocosely wished he could fill. Unrelaxing in his musical studies and labours, Lord Mornington so distinguished himself, that the University of Dublin conferred on him the degree of Doctor in Music, and subsequently elected him professor of that faculty. He died in 1781.

Lord Mornington's compositions are chiefly vocal: some are for the church, and are to be found in the choir-books of St. Patrick's Cathedral. But he excelled most in what is undeniably our own national music, the glee. His four-voiced glee, 'Here in cool Grot,' which gained the gold prize-medal given by the Catch Club in 1779, is a work of genius and a masterpiece of art. 'Gently hear me, charming Maid!' another of the same kind, published in Warren's 25th collection, is, it has been truly said, "overflowing with taste and feeling." 'Come, fairest Nymph,' likewise for four voices, has always been, and most likely will continue to be, admired for its brilliancy and skill; and 'O, Bird of Eve,' a glee for five voices, is, though short, one of the most elegant effusions that vocal harmony can boast.

The Earl of Mornington was married to Anne, daughter of Arthur first Viscount Dungannon, and had by her a large family. He carefully superintended the education of his sons, and their eminence is so great that their father's name would be sure to be remembered if even his own genius had been insufficient to procure it. His sons were the Marquis of Wellesley, Lord Maryborough, our greatest general the Duke of Wellington, Lord Cowley, and the Rev. Gerard Wellesley.

MORO, ANTONI, or SIR ANTONY MORE, was born at Utrecht, about 1525, and was the pupil of Jan Schoorel. He obtained, while still young, a great reputation at Rome, especially as a portrait painter, and when the Emperor Charles V. requested the Cardinal Granvelle to send a painter to Lisbon, to paint the future bride of his son Philip, the cardinal selected More. He was introduced to the Emperor, at Madrid, in 1552, painted Philip's portrait there, and, at Lisbon painted besides the Infanta Mary, King John III., and the emperor's youngest sister, Queen Catharine of Portugal; for which he received 600 ducats and a very valuable gold chain as a present. Van Mander says that

his usual price for a portrait was 100 ducats, which at that time was a very large sum.

After a short interval, in 1554, More was sent to paint another bride of Philip's, Queen Mary of England: for this picture he was also richly rewarded, says Van Mander, and had a salary of 100*l.* per annum settled upon him, as painter to the King and Queen (Walpole says 100*l.* per quarter). More remained in England during the reign of Queen Mary, by whom he was probably knighted, and he painted several portraits of her and many of the English nobility of the time, some of which are at Hampton Court, and many others are still in the private collections of the descendants of the families. Some of his works doubtless pass as Holbein's, but More was much inferior to Holbein. After the death of Mary, in 1558, More rejoined Philip in Spain, and appears to have lived on such terms of familiarity with the king, that, upon an occasion, in the year 1560, when Philip struck him with his open hand on the shoulder, the painter ventured to return a blow with his mahlstick, but he soon repented of his familiarity, and was heartily glad to escape with temporary banishment. Philip, however, sent to recal him, and the king's messenger overtook More on his way, but the painter excused himself, not daring to trust himself again within Philip's power. Philip wrote to him in the Netherlands, but, through the Duke of Alva, with a similar result. More had entered the service of the Duke of Alva, who sent for him from Utrecht, and he was appointed by the duke receiver-general of the revenues of West Flanders, an appointment, says Van Mander, which so elevated him, that he made a bonfire of all his painting materials at Utrecht, and made presents to all his friends. Some suppose from this that he gave up painting; but so far from this, he was constantly painting, especially portraits of women, for the duke, at Brusola, whose high position enabled him to reward the painter with a public office for private services. The whole of More's family was also richly provided for, by Philip, or by the duke.

More died at Antwerp, in 1581, aged fifty-six, while engaged on a picture of the Circumcision, for the church of Notre Dame there, and it was left unfinished. More painted chiefly portraits; there are, however, also several good figure pieces by him, but they are painted in the prevailing dry style of that time in the Netherlands, and with its hard positive colouring. Yet he made a good copy for Philip, of Titian's Danaë, which is now at Madrid. There is much confusion about the dates of More's birth and death, some placing his birth in 1512; the above however is the account in the second edition of Van Mander, 'Het Leven der Schilders,' where it is fully explained in a note. In the National Gallery is a portrait by him of Jeanne d'Arche (No. 184), dated 1561.

MORONI, GIAMBATTISTA, a celebrated Italian historical and portrait painter, was born about 1510, at Albino in the territory of Bergamo, and was the scholar of Moretto da Brescia, whom he did not equal in composition, but surpassed as a portrait painter. In this last branch he was inferior to Titian only in his time, and that great painter is said to have repeatedly recommended applicants to him to go to Moroni. The heads and draperies of his portraits are beautiful; the hands might be improved. In his historical pieces he belongs rather to the Milanese school than the Venetian. He died at Bergamo, February 5, 1573. The National Gallery possesses two fine specimens of his pencil: 'A Portrait of a Tailor' (No. 697), and 'A Portrait of a Lawyer' (No. 742).

MOROSINI, an illustrious family of Venice, which had several doges and other distinguished individuals among its members. Paul Morosini, born in 1406, wrote an 'Apology' for the Venetian government, and other works. Andrea Morosini, who died in 1613, wrote a continuation of Paruta's 'History of Venice,' down to the year 1615.

But the most illustrious of the family is FRANCESCO MOROSINI, who was born in 1618, served in the navy of the republic against the Turks, and was appointed commander of the fleet in 1651, and general-in-chief for the defence of Candia against the Turks. He made a most gallant resistance against very superior forces, and at last concluded an honourable capitulation with the grand-vizir Coprogli in 1669. On his return to Venice, his conduct, having being made the subject of an inquiry, was fully justified. In 1684, war having broken out again between Venice and the Porte, Morosini was appointed captain-general of all the forces of the republic. After sailing to Corfu, he attacked and took the island of Santa Maura, and also the town of Prevesa on the coast of Epirus. In the following year he landed in the Morea with 10,000 men, took Coron by storm, and, being joined by the Mainotes, took Calamata, and defeated a Turkish army which was sent against him. In the year after he took Navarino and Modon, defeated the seraskier, and gained possession of Napoli after an obstinate defence. In 1687 he again defeated the seraskier in a pitched battle near Patras, and seized his standard. This victory was followed by the reduction of Patras, Lepanto, Corinth, and the whole of the Morea. Morosini then landed at the Piræus and attacked the Acropolis of Athens. It was in this siege that a shell, thrown by the Venetians, fell on the Parthenon, where the Turks had deposited their powder, and partly destroyed it. The Turkish garrison then surrendered. In 1688 Morosini landed on the island of Eubœa, but was obliged to re-embark his troops, owing to the malaria fever having broken out in his camp. That same year the doge Giustiniani died, and Morosini, though absent, was elected in his place, retaining his

command in the Levant, a thing unusual in the suspicious aristocracy of Venice. In 1689 Morosini returned to Venice; the senate in a body went to meet him at sea and escorted him in triumph to the landing-place at the square of St. Mark, amidst the acclamations of the whole population. This was a proud day for Venice, the last day of triumph in her history of a thousand years. A few years after, Morosini, then old and infirm, was sent again to the Morea, when illness terminated his glorious career, January 6, 1694. A statue of bronze was erected to him in the hall of the Council of Ten. In imitation of the great captains of antiquity, the adjunct 'Peloponnesiacus' was added to his name. His tomb is in the church of S. Stefano at Venice, with the inscription 'Francisci Mauroceni Peloponnesiaci Venetiarum Principis Ossa.'

* MORREN, CHARLES-FRANÇOIS-ANTOINE, a distinguished Belgian botanist and naturalist. He was born at Ghent, and educated in the university of that city. Having taken his degree of M.D., he was appointed when very young professor of botany in the University of Liège. He is known throughout Europe for his researches, more especially in Vegetable Physiology. One of his earliest papers was published in the 'Nova Acta Naturæ Curiosorum,' consisting of notices of the natural history collection in the University of Liège. In 1836 he published an essay upon the influence of light on the manifestation and development of animal and vegetable organisms. In this essay he showed the influence which physical agents exerted upon the development of the ova and spores of animals and plants that had long lain dormant. This paper was followed by a series of researches on the movements of the stamens and other parts of the reproductive apparatus of such plants as *Goldfussia anisophylla*, *Styloidium graminifolium*, and *Sparmannia Africana*. He also pointed out the sensitive nature of the leaves of the various species of *Oxalidaceæ*. In many departments Professor Morren has worked successfully with the microscope, and has contributed many papers on the functions and structure of the lower plants and animals to the 'Transactions of the Royal Academy of Brussels.'

In his physiological researches Professor Morren has never lost sight of their practical bearing. In 1837 he was present at the meeting of the British Association at Newcastle-upon-Tyne, and gave an account of his researches on the structure of the flowers and fruit of the Vanilla plant, and showed that it might be successfully cultivated for commercial purposes in Europe. In 1844 he published a work on those facts and principles of the natural sciences which were available for the use of man. He took also an active part in the investigation of the nature of the disease of the potato, and wrote several papers on that subject.

Professor Morren has not confined himself to botany in his researches. The 'Transactions of the Royal Brussels Academy' contain many papers from his pen on 'Zoology' and 'Palmontology.' A series of these papers are on the fossil bones of elephants, whales, and other animals that have been found in various parts of Belgium.

MORRISON, REV. ROBERT, D.D., the first Protestant missionary to China, was born at Morpeth, Northumberland, January 5 1782. His parents were respectable and worthy persons in humble life. After receiving some elementary instruction in English, writing, and arithmetic, in a school conducted by a maternal uncle at Newcastle, he was apprenticed at a very early age to his father. In 1799 he commenced a course of religious reading and study. In 1801 he studied Hebrew, Latin, and theology, under the superintendence of a Presbyterian minister of the town, by whom he was introduced, in 1803, to the committee and tutors of the Independent Theological Academy at Hoxton, as a fit person to be received into that institution. In May, 1804, he offered his services as a missionary to the London Missionary Society, and being accepted, he removed from Hoxton to the Mission College at Gosport. In August 1805 he commenced the study of Chinese under a native teacher. In January 1807 he was ordained as a missionary, and in September of the same year he arrived at Canton.

Before leaving England Mr. Morrison had procured from the British Museum a 'Harmony of the Gospels,' and the 'Pauline Epistles,' translated into Chinese by an unknown Roman Catholic Missionary; and the Royal Asiatic Society lent him a manuscript Latin and Chinese dictionary. In 1808 he was appointed translator to the East India Company's factory at Canton. In 1810 the Acts of the Apostles in Chinese, which he had brought with him, were printed, after he had carefully revised and amended the text. In 1811 a Chinese grammar, which he had prepared about three years before, was sent to Bengal to be printed, but after many delays, it did not issue from the press until 1815, when it was printed at Serampore, at the expense of the East India Company. In 1812 the Gospel of St. Luke in Chinese was printed, and by the beginning of 1814, the whole of the New Testament being ready for the press, the East India Company sent out a press and materials, and a printer to superintend the printing of the work. In 1813 the London Missionary Society sent out the Rev. (afterwards Dr.) Milne to assist Morrison, and they proceeded with the translation of the Old Testament. In 1815 the Book of Genesis and Psalms were printed. In the following year the Chinese dictionary was finished, and before the end of 1821 was printed by the East India Company at a cost of 15,000*l.* In 1817 the University of Glasgow conferred upon Mr. Morrison the degree of D.D. The Anglo-

Chinese College, for Chinese and English youth, which he had projected, was also commenced. He published in the same year 'A View of China for Philological Purposes,' in English, and a translation of 'Morning and Evening Prayers of the Church of England' into Chinese.

His great work, the translation of the Bible, was completed in 1818. From 1810 to 1818 the British and Foreign Bible Society had voted the sum of 6000*l.* at seven different times, to assist in the printing and publication. The Old Testament formed 21 vols. 12mo. The Book of Job and the Historical Books were translated by Dr. Milne, and the other portions by Dr. Morrison. Of the New Testament Dr. Morrison had translated the four Gospels, and from Hebrews to the end. In 1824 Dr. Morrison came to England, and was introduced to King George IV., to whom he presented a copy of the Scriptures in Chinese. During his visit he endeavoured to promote the study of Chinese literature in England. His first wife, whom he married in 1808, having died in 1821, he married Miss Armstrong, of Liverpool, in 1826, and soon afterwards sailed for China. His time was now occupied in preaching, translating, superintending the distribution of printed works, and promoting education. In 1832 he wrote to his friends in England:—"I have been twenty-five years in China, and am beginning to see the work prosper. By the press we have been able to scatter knowledge far and wide." In the midst of these occupations Dr. Morrison died at Canton, August 1, 1834. His coadjutor, Dr. Milne, who died some time before, said of Morrison, that "his talents were rather of the solid than the showy kind; fitted more for continued labour than to astonish by sudden bursts of genius; and his well-known caution fitted him for a station where one false step, at the beginning, might have delayed the work for ages."

The translation of the Scriptures, the great object of Dr. Morrison's life, was given to the world "not as a perfect translation." Dr. Morrison says he studied "fidelity, perspicuity, and simplicity;" "common words being preferred to classical ones." The authorised English version was followed. Dr. Morrison always explicitly stated that the Chinese manuscript in the British Museum was "the foundation of the New Testament;" which, he says, "I completed and edited."

The translators contemplated the improvement of their work at some future period, "expecting that they should be able to sit down together and revise the whole." This expectation was never realised; Dr. Milne died in 1822, and the correction of errors and the verbal alterations made by Dr. Morrison were not of great importance. Towards the latter part of his life, Dr. Morrison became more and more confirmed in the necessity of a thorough revision, and he anticipated the probability of this being effected by his son, who however, on the death of his father, was selected to succeed him as the translator to the Superintendents of British Trade at Canton, and could not therefore devote his time to this object. It is no disparagement to Dr. Morrison to assert that his work required revision: it was a first version into the most difficult language in the world.

It may serve to give an idea of the exertions of Dr. Morrison and his colleagues to state that from 1810 to 1836, 751,763 copies of works, consisting of 8,000,000 pages, were printed in the Chinese and Malay languages at Canton, Malacca, Batavia, Penang, and Singapore. This includes 2075 complete Chinese Bibles, 9970 New Testaments, and 81,000 separate portions of Scripture in Chinese.

(*Memoirs of the Life and Correspondence of Robert Morrison, D.D., compiled by his Widow, to which is appended A Critical Essay on the Literary Labours of Dr. Morrison, by the Rev. S. Kidd, Professor of Chinese in the University College, 2 vols. 8vo. London, 1839.*)

MORRISON, SIR RICHARD, architect, was born about the year 1767, and was the son of John Morrison, architect, of Cork. He was at one time intended for the Church, but subsequently became a pupil of James Gandon, the architect, in Dublin. Through his godfather, the Earl of Shannon, Morrison obtained a government appointment in the Ordnance department, but had to relinquish it in consequence of reductions, when he got into practice as an architect, and in the course of his life erected a large number of buildings. For a few particulars of some of these, reference may be made to Weale's 'Quarterly Papers on Architecture' (vol. i.), in which there is a memoir of WILLIAM VITRUVIUS MORRISON, son of Sir Richard, who was some time in practice conjointly with his father, and who died at the age of forty-four. Sir Richard Morrison was last employed for Lord Longford and the Earl of Howth. His knighthood was received during the viceroyalty of the Earl de Gr-y. He left considerable property, including a well-stocked library, and died on the 31st of October 1849, at the age of eighty-two. He was president of the Irish Institute of Architects.

* MORSE, SAMUEL F. B., the inventor of the American system of telegraphs, was born in Charlestown, Massachusetts, on April 12, 1791. Desiring to become an artist, he came to England in 1811, and was a student at the Royal Academy, where in 1813 he gained a prize for a sculpture model. On his return to America he practised his art with some success. In 1829 he again visited England, and in 1832, while on his return to the United States, the experiment of Franklin upon a wire some four miles in length was recalled to his mind in the course of conversation with a passenger, and it occurred to him that "if the presence of electricity could be made visible in any part of

this circuit, it would not be difficult to construct a system of signs by which intelligence could be instantaneously transmitted." The subject occupied his thoughts during the remainder of the voyage, and within a week after his arrival in America he commenced operations with a view of testing the theory he had formed; but the pressure of other duties, and the want of ampler means, compelled him to postpone his experiments. It was not until the summer of 1837 that he practically satisfied himself of their success; and in October 1838, this result was more publicly demonstrated on a line half a mile in length. At this period he estimated that "five words could be transmitted in a minute." At the present time vastly more can be accomplished. Congress had liberally granted 80,000 dollars to enable the inventor to carry on his experiments; but he had still to await during long and anxious years for that extensive development of his invention which should render it one of the most striking improvements of modern times. Not till June 1844 had he the gratification of witnessing all his most sanguine hopes realised in the establishment of a telegraphic line forty miles in length between Baltimore and Washington. Almost immediately afterwards the advantages of telegraphic communication were extended to the remotest parts of the Union.

The peculiar advantage of Morse's system consists in its great simplicity. A single wire only is necessary, with a galvanic battery as the source of power at the transmitting station, and an electromagnet of iron at the receiving station to record the passage or presence of the power. The process is self-recording or self-printing. Attached to the magnet is a steel pricker, which effects marks (signs) on paper as it is unrolled by clock-work mechanism from a coil. The alphabet is formed of a combination of dots and strokes: thus, *a* —, *b* — — —, and so on. Visible signals are liable to be inaccurately read off, and misreadings render repetitions necessary; but an indelible transcription on paper avoids these disadvantages. In point of celerity Morse's single wire apparatus exceeds the two-line wire and double-needle in the ratio of 8 to 2: his single perfecting wire is capable of a celerity three times greater than that of double-needle instruments. In 1854, out of 41,392 telegraphic wires in the United States, 36,972 were worked under Morse's patent. It has been applied with some modifications on the Continent, but with little or no advantage to the inventor.

The long interval which elapsed between the suggestion of the principle in 1832 and its practical test on a small scale in 1838, and a period of equal length from that year until 1844 when the invention was triumphantly in operation, was one of those severe trials to which inventors are proverbially liable. In America he is now without a rival, and his honourable claims are fully recognised in Europe. The income he derived from his patents soon placed him in affluent circumstances, and he now enjoys the well-merited reward of his labours at Poughkeepsie, in the State of New York, where he lives in comparative retirement. He is married, and has one son and one daughter. He occupies the post of "electrician" of the New York and Newfoundland Telegraph Company, and the still more distinguished situation of electrician of the New York, Newfoundland and London Telegraph Company, for connecting the continents of Europe and America by a submarine electric cable. He is also Professor of Natural History at Yale College. In 1856 Professor Morse visited England for the purpose of promoting the project of a submarine cable across the Atlantic. On the night of October 2nd, in conjunction with Mr. Charles T. Bright, C.E., engineer of the Magnetic Telegraph Company, and Dr. Whitehurst, experiments were made at the Company's offices in London, which established the practicability of the scheme. In a report dated 5 a.m., Oct. 3, written at the close of the night's labours, Professor Morse stated that, upon a single continuous conductor of more than 2000 miles in extent, the telegraphic register had counted signals at the rate of 210, 240, and even 270 per minute. A few days afterwards, Oct. 9, a public dinner was given in his honour in London by the several telegraph companies, and others interested in telegraphic communication. Shortly afterwards he returned to the United States.

MORTIMER, JOHN HAMILTON, an artist of high repute in his day, was born in 1741, and was the son of a miller who afterwards became a collector of the customs at Eastbourne, Sussex. John was the youngest of four children, and having discovered a taste for drawing, which he is supposed to have acquired from an uncle who was an itinerant portrait-painter, he was at about the age of eighteen or nineteen, placed under Hudson, who had been the instructor of Reynolds. With him however he did not continue long, but, after having studied awhile in the gallery of the Duke of Richmond, began to make himself known by his productions. One of his earliest works, founded on an incident in the life of Edward the Confessor, painted in competition with Romney, obtained from the Society for the Encouragement of Arts a premium of fifty guineas, and that of St. Paul preaching to the Britons one hundred guineas. He was further distinguished by the notice and friendship of Reynolds, which friendship has been attributed not to the sympathy but to the opposition of their tastes in art. Mortimer was no colourist, and but an indifferent portrait painter, although he produced many admirable heads and likenesses in black and white chalk. His talent lay in design, and in wild and fantastic quite as much as in historical subjects. His

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groups of banditti are masterly; and his 'King John signing Magna Charta,' 'The Battle of Agincourt,' &c., show him to have possessed original power in the higher walk of art; and he possessed considerable knowledge of the human figure. The 'Brazen Serpent in the Wilderness,' in the great window of Salisbury cathedral, and the cartoons for that in Brasenose College, Oxford, were designed by him.

In person Mortimer was handsome, his figure of athletic mould, and his constitution was naturally very strong, but he greatly impaired it by the excesses of what is called free living. About the year 1775 his health began to decline, his former exuberant gaiety abandoned him, and he became altogether an altered man; but though he in some degree recovered, and was able to employ his pencil both industriously and profitably, realising by it nine hundred pounds in the course of a single year, his life was soon out short, for he died on the 4th of February 1779, in the thirty-eighth year of his age. He was buried in the church at High Wycombe, near the altar; where is his painting of 'St. Paul preaching to the Britons.'

MORTON, JAMES DOUGLAS, FOURTH EARL OF, and Regent of Scotland, was a younger son of the great family of Angus, which, besides other honours, had more than once held the office of lord-high-chancellor of Scotland, and by the marriage of the sixth earl of Angus with Margaret of England (widow of King James IV.) had recently been brought into intimate connection with Henry VIII., the brother of that princess. Morton was nephew to the above earl, being second son of the earl's younger brother, Sir George Douglas of Pittendreich. These two brothers had mutually assisted each other in their struggle for power during the minority of King James V.; and on the earl's fall in 1528, Sir George fled and remained an exile during the remainder of James's reign. He then returned to his native country, and in 1543 was appointed a privy-councillor to the Regent Arran.

Previous to this period, but at what precise time is uncertain, the younger son of Sir George had married Lady Elizabeth Douglas, daughter of the third earl of Morton, by a natural daughter of King James V.; and on that occasion the earl, having no male issue, obtained a new reversionary clause to his patent, transferring the earldom to this fortunate son-in-law. In consequence of this provision he was styled the Master of Morton; and on his father-in-law's death, in 1553, he became Earl of Morton. Up to this time he followed undoubtedly the footsteps of his father, who was an active promoter of the Reformation, and a friend of King Henry VIII. in the designs of that monarch in reference to Scotland. His name however does not often appear in the public transactions of the period; and although one of the original lords of the congregation in 1557, yet afraid perhaps of the consequences, in a personal point of view, of casting off the queen-regent, from whom he had already received considerable favours, he long held a doubtful and irresolute course. It was this which made Sadler, the English envoy, describe Morton as "a simple and fearful man." From the time of the queen-regent's death however that description was inapplicable to him; and on the 7th of January 1568, he was constituted lord-high-chancellor of the kingdom, in the room of the forfeited Earl of Huntly, who had been the great head of the Roman Catholic party in Scotland. He had been only a few years in that office however when he was obliged to lay it down and fly into England, on occasion of Rizzio's murder, in which cruel and lawless affair he took an active and prominent part. He remained in England, under the protection of the English monarch, till the end of the year, when he was restored to Mary's favour by the intercession of Bothwell, whose ambitious designs needed all the aid which could be drawn together from every quarter. Bothwell soon opened to him the plot which he meditated for the murder of Darnley, expecting, no doubt, his ready acquiescence. In this however Bothwell was mistaken; Morton refused to concur. But neither did he inform Darnley of the plot, nor take any measures to prevent its being executed; and he was one of those who subscribed the famous bond, to protect Bothwell against the charge of being concerned in the murder, and to use every endeavour to promote his marriage with the queen. Yet when this latter event took place, and when Bothwell became odious to the nation, Morton was the great leader in opposition to him; and it was to the castle of his relative, the lady of Lochleven, that Mary was conducted when she delivered herself up at Carbery Hill.

When Mary was securely lodged in this place of confinement, the Earl of Murray was made regent of the kingdom, and Morton reinstated in the office of lord chancellor. He continued in this situation during the regencies of Murray, Lennox, and Mar, and was indeed a principal actor in all matters of importance which took place in their time; and on Mar's death at the end of the year 1572, Morton was himself appointed regent of the kingdom. Here his ability and vigour indeed, but at the same time his ambition, his avarice, and rapacity, and his general want of principle, became apparent to all; he was now at once feared and hated; and finding himself becoming odious to the nation, he conceived the idea of retrieving his reputation by resigning, or rather offering to resign, the government into the king's (James VI.) own hands, his majesty being now in his twelfth year. Accordingly on the 12th of September 1577, he made resignation of his office, and the king, by the advice of Athol and Argyle, accepted it, to the great joy of the people. Morton, thus unexpectedly taken at his word, retired in a sort of pet to Lochleven, which, from his for-

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midable character, was then commonly called the 'Lion's Den;' and from this retreat he watched a favourable moment to regain his power. An opportunity presented itself, and he immediately became master both of Stirling Castle and of the king's person. He then resumed power, and by the help of Queen Elizabeth retained it for some time, but at length the king's new favourite, Captain Stewart, who, as Robertson says, shunned no action however desperate, if it led to power or favour, charged him, in the king's presence, with being accessory to the murder of Darnley. Upon this charge Morton was committed first to his own house, then to the castle of Edinburgh (2nd of January 1581), and then to Dumbarton, of which Lennox, the father of Darnley, had the command. Elizabeth used every endeavour in favour of Morton, but the greater the solicitude which she showed for his safety, the more eagerly did his enemies urge his destruction; and being carried by Captain Stewart, then earl of Arran, into Edinburgh, he was, on the 1st of June 1581, brought to trial, found guilty, and condemned. When that part of the verdict was read which, besides finding that he had concealed, found that he was also accessory to the murder, he repeated the words with vehemence, and then exclaimed, "God knows it is not so." The next morning, speaking of the crime for which he was condemned, he admitted that on his return from England, after the death of Rizzio, Bothwell had informed him of the conspiracy against Darnley, which the queen, as he told him, knew of and approved, but he had no hand in it. And as to revealing the plot, "To whom," said he, "could I reveal it? To the queen? She was aware of it. To Darnley? He was such a babe, that there was nothing told to him but he would tell to her again; and the two most powerful noblemen in the Kingdom, Bothwell and Huntly, were the perpetrators. I foreknew and concealed the plot, but as to being art and part in its execution, I call God to witness, I am wholly innocent." When his keepers told him that the guards were attending, and all was in readiness, he replied, "I thank my God, I am ready likewise." On the scaffold his behaviour was calm, his countenance and voice unaltered, and after some time spent in acts of devotion, he was beheaded by the instrument called the Maiden, on the 3rd of June 1581. His head was placed on the public jail; and his body, after lying till sunset on the scaffold, covered with a beggarly cloak, was carried by common porters to the usual burial-place of criminals. None of his friends accompanied it to the grave—they did not venture to discover their gratitude or respect by any expressions of sorrow.

MORTON, JOHN, cardinal and archbishop of Canterbury, was the eldest son of Richard Morton, of Milbourne St. Andrews, in Dorsetshire, and was born at Bere in that county, 1410. He received his earliest education at the abbey of Cerne, whence he removed to Balliol College, Oxford. Of his progress there we know but little, till he became principal of Peckwater Inn. His practice as an advocate in the Court of Arches subsequently recommended him to the notice of Cardinal Bouchier. The cardinal, beside conferring upon him various preferments, introduced him to King Henry VI., who made him one of his privy-council. He adhered to this unfortunate prince with so much fidelity, that even his successor Edward IV. could not but admire his attachment, which he rewarded by taking Morton into his councils. In 1473 Morton was appointed Master of the Rolls; and between this time and 1477 the list of his promotions to prebendal stalls and other preferments in different quarters of the kingdom proves the high esteem in which he was held. In 1478 Edward IV. made him Bishop of Ely and Lord Chancellor of England, and at his death appointed him one of his executors. He was viewed in no favourable light by Richard III., who, at the same time that Lord Stanley was arrested, gave Morton in ward to the Duke of Buckingham. He escaped however from the duke's castle at Brecknock, and concealed himself for a time in the Isle of Ely; soon after which, passing in disguise to the Continent, he joined the Earl of Richmond, and is said to have been the person who first proposed the coalition of the two houses of York and Lancaster by the marriage with the eldest daughter of Edward IV. As soon as Henry VII. was seated on the throne, he also made Morton one of his privy-council, and on the death of Cardinal Bouchier, in 1486, joined with the Pope in promoting him to the archbishopric of Canterbury. In August, 1487, if not earlier, he was again constituted Lord Chancellor, and in 1493 created a cardinal by Pope Alexander VI. He died September 15th, 1500. Morton was a man of great talents, learning, and probity. The cut or drain from Peterborough to Wisbeach, known by the name of Morton's Leame, was made entirely at his expense while he was Bishop of Ely. It has been argued with some appearance of probability, that the English Life of Richard III., usually attributed to Sir Thomas More, was really written by Morton: but if Morton did not really write the Life, it seems to be quite clear that More (who was in early life a page in Morton's house) must have derived part of his information directly from the archbishop. (Tanner, *Bibl. Brit. Hib.* pp. 532, 533; Bentham, *Hist. of Ely*, 4to, Cambr., 1771, pp. 179-181; Chalmers, *Biog. Diet.*)

MORTON, SAMUEL GEORGE, M.D., celebrated as an Ethnologist, was born at Philadelphia in the United States of North America in 1799. His parents were members of the Society of Friends, and he had the misfortune to lose his father early in life. His mother however married a second time when young Morton was thirteen years

old, and from his step-father he seems to have derived a liking for the study of natural history. After leaving school he was placed in a counting-house, but his taste for natural science led him to abandon business and enter the medical profession. He was accordingly placed with Dr. Joseph Parrish of Philadelphia, who, although unconnected with any public medical office, had the highest reputation for the management and education of young men studying the medical profession. He attended the lectures and passed through the course of instruction prescribed for the student of medicine in his native city, and received his diploma of Doctor of Medicine in March, 1820. He was at the same time admitted a member of the Academy of Sciences (Philadelphia). Soon after this event he sailed for Europe, and, after visiting an uncle—Mr. James Morton of Clonmel, in Ireland,—he repaired to the University of Edinburgh. Here he studied two years, and graduated in medicine in 1823. His inaugural thesis was entitled, 'Tentamen inaugurale de Corporis Dolora.' During his period of preparation for graduating in Edinburgh he visited France and Italy, and made a stay in Paris. He returned to America in the summer of 1824, just in time to witness the departure of some of the most eminent literary and scientific men in Philadelphia to join in the ill-starred social experiment of Mr. Robert Owen at New Harmony in Indiana. He became immediately an active member of the Academy of Sciences, and commenced his contributions to its transactions by a geological paper. It was entitled, 'Analysis of Tabular Spar from Bucks County.' He subsequently contributed many papers on Geology and Palaeontology to the transactions of the Academy. Several of the most important of these papers were published in a separate volume entitled, 'Synopsis of the Organic Remains of the Cretaceous Group of the United States.' This was a very valuable contribution to Geology, and was received with the warmest commendations by European geologists. He cultivated generally the natural history sciences, and wrote several papers on zoological subjects.

Whilst pursuing natural history with success, he did not neglect to cultivate professional knowledge. In 1834 he published a work entitled 'Illustrations of Pulmonary Consumption; its Anatomical Character, Causes, Symptoms, and Treatment.' He also edited an edition of Dr. Mackintosh's 'Practice of Physic,' with notes and additions. From 1839 to 1843 he filled the chair of anatomy in the medical department of Pennsylvania College. In 1849 he published 'An Illustrated System of Human Anatomy, Special, General, and Microscopic.'

His previous labours, however, were but preparations for the great works on which his reputation as one of the first ethnologists of his day is founded. The line of his research on the races of man lay more particularly in their anatomical configuration, and especially in the structure of the skull. During his researches, he made one of the most valuable collections of skulls extant, and which is now in the possession of the Philadelphia Academy of Practical Sciences. The origin of this collection may be given in his own words:—"Having had occasion," he says, "in the summer of 1830 to deliver an introductory lecture to a course of anatomy, I chose for my subject 'The different Forms of the Skull as exhibited in the Five Races of Men.' Strange to say, I could neither buy nor borrow a cranium of each of these races, and I finished my discourse without showing either the Mongolian or the Malay. Forcibly impressed with this great deficiency in a most important branch of science, I at once resolved to make a collection myself." The result of this determination was not only his great collection, but the two magnificent works, entitled 'Crania Americana,' and 'Crania Egyptiaca.' These works embraced not only an account and illustrations of the skulls, but general ethnological observations on the races of men. The collection on which these works were founded contains 951 human crania, collected from all parts of the world, 278 crania of mammals, 271 of birds, and 88 of reptiles and fishes.

Although in his earlier writings he maintained the specific unity of the human race, in the latter part of his life he was led to doubt this view, and to express his conviction of the existence of a diversity of species amongst men. This view has been strongly insisted on, in a work published since his death, under the title of 'Types of Mankind.' This work, edited by Messrs. Nott and Gliddon, contains a large mass of matter by the editors and others, with many "Excerpta" from Morton's inedited papers. In these he undoubtedly avows his belief in an "aboriginal plurality of races;" and expresses his conviction, that "man will yet be found in the fossil state as low down as the Eocene deposits, and that he walked the earth with the megalonyx and palaeotherium." It is only right to add that these views have not been generally received; and that our most distinguished ethnologists, palaeontologists, and geologists have not endorsed his later doctrines. Dr. Morton died at Philadelphia, after a short illness of five days, on the 17th of May, 1851.

MORTON, THOMAS, was born in 1764, in the county of Durham. His parents having died while he was young, his uncle, Mr. Maddison, a stockbroker in London, took him into his care. He was educated at the Soho Square Academy, celebrated for the annual theatrical performances of the pupils, several of whom became distinguished actors. He was afterwards entered a student of Lincoln's Inn, but the fondness for theatrical amusements which he had contracted at school was not to be subdued; he became a constant play-goer, and directed his studies to the drama rather than the law. Having written a

dramatic piece which was favourably received, he abandoned the legal profession without having been called to the bar.

Morton thenceforward devoted himself entirely to play-writing, and became one of the most successful of modern dramatists. So great was his reputation and the confidence of managers in his power of pleasing an audience, that when his comedy of 'Town and Country' was to be brought out in 1807, Mr. Harris, the lessee of Covent-Garden Theatre, gave him 1000*l.* for the play before the parts were written out for rehearsal, taking on himself all risk of failure. Out of fourteen or fifteen comedies, comic-operas, and farces, five or six still continue to be stock-pieces.

The following is a list of his plays, perhaps incomplete as to two or three of the later productions: 'Columbus,' 1792; 'Children in the Wood,' 1793; 'Zorinski,' 1795; 'Way to get Married,' 1796; 'Cure for the Heart Ache,' 1797; 'Speed the Plough,' 1798; 'Secrets worth Knowing,' 1798; 'The Blind Girl,' 1801; 'School of Reform,' 1805; 'Town and Country,' 1807; 'Roland for an Oliver,' 1819; 'School for Grown Children,' 1826; 'Invisibles,' 1828.

Morton was a respectable man, of regular and orderly habits. His conversation was sprightly, and abounded in anecdote. He was fond of cricket playing and was a constant attendant at the cricket-grounds, where he enjoyed his favourite exercise. He died March 28, 1838, in his seventy-fourth year, leaving a widow, three sons, and a daughter.

To those who are acquainted with Morton's plays only by reading them, his uniform and great success will probably be matter of surprise; to those who are engaged in dramatic writing, it must be no less a matter for investigation. Morton has no claim to the reputation of a great dramatist. He is deficient in the higher qualities of the art. He gives no true representations of character either in its broad and strong markings or in its nicer discriminations; he shows nothing of the real operation of motives, nothing of the genuine workings of feeling; his serious and his comic characters are alike artificial and exaggerated; they are strictly and peculiarly stage-characters, and anything resembling them in real life will rarely if ever be met with. But he has remarkable dramatic tact: he foresees distinctly what may be effected in the performance, and the situations as well as the characters are admirably contrived for displaying an actor's skill, abounding as they do in sudden transitions of feeling and bursts of passion, overflows of excessive liveliness, or exhibitions of strange peculiarities, such indeed as have never been witnessed, but which, when well performed, are exceedingly amusing. His dialogue has no wit and little genuine humour, but is never languid or heavy; and the very speeches which when read produce a smile of contempt or a feeling of incredulous disgust, afforded to Lewis, Munden, Quirk, Fawcett, Emery, John Kemble, and Edmund Kean, the medium by which they were enabled to exhibit the triumphs of the actor's art.

MORVEAU, GUYTON DE. [GUYTON DE MORVEAU.]

MORYSON, or MORISON, FYNES, was a native of Lincolnshire, and born in 1566. He matriculated as a student at Cambridge in 1580, and received his degree of M.A. in 1587; after which he set out on a course of travel, in part on foot over a large portion of the European Continent. His travels extended over a period of ten years, and on his return, in 1598, he went to Ireland as secretary to Mountjoy, the lord deputy of that country. His account of his journeyings was not published till some three years after his death, when it appeared in the form of a large folio volume of 900 pages, entitled—'Itinerary, containing his Ten Years' Travel through the dominions of Germany, Bohmerland, Switzerland, Netherlands, Denmark, Poland, Italy, Turkey, France, England, Scotland, and Ireland, in 8 parts,' London, 1617. This work was first written in Latin, and then translated by himself into English. It contains some minute and interesting details of Continental and English manners of that time, but as a whole the work is very formal and wearisome. 'A History of Ireland, from the year 1599 to 1603, with a short Narration of the State of that Kingdom from 1169; to which is added a Description of Ireland,' was published at Dublin in 1735 in 2 vols. 8vo, and is commonly described as a distinct work; but it is merely a reprint of the second part of the 'Itinerary,' which is there described as containing "the rebellion of Hugh, earl of Tyrone, and the appeasing thereof." Like the first part of the 'Itinerary' it is written in the form of a journal, and it includes an account of the country, as well as of the rise and suppression of the insurrection; altogether it is an important source of information respecting the state of Ireland at the close of the 16th and beginning of the 17th centuries. Fynes Morison died about 1614.

MOSCHELES, IGNATZ, a celebrated composer and pianist, born at Prague, Bohemia, May 30, 1794. His father was an eminent merchant of that city, and he himself was destined, and at first educated for the same profession. But his precocious genius and propensity for music induced his family to yield to a bent which could not be resisted; and his father resolved to give him the best musical instruction the country could afford. After having acquired the rudiments of the art he was placed at eight years old under Dionysius Weber, director of the Conservatory of Prague, then, as now, one of the greatest music-schools in Europe; and there he laid the foundation of that deep and solid learning by which he is characterised as an artist. At eleven years old he was the first pianoforte player in Prague. At the same time he made many essays in composition, and produced ambitious works, which however were never given to the public. He was fourteen

when he first went to Vienna, which then presented a constellation of musical greatness. Haydn was still above the horizon, and Beethoven was in his zenith. The young aspirant was kindly received by these illustrious men; and by their counsels placed himself under Albrechtsberger, Beethoven's former teacher, and the most renowned theorist of his day. By indefatigable study and application his progress was rapid. He became the great attraction of the principal concerts of Vienna, and soon divided with Hummel the honour of being reputed the greatest pianoforte performer in Germany; while his compositions for that instrument began to take the high place they still hold among the classical music of the age.

After making the tour of Germany, Holland, and France, Moscheles came to England in 1820; and what was intended as a mere visit became a fixed residence of more than a quarter of a century. His arrival was heralded by a brilliant reputation; and he at once made an impression on the public which has not been equalled by any of his successors. In his hands the pianoforte appeared almost a new instrument; he had developed its powers in a manner of which few persons in this country had at that period any conception. The pianoforte music of Beethoven, with its great masses of harmony and endless variety of effects, rivalling the grandeur and richness of a great orchestra, was as yet little known in England. Moscheles, by his performance of the sonatas and concertos of that great master, and of his own compositions belonging to the same school, excited astonishment and delight whenever he appeared in public. Through his achievements the pianoforte not only became, in this and other countries, a more and more fashionable instrument, but assumed increasing importance in the estimation of musicians. Its successful cultivation became an object of the highest ambition; and a host of pianists sprang up, who contended throughout Europe for the palm of victory. As types of this class it is sufficient to mention the names of Thalberg and Liszt, who (the first especially) have carried the mechanism of execution to a height which Moscheles certainly did not reach; and the consequence was, that Moscheles was at length eclipsed in the eyes of the multitude, by a race of more wonderful performers, in the same manner as he had eclipsed those who had gone before him. But there was this great difference between him and his successors. He, while, by his surprising execution, he enlarged the powers and capacities of the pianoforte, remained a firm adherent of the great classical school of music, and he constantly proved his adherence by the pure style both of his compositions and performances. Those who succeeded him carried pianoforte-playing beyond him; but in music they fell far short of him. His influence has been salutary, theirs has been injurious; his has been permanent, theirs transitory.

During his long residence in London, and while he added many masterly and well-known compositions to our permanent stock of classical music, Moscheles was probably the most successful teacher we have ever possessed. His lessons were looked on as indispensable by every student of the piano, amateur or professional, who wished to acquire a real mastery of the instrument; and his industry, consequently, was persevering and indefatigable almost beyond example. At length, when he was beginning to feel the fatigues of so laborious a life, he was offered the situation of professor in the Conservatory of Leipzig, and accepted the post. He left England accordingly in 1846, having immediately before his departure conducted, jointly with Mendelssohn, the great Birmingham musical festival of that year. He has continued ever since to reside at Leipzig, discharging his quiet but important duties; and such has been his influence on the prosperity of the Conservatory, that the number of students since 1846 has gradually trebled. Having obtained comparative leisure for the exercise of his genius, he has produced many compositions in a greater variety of styles than formerly, including several German songs, and other pieces of vocal music.

MOSCHEROSCH, JOHANN MICHAEL, a German writer of the 17th century, generally known under the pseudonym of PHILANDER VON STRZEWALD, was born on the 5th of March 1600 at Willstadt, a small town in Hanau-Lichtenberg, where his father was preacher. Respecting his life few particulars of any interest are known, for all may be comprised in the statement that, after studying at Strasbourg, he filled successively a variety of appointments, until in 1656 he was made president of the Consistory at Hanau; and that he died, April 4, 1669, at Worms, while upon a journey to visit his son at Frankfurt-on-the-Main.

As a writer, Moscherosch obtained much popularity in his time by his 'Wunderliche und wahrhafte Gesichte Philanders von Sittewald,' in 2 vols., 1650, a collection of satirical pieces in the form of visions, a species of fiction greatly in vogue at that period as the vehicle of satire and allegory. He may in fact be termed the German Quevedo, his 'Gesichte' being to a certain extent a paraphrase of the Spaniard's 'Sueños,' with adaptations to the manners and foibles of his own countrymen. Notwithstanding too that his style falls short of the concise terseness and energy which mark his original, he may be considered one of the best German prose-writers of the 17th century, gifted with great humour, and displaying not only considerable knowledge of the world, but also great force of satire and ridicule, both serious and comic.

MOSCHOPULUS, MANUEL. Several treatises on grammar, attributed to a Greek writer of this name, are extant; but there is some difficulty in saying who he was and when he lived. The opinion

generally received appears to be that there were two of the name: an elder, called Moschopolus of Crete, or the Grammarian; and a younger, who is called his nephew. The elder probably lived under Michael VIII., Palaeologus, about 1270. Some writers have spoken of a third Moschopolus, who taught Greek in Italy in the latter part of the 15th century; but this fact does not seem well established, and we may perhaps attribute all the works extant under the name of Moschopolus to the uncle and nephew above mentioned.

Among these works are:—'Erotemata, or Grammatical Questions,' Basel, 1540; 'A Collection of Atticisms;' 'On Grammatical Exercises;' 'A New Epitome of Grammar;' 'On the Construction of Nouns and Verbs;' 'On Prosody;' 'Scholia on Hesiod and Pindar,' &c. Titz published at Leipzig and Prague, in 1822, 'Manuelis Moschopuli Cretensis Opuscula Grammatica,' 8vo, which contains several pieces attributed to Moschopolus which were never before printed. See also Bachmann's 'Anecdote,' vol. ii.

MOSCHUS, a native of Syracuse, and a pastoral poet, probably lived in the third century before Christ, and was the friend, and some say the disciple, of Bion of Smyrna, whose death he deplores in pathetic strains in one of his compositions, entitled the 'Epitaph of Bion.' We know nothing more of Moschus. There remain of his compositions four Idylls and a few other small pieces. The Idylls are characterised by great elegance and delicacy, but are perhaps somewhat too highly polished and overloaded with ornament. The Idyll entitled 'Cupid Runaway' is a lively little composition. The Idylls of Moschus were published, together with those of Bion, at Bruges in 1565; and the Idylls of Moschus and Bion have since been usually printed together. There have been other editions of Moschus: one of the best is by Manso, 1784 and 1807. Bion and Moschus have been inserted in most editions of Theocritus, and are also in the collections of Brunck, Gaisford, and Boissonade. Moschus has been translated into most modern languages.

MOSER, GEORGE MICHAEL, R.A., a gold-chaser and enameller, the first keeper of the Royal Academy of Arts in London, was born at Schaffhausen in Switzerland, in 1704. He came young to London, and was first employed as a chaser in gold and also of brass for the ornaments of cabinet-work, in which he obtained a great reputation. He was also an excellent medallist and a good painter in enamel, but he did not carry his works in this respect much beyond enamels for watchcases, in one of which he painted, for the king, George III., portraits of the Prince of Wales, and the Bishop of Osnaburg. Moser's chief services were as keeper of the Royal Academy, who by virtue of his office is principal teacher of the students: the superintendence of and the instruction in the antique academy are the principal duties of the keeper. Before the foundation of the Royal Academy in 1768, Moser was for many years treasurer and manager of the private academy in St. Martin's Lane. He died January 23rd, 1783, and Sir Joshua Reynolds wrote a eulogium upon him, which is printed in Malone's 'Life of Sir Joshua.' As a chaser in gold, says Sir Joshua, Moser was the first in his profession; and he had a universal knowledge in all branches of painting and sculpture. "He may truly be said," he continues, "in every sense to have been the father of the present race of artists." Hogarth, Ryabrack, Roubilliac, Wills, Ellis, and Vanderbank, were Moser's early companions, all of whom he outlived.

MARY MOSER, his only daughter, was a very distinguished flower painter, and is the only lady, besides Angelica Kauffman, who has ever been elected an Academician; she became afterwards Mrs. Lloyd. Mary Moser decorated an entire room with flowers at Frogmore for Queen Charlotte, for which she received 900*l.*: the room was called Miss Moser's room. After her marriage she practised only as an amateur: she died at an advanced age in 1819. When West was reinstated in the chair of president of the Royal Academy, in 1803, there was one voice for Mrs. Lloyd, and when Fuseli was taxed with having given it, he said, says Knowles, his biographer, "Well, suppose I did; she is eligible to the office; and is not one old woman as good as another?" West and Fuseli were ill-according spirits.

MOSES (מֹשֶׁה, Μωυση̄ς, Μωσῆς), the lawgiver of the Hebrew people, was an Israelite of the tribe of Levi, and the son of Amram and Jochebed (Exod. ii. 1; vi. 20). He was born in Egypt, in the year 1571 B.C., according to the common chronology. To evade the edict of Pharaoh, the king of Egypt, that all the male children of the Hebrews should be killed (Exod. i. 22), he was hid by his mother three months, and then exposed in an ark of rushes on the banks of the Nile. Here the child was found by Pharaoh's daughter, who adopted him for her son, entrusting him to his own mother to nurse, by which circumstance he was preserved from being entirely separated from his own people. He was probably educated at the Egyptian court, where he became "learned in all the wisdom of the Egyptians." (Exod. ii. 1-10; Acts vii. 20-22; Heb. xi. 23.) At the age of forty years Moses conceived the idea of freeing his Hebrew brethren from their bondage in Egypt, and on one occasion, seeing an Egyptian (probably some officer) maltreating an Israelite, he interfered, slew the Egyptian, and buried him in the sand. The next day, upon his attempting to reconcile two Hebrews who had quarrelled, his services were scornfully rejected, and he was upbraided with the murder of the Egyptian. Finding that his secret was known, he fled from Egypt, and took refuge with a tribe of Midianites in Arabia

Petrea, among whom he lived as a shepherd forty years, having married the daughter of their priest Jethro or Reuel. (Exod. ii. 11-22; Acts vii. 23-30; Heb. xi. 24-27.)

As Moses fed his father-in-law's flocks in the desert of Sinai, God appeared to him at Mount Horeb in a bush which burnt with fire, but was not consumed—an emblem of the state of the Israelites—and commanded him to return to Egypt and lead out his people thence into the land of Canaan. His elder brother Aaron was joined with Moses in this mission, and the power of working certain miracles was conferred upon him. On his arrival in Egypt, the Israelites accepted him as their deliverer, and after bringing ten miraculous plagues upon the land of Egypt before he could gain Pharaoh's consent to the departure of the people, he led them out through the Red Sea, which was miraculously divided for their passage, into the peninsula of Sinai. (Exod. iii., xv.) While the people were encamped at the foot of Sinai, God delivered to them through Moses, the law which, with some additions and alterations, was ever after observed as their national code. (Exod. xx.) After leading the Israelites through the wilderness for forty years, Moses appointed Joshua as his successor in the command over them, and died at the age of 120 years, on Mount Pisgab, on the east side of the river Jordan, having first been permitted to view the land of Canaan from its summit. God buried him in the valley of Bethpeor in the land of Moab, but his tomb was never made known. (Deut. xxxiv.; Jude v. 9.)

The following points in the history of Moses require further explanation.

1. The name of Moses (μωϋς) was given him by the Egyptian princess, "because," she said, "I drew him out (ἐκράθη) from μωϋς, to draw out) of the water." (Exod. ii. 10.) Now, under the circumstances of the case, the name is much more likely to be Egyptian than Hebrew, and its real derivation is probably that given by Jablonaky ('Opuscula,' i. 152-57), from the Coptic 'Mo,' 'water;' and 'Oudache,' 'saved.' This is confirmed by the form Μωυση̄ς, which is always used in the Septuagint, and by the testimony of Josephus ('Antiq.,' ii. 9, 6) and Philo ('De Vita Moisi,' ii. 83).

2. The gap left by the Scripture narrative in the early history of Moses has been filled up by Josephus, Philo, and other writers, with various legends, some of them highly improbable, of which an outline is given in Milman's 'History of the Jews,' vol. i., p. 61, &c.

3. The miracles of Moses have been made the subject of much discussion, and many divines of the Rationalist school have attempted to explain them as an advantage cleverly taken of natural phenomena, or as ingenious jugglery. Even if it were admitted that most of the ten plagues were visitations to which Egypt was subject, they would still retain all the essential characters of miracles in their increased extent and the unusual time of their occurrence, in the exemption of the Israelites in Goshen from most of them, and in their immediate cessation at the prayer of Moses. The imitation of the first three plagues by the Egyptian magicians has generally been ascribed by Jewish and some ancient Christian writers to diabolical agency, and some modern writers have considered that it can be satisfactorily accounted for by the known skill of the Egyptian priests in legerdemain. But assuredly their inability to imitate the later plagues, when they confessed, "This is the finger of God" (Exod. viii. 13, 19), is a much stronger argument for the miraculous character of these visitations, than their imitation of the earlier ones is against it. Several writers have shown how greatly the sufferings of the Egyptians from these plagues were aggravated by their physical circumstances and religious opinions. (Bryant's 'Observations upon the Plagues inflicted on the Egyptians;' Rosenmüller's 'Scholia,' Exod. vii., &c.; Milman's 'History of the Jews,' vol. i., p. 68, &c.) Other difficulties connected with this part of the life of Moses are mentioned in Winer's 'Biblisches Realwörterbuch,' vol. ii., p. 133-139. Respecting the king of Egypt in whose reign Moses led out the Israelites, and the destruction of the Egyptians in the Red Sea, see Wilkinson's 'Manners and Customs of the Ancient Egyptians,' vol. i., c. 2, p. 54. The part which Moses took as a leader of the Israelites is stated in the Scripture record to have been owing to the direct command of God (Exod. iii.), and the laws which he gave them are asserted to have emanated from God himself. (Exod. xx. 1, 22, &c.) The truth of these facts, or, as theologians express it, of the 'Divine Legation of Moses,' depends chiefly on the authority of the books ascribed to Moses.

The legislation of Moses.—The chief authority for the following account of the Mosaic legislation is the 'Mosaïches Recht' of Michaelis. The references are to the English translation of that work by Dr. Alexander Smith.

The Law is laid down in the books of Exodus, Leviticus, and Numbers, and repeated with modifications in the book of Deuteronomy, but in neither case in any systematic order. (Exod. xx.-xxiii., xxv.-xxxi., xxxiv., xxxv.; Levit. i.-viii., xi.-xxv., xxvii.; Numb. v.-x., xviii., xix., xxvii.-xxx.; Deut. iv. &c.)

The Mosaic laws must be viewed throughout as enacted for a people who stood in the peculiar situation of having been chosen by Jehovah out of the nations to preserve the knowledge and worship of the true God, and to exhibit in their history the providential dealings of God with his people.

The whole law rested on two fundamental principles, one of which was religious, and the other partly religious and partly political.

The first fundamental principle of the Mosaic law is the worship of Jehovah as the one true God; and consequently an uncompromising opposition to polytheism and idolatry, which were at that time the prevailing religious errors. Other nations, while acknowledging the supreme God as the Creator, associated with him subordinate deities, to whose agency they looked for temporal blessings. All such worship was prohibited by the first words of the Law, "I am Jehovah, thy God, which brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods with me." (Exod. xx. 2, 3; Deut. iv. 35, 39.) The second commandment is an equally decisive prohibition of idolatry of every kind. (Exod. xx. 4, 6.) To render this fundamental law the more binding, Jehovah, who was already the founder of the nation of Israel by delivering them from Egypt, was represented as their king, with the consent of the people themselves, and thus idolatry became high-treason. (Exod. xix. 4-8; Deut. vi. 22-24, xxxiii. 5; 1 Sam. viii. 7; x. 18, 19; xii. 12; 1 Chron. xxix. 23; Isaiah, xxxiii. 22.)

The land of Palestine too was represented as the property of God, held under him by the people, who consequently had not the power to alienate it for ever. (Levit. xxv. 23.) This fundamental principle was carried out in the form of government which is commonly called a 'theocracy,' that is, a government under the direct superintendance of God. The laws were given by God, and could only be repealed by his command (Deut. iv. 2; xii. 32); the judges were selected usually from the caste of the priests, and are represented as holy persons, sitting in the place of God, to whose decision they submitted difficult cases by means of the Urim and Thummim. (Deut. i. 17; xix. 17.) God often made known his will concerning state affairs through the prophets, of whom a constant succession was promised (Deut. xviii. 15-22), and he promised to reward the people with prosperity if they kept the law, and threatened to punish them with calamity if they broke it. In these particulars the Israelites were distinguished from other nations as being under the more direct government of God; but nevertheless they had a well-defined civil constitution, as we shall presently see.

The second fundamental principle of the Mosaic law is the discouragement of intercourse between the Israelites and other nations. This principle was not carried so far as to prohibit the settlement of foreigners in Palestine, or of Israelites in foreign countries; but both practices were discouraged, and the latter much more than the former. Each man had his hereditary possession in land, which, as he could not sell it, he of course forfeited upon settling in a foreign country; and many of the practices enjoined upon the people were such as could hardly be observed in a strange land. To prevent their indulging in conquest, and thus running the risk of becoming subject to foreign powers, Moses confined them within certain boundaries, and also prohibited their choosing a foreigner as king. (Deut. xvii.)

This state of isolation was well suited to a nation who were sufficiently numerous to people the country assigned to them without the aid of foreigners, and who had neighbours, such as the Sidonians, who were able to conduct their commerce for them; but above all this arrangement was necessary for the preservation of the worship of Jehovah among them, prone as their history proves them to have been to follow the idolatry of the surrounding nations.

The nature of the occupations followed by the citizens of any state affects the whole complexion of its institutions. Among the Israelites, trades do not appear to have been followed to any extent as the means of gaining a livelihood. Mechanical labour was probably left to the slaves, who, in the houses of the wealthy, appear to have carried on extensive manufactures (1 Chron. iv. 21), and to the women (Prov. xxxi.); though in the building of the tabernacle we find some of the more noble mechanical arts practised by freemen. Hence it followed that there were no cities dependent on trade or manufactures, and no separate classes of citizens, or burghers, and peasants. The cities of Palestine were only fortified villages, and most of them appear to have been small.

Neither was commerce the occupation of the Hebrew people. The necessary internal commerce was provided for by the three great fairs, to celebrate which all the men were assembled at Jerusalem thrice a year, and which, in this respect, answered the purpose of modern fairs. But foreign and maritime commerce was not at all encouraged by the Mosaic institutions, many of which tended directly to obstruct it, especially the making each man a landholder and cultivator, and the law against lending money on interest. Besides the example which Moses had before him in the case of Egypt, of a powerful and civilised nation flourishing almost without foreign commerce, he was probably influenced by the following reasons in discouraging it. It would tend to introduce idolatry, to tempt many citizens to leave the country, to foster luxury, and to involve the Israelites in quarrels with other nations; while on the other hand they had all the advantages of commerce within their reach through the Sidonians and the Asiatic trading caravans. In later times Solomon pursued commerce to a great extent, though his seamen were not Israelites, but Phœnicians.

The practice of freebooting to obtain a livelihood, so common among the Arabs, and by no means unknown among their Hebrew brethren (Judges ix., xl.), was discouraged by Moses, both by the

allotment of land to every citizen, and by the little encouragement which he gave to hunting.

The real foundation of the Mosaic polity was in agriculture. The whole territory of the state was so divided that every Israelite (that is, every head of a family except those of the tribe of Levi) received a portion of land, which became the inalienable property of himself and his heirs. They had previously been a nomadic people, and a trace of that condition was long after preserved in the extent to which they pursued the breeding of cattle. This freehold basis, as we may call it, prevented the formation of classes of burghers and nobility. There was no distinction of 'caste,' except in the case of the Levites (the descendants of Levi), who were devoted to the offices of religion and learning; but even they could not be said to form a class of nobility, for they had no landed property, but were supported by the tithes of all the land.

In consequence of the equality of the citizens, the 'constitution of the republic' had a democratic character. When Moses made known any laws, he called together the whole 'congregation of Israel.' When we consider that the number of adult males was then about 600,000, it becomes probable that those whom Moses addressed on such occasions were certain persons deputed to represent the rest. Such persons are mentioned in Exod. xix. 7, 8, and Numb. i. 6; and in other passages there are enumerations of the classes of persons of whom these representatives consisted, namely, 'elders, heads or captains of tribes, judges, and officers or scribes.' (Deut. xxix. 10; Josh. xxiii. 2; xxiv. 1.)

The lowest rank of officers in the republic were the 'heads of tribes and heads of families.' These orders were a remnant of the patriarchal state, and are still kept up among the Beduin Arabs. Each of the twelve tribes had its chief. (Numb. ii.) The tribes were subdivided into greater and lesser families, called 'families and houses of fathers,' which had their respective heads. (Numb. i. 2; Josh. vii. 14.) These heads of families are in all probability the persons called 'elders' in Deut. xix. 12; xxi. 1-19; and Josh. xxiii., xxiv. It is uncertain whether the elders were chosen with reference to their age, as the word would seem to denote if it were not constantly used in other languages as a title of office or of honour, without reference to age, as in the Roman 'senator,' the Greek *πρωτόβυρος*, and the Arabic 'sheik.' It is equally uncertain in what way the heads or princes of tribes were chosen. The princes of tribes are found as late as the reign of David.

Thus the twelve tribes formed twelve distinct commonwealths, governed by the princes of tribes, and under them by the heads of families; and they sometimes acted as separate states, carrying on war independently of each other, even as late as the time of the kings. (Josh. xvii. 11-15; Judges iv. 10; xviii.-xx.; 1 Chron. iv. 41-49; v. 18-23.) The descendants of Levi were not reckoned among the twelve tribes, but were scattered over the territory of their brethren; and the number of the tribes was made up by the division of the descendants of Joseph into two tribes, which were named after his sons Ephraim and Manasseh. (Numb. i.) A certain number of persons appears to have been necessary to constitute tribes and families. (1 Chron. xxiii. 11.)

These twelve tribes were united in one republic, which generally, though not always, had a chief magistrate, whether a lawgiver as Moses, or a general as Joshua, or a judge as those whose history is recorded in the book of Judges, or a king as Saul and his successors. With regard to the judges however, it is highly probable that some of them ruled not over all Israel, but only over single tribes. The twelve tribes met in general diets (Josh. xxiii., xxiv.), and united in war against a common enemy. We have striking instances of the independence of the separate tribes in the fact that David reigned several years over the tribe of Judah alone; in the revolt of ten of the tribes from Rehoboam; and in the standing rivalry between the tribes of Judah and Joseph, which led to that revolt.

The next rank of officers, the 'Judges,' did not represent their tribes. Before their appointment Moses was sole judge, and it was to relieve him from the burden of that office that a class of judges was instituted. (Exod. xviii.) There was a judge over every ten persons, another over every hundred, and another over every thousand. From each of these orders there was an appeal to the one above, and from the last to Moses himself. Moses further ordained that when the people were settled in Palestine, judges should be appointed in every city. The choice of them appears to have been left to the people, as Moses lays down no rules for their election. In subsequent ages it generally happened that they were Levites.

In Numb. xi. 16, we have an account of the appointment of seventy men out of the elders of the people to assist Moses. These are commonly supposed to have been judges; and the foundation of the Sanhedrim, so well known in the later Jewish history, is traced to their appointment. Michaelis takes a very different, and, we think, more correct view of their office. He considers that they were a senate chosen to take part with Moses in the government, and that the institution was but temporary. We do not find them mentioned in the subsequent history of the people, and the real Sanhedrim was not founded till after the Babylonian captivity.

The 'Scribes' were an order of officers quite distinct from the judges. This office was instituted during the Egyptian captivity. (Exod. v.)

They were to be appointed in every city. (Deut. xvi. 18.) In the time of the kings they were generally taken, like the judges, from the tribe of Levi. Their name (*שופט*) is derived from a root, which still exists in Arabic ('satar'), meaning 'to write.' From this and other circumstances it is concluded that they were the officers who kept the genealogical registers and apportioned the public burdens to every individual. They also conveyed to the people the general's orders in time of war. (Joah. i. 10.)

Such was the Israelitish state, consisting of the congregation of the people, governed by the heads of families, the princes of tribes, the judges, and the scribes. To this democratic constitution the tribe of Levi formed a counterpoise. They had no landed property, but received the tithes of all the other tribes. Besides these they received the first fruits of all produce, probably about a sixtieth part of the whole crop; they had a part of every sacrifice; and while the people were in the wilderness every beast killed for food was offered as a sacrifice, and afterwards the priest received a portion of every slaughtered beast that was not brought to the altar; they had everything that was devoted to God, and the redemption fees of the first-born of men and unclean cattle, a share of the spoils taken in war, and some minor articles. A calculation of these items would show that their revenues were enormous, and far more than is needed for the support of a body of religious instructors. But this was not the office of the Levites; and the circumstance of their living in cities of their own made the discharge of such an office impossible. They were indeed, in a different sense, the ministers of religion; for they performed all religious ceremonies, preserved copies of the law, explained it in doubtful cases, and were bound to read it over to the people once every seven years; but a body of religious teachers or 'doctors' did not exist till after the Babylonian captivity. The Levites were the 'literary class' of the nation, and filled all the learned professions. Difficult questions of law were to be referred to them for judgment. (Deut. xvii. 8-13; xxi. 5.) In the wilderness they formed a guard to the tabernacle and to Moses. The occasion of their obtaining the priest's office is related in Exod. xxxii. 25-29.

The head of the Levitical order was the high-priest, who was always taken from the family of Aaron. He possessed great influence in the state. He was the supreme legal authority. In Deut. xvii. 12, he is placed on a level with the judge or chief magistrate; and when there was no king or judge, the high priest was the chief magistrate, as in the case of Eli.

Moses did not determine what should be the nature of the supreme magistracy. Before his own death he appointed a successor in the person of Joshua, who was a 'military leader,' and whose office it was to put the people in possession of Palestine. Joshua was succeeded at intervals of time by the 'judges' (who must not however be confounded with the ordinary judges mentioned above). The office is mentioned by Moses (Deut. xvii. 12), but he gives no command for the appointment of the judge. The judges seem to have been somewhat analogous to the Carthaginian *suffetes*. They were not the ordinary and permanent magistrates, but they governed Israel in times of trouble. There was no regular succession of them, and it is by no means clear that all of them governed the whole nation.

The judges were succeeded by *kings*, of whom there was a regular succession from Saul to the Babylonian captivity.

Though Moses evidently desired that the state should remain a free republic under the supreme government of Jehovah, and though when the people actually asked for a king, God, by Samuel, represented their desire as both foolish and sinful (1 Sam. viii.); yet as Moses foresaw that they would wish for a king, in imitation of the surrounding nations, he gave the people power to choose one, and prescribed his duties. (Deut. xvii. 14-20.) This is one of the many instances in which Moses shows one of the highest qualities of a good legislator, in making the best provisions which the circumstances allowed, instead of attempting to carry out his views of what was best where the character of the people made those views impracticable. The following are the chief laws respecting the king:—The election of the king was left to the people (Deut. xvii. 14), with the restriction that he must be an Israelite by birth, not a foreigner (ver. 15); the appointment must be one which had the sanction of God (ver. 15), whose will on this subject was made known through a prophet, as we find from history. (1 Sam. ix. x.) He was not to keep a strong body of cavalry, nor a great number of horses (ver. 16). This law was well suited to the physical condition of Palestine, a mountainous country, which could be defended without cavalry, and where the keeping up of such a force could only arise from a spirit of conquest. This, like some others of the Mosaic laws, was disregarded by Solomon, who had an enormous number of horses. The king was forbidden to lead the people back to Egypt (ver. 16), which probably means that he was not to attempt to reconquer the land of Goshen. (Michaelis, vol. i., pp. 64-67.) He was not to take many wives, "that his heart turn not away" (ver. 17), as happened to Solomon, whose wives seduced him to idolatry. Another reason of this law was probably to discourage polygamy by the example of the king. This law was constantly broken by the kings of Israel. He was not to collect excessive quantities of gold and silver (ver. 17). He was to be well acquainted with the law, of which he was to have a copy written out at his accession, which he was to read daily (ver. 18, 19). On his obedience to these commandments depended the continuance of his kingdom (ver. 20). Besides

this fundamental law, there was an agreement or covenant between the king and the people, which was sworn to by every king at his accession. (1 Sam. x. 25; Michaelis, Art. 55.) The kingly power was therefore not unlimited; but we find that the government of the kings had always a tendency to despotism, which may be ascribed to the want of an hereditary military noblesse, and to the notion which prevailed among the Israelites, in common with other Oriental people that it was the office of the king in person to be supreme judge. As to the latter point, it certainly was not the intention of Moses that the burden of deciding causes should rest upon the kings, and very mischievous consequences resulted from their assuming the office.

The king had the power of enacting new laws, provided they were not at variance with the fundamental principles of the constitution, and of dispensing with the punishments prescribed by Moses. He had the power of life and death over the priest, even the high-priest; and it was part of his duty to reform abuses in religion. These powers, which are not mentioned in the Mosaic code, are inferred from the constant exercise of them by the kings. Such matters probably formed part of the covenant between the king and people mentioned above. It is uncertain whether he had the right to declare war at his own pleasure.

On the subject of the royal revenues Moses left no ordinance. They consisted of presents (1 Sam. x. 27; xvi. 20), of tithes from all the land (1 Sam. viii. 15), and of a *demesne* which was probably acquired by confiscations. The kings had a right to demand bond-services of the people (1 Sam. viii. 12-16; 1 Kings v. 18-19), which at first however were chiefly performed by the Canaanites who remained in the land. In later times a poll-tax was exacted on pressing occasions. They took advantage of the neighbouring Arabian deserts to rear cattle. (1 Chron. xxvii. 29-31.) Solomon derived a considerable revenue from foreign commerce. The monarchy was hereditary, for the election by the people mentioned above referred not to every individual, but to the family from which the king was to be taken. The crown did not necessarily descend to the eldest son; thus David appointed which of his sons should succeed him, and the people evidently expected him to do so. (1 Kings i. 20.) But this right of selection was afterwards abrogated.

The 'foreign relations' of the Israelites were of a simple character. Although, as stated above, it was a fundamental principle of the Mosaic law to avoid foreign intercourse, yet alliances with foreign nations were not forbidden. The alliances which were afterwards made, in the time of the kings, with Assyria and Egypt were sufficiently imprudent in their own nature to account for their being opposed by the prophets. There were however some nations whom the Israelites were commanded to exterminate—those Canaanites, namely, who dwelt in the land which they were to possess; this command was never perfectly obeyed, and in later times it was mitigated. Other nations, as the Amalekites, Ammonites, and Moabites, were represented by Moses as the hereditary enemies of the people of Israel, on account of the injuries which they had done them, and which it was their duty to revenge when an opportunity occurred. The laws regulating war against other nations (Deut. xx.) were exceedingly severe, but not more so than the international law then recognised is sufficient to account for, and the cruelties exercised by their heathen enemies are known to have been greater than any that the Israelites can be charged with. If a city resisted after being summoned to surrender, all the men in it were put to death, and the women and children made slaves. This law however only applied to the cities "which were very far off;" but as to the cities of the Hittites, Amorites, and others, which were given as an inheritance to them by God, they were commanded to save alive nothing that breathed. The spoil was to be divided among the soldiers, except in some cases, when it was devoted to God and destroyed. Horses were to be hamstringed. The fruit-trees in the enemy's country were to be spared.

During the three great festivals, when every male went up to Jerusalem, there was a suspension of arms, the assurance being given by God that during these periods no man should desire their land. (Exod. xxxiv. 24.) Michaelis endeavours to show that this truce was observed by all the surrounding nations except the Canaanites, who were therefore destroyed.

Embassies were only resorted to on particular occasions, and the persons of ambassadors were sacred. When the Israelites wanted to pass through the territories of other people, Moses asked permission of the inhabitants.

The foundation of the 'civil law' of Moses is laid in the command, 'Thou shalt love thy neighbour as thyself.' (Levit. xix. 18.)

1. *Laws relating to Property.*—Moses ordained that after the conquest of Canaan the land should be divided by lot in equal portions among the Israelites, and should then be inalienable for ever. This law was invested with a religious sanction, by representing God as the proprietor of the whole land, which the people only held as tenants under him. (Levit. xxv. 23.) The land might be sold 'nominally,' but as it reverted to the original owner or his heirs in the year of 'jubilee,' which was every fiftieth year, such a sale amounted only to the sale of the crops for fifty or fewer years. Land so sold might be redeemed on certain conditions before the year of jubilee. (Levit. xxv. 25, &c.) The law against the alienation of land admitted of exceptions, the chief of which was that land vowed to God, if not redeemed before the jubilee,

became the property of the priests. (Levit. xxvii. 16.) Moses however plainly intended that the land sold or vowed should always be redeemed before the jubilee.

A provision was made for avoiding litigation respecting the crops upon the ground at the jubilee, by the institution of the *sabbatical year*, during which there was to be neither sowing nor reaping, but all the land was to lie fallow. Every seventh year, and likewise the year of jubilee, was a sabbatical year. A promise was annexed to the law that the crop of the sixth year (or perhaps we should read of the *six years*) should be sufficient to afford food while the land lay fallow. (Levit. xxv. 20-22.) Michaelis is of opinion that the tendency of this law was to increase the national wealth by affording a strong inducement to store up corn during the six years of plenty, part of which might be sold at an increased price to the neighbouring commercial nations in the seventh year; but this seems a very unsatisfactory explanation of the matter. He also mentions other incidental advantages, as he considers them, of this institution. (Mich., Arts. 74, 75.)

The laws of the jubilee and sabbatical years do not appear to have been long observed; indeed it is plain from Levit. xxvi. 34, that Moses expected them to be disregarded. From 2 Chron. xxxvi. 21, it appears that up to the Babylonian captivity there had been seventy sabbatical years neglected. This would carry us back nearly 500 years, namely, to the reign of Saul or David, as the time at which the observance ceased.

A man's property descended to his sons, of whom the eldest had a double share. (Deut. xxi. 17.) The exclusion of daughters from the inheritance was established long before the time of Moses. (Gen. xxxi. 14.) No provision is made in the law for the support of unmarried daughters. On the occurrence of a case in which a man died leaving only daughters, Moses made the law that in all such cases the daughters should inherit their father's property, but that they must not marry out of their own tribe. The husbands of such heiresses were reckoned as the sons of their father-in-law, and took his name. Failing daughters, the inheritance passed to a man's brethren; failing them, to his father's brethren; and failing them, 'to the next of kin' of the deceased. (Numb. xxvii. 1-11.) But the law gives no directions as to determining who are the next of kin: probably this was already determined by custom. The Mosaic law contains nothing on the subject of wills; but we find that the right of bequeathing property other than land existed both before and after his time, and he nowhere prohibits it.

2. Laws relating to Persons.—The laws of Moses inculcate the most complete filial obedience. (Exod. xx. 12; compare Ephes. vi. 1-3.) The power of fathers over their sons was great, and does not appear to have ceased as they grew up. We have here a remnant of the patriarchal state. Flagrant acts of disobedience were punished with death (Exod. xxi. 17; Levit. xx. 9), which however could only be inflicted by a judicial process, and not at the pleasure of the father. (Deut. xxi. 18-21.) Fathers, and even mothers, whose wives for their sons. Next to the father, the first born had the greatest power over the family, though it does not clearly appear in what this consisted, nor whether it was exercised in his father's lifetime. Though what ever opened the womb was a first-born (Exod. xiii. 12), yet it is clear from Deut. xxi. 15, and 1 Chron. v. 1, 2, that the first born of a family was the first born to a man of all his children, and not the first born by each of his wives.

Marriage Laws.—Among the Hebrews, as among other Oriental nations, wives were generally bought (Gen. xxix. 15-30; xxxiv. 12; Hosea iii. 1-2), and in certain cases their price was fixed by law (Exod. xxii. 16, 17; Deut. xxii. 28, 29). Some wives were not bought, and these enjoyed greater freedom than the others. In certain cases concubines were allowed. (Exod. xxi. 7-11; Michaelis, Arts. 87, 88.)

The marriage law of Moses had in general a tendency to promote marriage, and this chiefly by his sanctioning the notion, which he found already prevailing among the people, that it was highly honourable for a man to have posterity who might perpetuate his name, and by his engrafting upon this notion the law of *levirate marriages*, by which it was enacted that when a man died leaving a widow, his brother should marry her, and raise up children to his brother; that is, children who were to be accounted as belonging to the first husband, and who were enrolled in the genealogical registers in his name.

The Mosaic law prescribes no marriage ceremonies. We may conjecture from history (Gen. xxix. 22-28) that ceremonies much resembling those of the Arabians in the present day (Lane's 'Modern Egyptians,' vol. i. c. 6) were already in use, which Moses left as he found them. He connected no religious ceremony with the solemnisation of matrimony. The bridegroom might put away his wife if the *signa virginittatis* were wanting (Deut. xxii. 18-21). A right understanding of this law is very important to the explanation of the doctrine of Christ concerning divorce (Matt. v. 31-32), which has had no small influence on the marriage laws of Christian countries. (Michaelis, Arts. 92, 93.)

Moses permitted polygamy, as is proved by the laws in Exod. xxi. 9, 10, Levit. xviii. 18, Deut. xxi. 15-17; by the constant practice of it both before and after his time, connected with the fact that he nowhere prohibits it, and by the small number of the first-born compared with the whole number of males, namely, about 1 in 42 (Numb. iii. 48).

But he permitted it only as a matter of policy, "on account," as Christ said, "of the hardness of the people's hearts," that is, the difficulty of rooting out inveterate customs, and perhaps for other reasons, which are pointed out by Michaelis (Art. 96). Some of his laws have a strong indirect tendency to prevent it, for example, the buying of a wife; and notwithstanding some striking examples of its practice, as that of Solomon, it does not appear to have prevailed extensively among the Israelites. (Mich., Art. 95.) After the Babylonian captivity it ceased entirely. Moses however set limits to the practice of polygamy, not allowing *many* wives. (Deut. xvii. 17.) Moses prohibited marriages between certain near relations, some of which, those namely between parents and children, brothers and sisters, he considered as opposed to natural morality, for he calls them *abominations*, and represents them as sinful in themselves. Other marriages between relations were probably forbidden only for reasons connected with the character and habits of the people. (Levit. xviii. 20; Michaelis, book iii. c. 7.)

Of *divorce* Moses was no favourer, at least if we may judge by the way in which he speaks of the marriage bond in Gen. ii. 24; but he allowed it to a greater extent than he altogether approved, "because of the hardness of their hearts." (Matt. xix. 8.) The law of divorce is in Deut. xxiv. 1-4. If a man disliked his wife, he might put her away by giving her a writing of divorcement. She might then marry again; but if her second husband put her away or died, she might not return to her first husband. (Mich., Arts. 119, 120.) No provision is made for the support of the divorced wife. In certain cases the husband forfeited his right of divorce. (Deut. xxii. 19, 29.) The support of a widow after her husband's death was provided for, if she had no children, by the law of levirate marriages; if she had children, it was left to filial piety.

Laws respecting Slaves and Servants.—Moses found slavery already existing among the Israelites and their neighbours. He permitted it to continue, under certain restrictions, and his laws on this subject are conceived in the most merciful spirit (see especially Deut. xxiii. 15, 16). Slaves were acquired by capture in war, by purchase, and by the marriage of slaves. Of purchase there were four kinds: 1, when a slave was transferred from one master to another; 2, when a man under the pressure of poverty sold himself for a slave; 3, when parents sold their children; 4, when an insolvent debtor, or a thief unable to make restitution, was sold as a punishment. The value of slaves was of course variable, but in two cases it was fixed by law. (Exod. xxi. 32; Levit. xxvii. 1-8.) Besides the slaves of private individuals, there were others who belonged to the public; these were employed in menial labours for the service of the sanctuary. Slaves might have property of their own. A master might beat his slave, but not so as to kill him (Exod. xxi. 20, 21); if he even maimed him the slave was to be set free. (Exod. xxi. 26, 27.) A Hebrew slave possessed this advantage over a foreign one: he was entitled to his freedom in the Sabbatical year and in the year of jubilee, and he might be redeemed before the year of jubilee, while the stranger might be held in slavery for ever. The manumitted slave received presents from his master. (Exod. xxi. 2-11; Levit. xxv. 39-55; Deut. xv. 12-18.) Slaves had to conform to some of the principal religious ceremonies observed by the Israelites.

Besides the slaves, there were day labourers, who were to share in the rest of the seventh day, and in the spontaneous produce of the Sabbatical year, and whose hire was to be paid every day before sunset. (Levit. xix. 13; xxv. 6; Deut. xxiv. 14, 15.) The statute in Deut. xxv. 4, besides its literal meaning, probably meant also that servants were to share in the food they prepared for their masters.

The Goel, or Blood-Avenger.—There was a custom of ancient standing among the Israelites, and which exists to this day among the Arabs, which made it the duty of the nearest relation of a murdered person to pursue the murderer and kill him with his own hands. This relation is called in Hebrew 'Goel,' in Arabic 'Tair.' This usage, which was probably of high antiquity, is dangerous to any state, from the haste and passion in which vengeance is exercised, and from the hereditary feuds which it causes between families. Moses dealt with this as he dealt with other long-established customs of which he disapproved, not making the vain attempt to root it out, but surrounding it with provisions calculated to mitigate its evils. Six cities of the Levites were appointed as cities of refuge for the manslayer, and every facility of access to them was provided. If he escaped to one of these, he was safe from the avenger of blood. (Exod. xxi. 12, 13; Numb. xxxv.; Deut. xix. 8.) But these cities afforded no asylum to the wilful murderer, who, when proved to be guilty, might be torn even from the altar. (Exod. xxi. 14; Deut. xix. 11-13.) At the death of the high-priest, the person who had taken sanctuary might leave the city of refuge in safety. These laws seem to have acted as an effectual check on the practice of blood-avenging, for an instance of it rarely occurs in the later history of the Israelites.

The Mosaic law commanded kindness to be shown to strangers, who, unless they belonged to certain nations that had been guilty of flagrant outrages against the Israelites, might "enter the congregation of Jehovah," that is, might be naturalised in Israel. Moses inculcates veneration for old age, and kindness to the deaf and blind. (Levit. xix. 14, 32; Deut. xvii. 18.) He made laws in favour of the poor (Deut. xv. 11), besides adopting usages already in existence for

their benefit; though many of his laws discourage begging. He recommended the people to lend to them (Deut. xv. 7-11), he gave them the right of gleanings, and of collecting the spontaneous produce of the earth during the Sabbatical year (Levit. xix. 9, 10; xxv. 5, 6; Deut. xxiv. 19-21; Ruth, ii. 2-19), and the remains of the second tithes and firstlings, which were sacrificed as thank-offerings, were given as entertainments to the poor. (Deut. xii. 5-12, 17-19; xiv. 22-29; xvi. 10, 11; xxvi. 12, 13.)

Personal Rights and Obligations.—Vows to God were declared binding, though the making of them was neither encouraged nor discouraged. They were remissible in certain cases. (Levit. xxvii.; Numb. xxx.; Deut. xxiii. 21-23.)

On many points relating to debt the Mosaic law is silent. An insolvent debtor was liable to have his hereditary lands seized, also his houses and other property, his clothes (but with a humane restriction, Exod. xxii. 26, 27), and his person; he might be sold into slavery with his wife and children (Levit. xxv. 39). Of imprisonment for debt the Mosaic law knows nothing, and still less of torture, though both have been attributed to it from a misunderstanding of some passages in the New Testament (Matt. v. 26; xviii. 30, 34.)

Pledges were allowed to be taken, under certain regulations which were meant to secure the debtor from the rapacity of his creditor. (Deut. xxiv. 6, 10-13; Exod. xxii. 26, 27.) Of *suretyship* the Mosaic law says nothing, but it is frequently referred to in the Proverbs of Solomon. *Interest* on loans, whether of money or produce, was forbidden to be taken from Israelites, but it might be received from strangers. (Exod. xxii. 25; Levit. xxv. 35, 37; Deut. xxiii. 19, 20.) The reasons for this prohibition appear to be founded entirely on the peculiar polity of the Israelites. (Michaelis, Art. 155.) Loans are regarded by Moses as alms. In the seventh year a poor debtor could not be sued, as there were no crops on the ground. (Deut. xv. 1-11.) It does not appear to be the meaning of this law, that debts were cancelled in the seventh year, though perhaps such a release took place in the year of jubilee. Injuries done to property were to be compensated, and things found were to be restored to the owners; there are several laws on the details of these cases. (Michaelis, book iii. c. 12, pt. 3.)

The Mosaic law contains several enactments on behalf of beasts, many of which have a tendency to preserve the breed of such as are useful to man.

Police Law.—1. *Civil Police.*—The population was to be ascertained by a periodical census, the time of which is not specified in the statute. Every individual numbered paid a capitation tax of half a shekel. (Exod. xxx. 11-16.)

2. *Military Police.*—Every man above 20 years old was liable to be called out to war. (Numb. i. 3-46; xxvi. 2.) But generally a selection was made by the Scribes, who also appointed the officers. Under the kings permanent officers were appointed. Exemption from military service was allowed to the man who had built a house and not yet occupied it, to him who had planted a vineyard or oliveyard and not yet enjoyed its fruit, to him who had betrothed a wife, and to him who had married within a year. (Deut. xx. 5-7.) Cowardice was also a ground of exemption, but attended with disgrace. The spoil taken in war was divided into two parts; that in persons and cattle was collected and distributed among the people, those who went to war and those who remained at home having equal portions, and that in effects was the property of the soldier who seized it. Many regulations are made to promote cleanliness and discipline in the camp, which with this object was declared to be sacred.

3. *Ecclesiastical Police, or the Ceremonial Law.*—In this part of the Mosaic law many ceremonies are ordained which appear frivolous and unmeaning, unless we keep in view the fact asserted both in the Psalms and in the New Testament, and fully explained in the Epistle to the Hebrews, that most of the Levitical rites were only types of the blessings to be enjoyed under the Christian dispensation. We do not enlarge on this subject, as we are not here regarding the Mosaic laws in their theological aspect.

Circumcision, which had long before been given by God to Abraham, was adopted in the Mosaic law as the ceremony by which every male was admitted to the civil and religious privileges of the people of Israel. (Gen. xvii. 9-14; Levit. xii. 13.) Every bond-servant among the Israelites was obliged to submit to this rite, and also every stranger who wished to be naturalised among the people and to partake of the passover.

Offerings were of three kinds: 1. Bloody, consisting of slaughtered animals, which must be those regarded by the law as clean. They were either *burnt-offerings*, which were wholly consumed on the altar; *sin-offerings*, made on account of any sins committed through ignorance, of which only a part was laid on the altar; or *feast-offerings*, or *peace-offerings*, of which only the fat parts were burnt and the rest eaten. 2. Unbloody, or *meal-offerings*, consisting of meal, bread, &c. 3. *Drink-offerings*, consisting of wine, of which part was poured on the victim and part given to the priests. Sacrifices might only be offered at the place which God might appoint, which in the Wilderness was the tabernacle: this law was doubtless intended to prevent idolatry. Besides their typical significance, these sacrifices had important moral and physical advantages, which are pointed out by Michaelis. (Arts. 189-191.)

Two tithes of all the produce of the land were due to God. The first was paid to the Levites for their support, and the second went to provide the feast-offerings. In addition to the tithes, the first-born of all animals, including man, were sacred to God, and belonged to the priests. This law had its origin in the sparing of the first-born of the Israelites when those of the Egyptians were slain. The first-born of beasts that might be offered in sacrifice were not to be redeemed, but those of other beasts and of man might be redeemed at a fixed price. (Exod. xiii. 1, 2, 11-16; Levit. xxvii. 26; Numb. xviii. 15-19.) The first-fruits of crops and other produce belonged also to the priests. (Levit. xxiii. 9-14; Numb. xv. 19-21; xviii. 11-13; Deut. xviii. 4-5.) There was another sort of firstlings which were employed for feast-offerings. (Deut. xii. 6; xiv. 23; xv. 19-23.)

The Sabbath.—Every seventh day was a day of rest and of religious worship. This was no new law of Moses; it had been enjoined upon man, at the creation of the world, to celebrate the resting of God on the seventh day. (Gen. ii. 3.) In the Mosaic law it was also a commemoration of the deliverance of the Israelites from Egypt, and some of the peculiarities in the Jewish observance of the day are undoubtedly connected with that fact. No servile work whatever was to be done on the Sabbath, except what was necessary for the service of the sanctuary. The punishment for transgressing this law was death. (Exod. xvi. 22-30; xx. 8-11; xxiii. 12; xxxi. 12-17; xxxiv. 21; xxxv. 1-3; Numb. xv. 32-36; D. ut. v. 12-16.)

There were three *annual festivals*, each lasting seven days, during which all the males in Israel were obliged to assemble at the place where the sanctuary stood. (Exod. xxiii. 14-17.) These were—1, The passover, to commemorate the passing over of the Israelites by the destroying angel when he slew the first-born of the Egyptians. It fell on the evening after the 14th day of the first month of the year, that is, very near the vernal equinox, and at the beginning of harvest. 2, The feast of pentecost was held at the end of harvest, on the 50th day after the 16th of the first month. It was a feast of thanksgiving for the harvest. 3, The feast of tabernacles began on the evening of the 14th day of the seventh month, about October. It was a feast of thanksgiving for the fruitage and vintage. Remarks on the uses of these festivals and an account of the other feast days will be found in Michaelis (Arts. 197-201). He reckons that in the whole year there were 30 feast days, besides the 52 Sabbaths.

Many circumstances of the *private life* of the Israelites are regulated by the Mosaic law with great precision. The laws on this subject may be divided into two classes. 1, Regulations respecting meats, and their distinction into clean and unclean, with the prohibition against eating blood. 2, Laws relating to defilements, including those concerning leprosy. Both these classes of laws conducted greatly to the preservation of health and morality, and formed a strong barrier against idolatry. (Michaelis, Arts. 202-217.) For an account of several miscellaneous precepts of the Mosaic police law the reader is referred to Michaelis, book iv. c. 5.

Respecting the *criminal law* of Moses we have not space to enter into details. It is ably treated by Michaelis (book v.). This part of the Mosaic institutions is distinguished by equal justice, and by a careful gradation of punishment according to the enormity of crimes. Some offences, especially those of a religious character, were punished with a severity which to us may appear excessive; but this is only the carrying out of the principle by which the people were regarded as set apart to preserve the worship of the true God, and according to which it was a matter of the first importance to remove every defilement from among them. The Mosaic penal law introduced a vast improvement, by abolishing the practice of punishing children for the crimes of their fathers, and fathers for those of their children. (Deut. xxiv. 16.) The punishments are not cruel. They were—1, Death by the sword, or by stoning, followed in some cases by inflictions on the corpse of the criminal. There were no capital punishments which inflicted torture. 2, Exile, or excision from 'the congregation of God.' 3, Corporal punishments. 4, Fines. 5, Offerings to make atonement for sin: these kept up the idea that all offences were committed against God. None of the punishments for the living were degrading; for stripes are not considered so by Oriental nations, nor were they by the Hebrews.

Of the form of judicial procedure little is known, except that it was extremely simple. The purity of the judgment-seat is guarded by several statutes against bribery and partiality. Causes were heard in the gate of the city, according to immemorial usage in the East; and thus publicity was secured, as the city-gate was the common place of resort. Moses makes no mention of advocates. Witnesses, of whom two or three were necessary in capital cases, were examined upon oath. (Levit. v. 1; Numb. xxxv. 30; Deut. xvii. 6, 7.) In some cases oaths of purgation were required from the accused. (Levit. vi. 2, 3.) Sometimes a reference was made to God by lot in civil cases; and in criminal cases the lot was occasionally resorted to, but only for the discovery and not the conviction of the criminal. A criminal's confession might convict him capitally. (Josh. vii. 14-21; 1 Sam. xiv. 37-45; 2 Sam. i. 13-16.) Moses nowhere appeals to rewards and punishments in another life as a sanction for his laws.

The greatest care was taken to preserve the law. One copy of it was written in a book which was deposited in the sanctuary beside the ark of the covenant (Deut. xxxi. 26), and another copy was

engraven on stones, which were fixed on Mount Gerisim or Mount Ebal (probably the former) with solemn ceremonies, in which the people swore to keep the law, blessings were invoked on the obedient, and curses denounced on the transgressors. (Deut. xxvii., xxviii.)

Viewed as a whole, the laws of Moses seem perfectly adapted to the character of the people for whom he legislated, and to the physical and political country they were to inhabit. No mistake can be greater than that which is made by many people when they suppose that because these laws came from God, therefore they are the best code that can ever be formed. Had they possessed this ideal excellence, they would have been really bad laws, because they would have been unsuited to the nation they were intended to govern. They were not meant to be unalterable; indeed some of them were altered by Moses himself. They were only intended to last for a time, and therefore, when considered with reference to our present experience of human affairs, they appear to have many imperfections.

The origin of the Mosaic legislation is declared in Scripture to be from God, by which we must understand that these laws were sanctioned by God and published by his command. It has already been observed that many of the laws did not originate with Moses, but were ancient observances which he adopted in his code by the command of God. (See also Iken, 'Diss. II. de Institutis et Ceremoniis Legis Mosaicæ ante Mosem;' Reimar, 'Cogitationes de Legibus Mosaicis ante Mosem.') And moreover, when we remember that he was brought up in Egypt, and was "learned in all the wisdom of the Egyptians" (Acts vii. 22), when we compare various parts of his laws with similar institutions which existed in Egypt (for example, the freehold basis of the constitution, the separation of the caste of priests from the rest of the community, the discouragement of commerce, and the measures resorted to for keeping the Israelites distinct from other nations), it becomes highly probable, if not certain, that the Mosaic institutions were largely modelled on those of Egypt. This opinion, which is held by nearly all the best critics who have examined the laws of Moses, has been unaccountably regarded as opposed to the divine character of these laws, as if divine inspiration must necessarily deprive a legislator of the wisdom which he already possesses, and prevent him from adopting, under the sanction of that inspiration, whatever good he may find in the institutions of other nations. On the other hand there are many points of opposition between the Mosaic and Egyptian laws which it is impossible to overlook. Several of these are adduced by Michaelis, in a paper in the 'Comment. Soc. Götting,' vol. iv., 'De legibus quibusdam a Mose eo fine latæ, ut Israelitis Ægypti cupidis Palestinam curam faceret.' The spirit of the whole law was, as Moses himself asserts (Levit. xviii. 3), diametrically opposed to that of the Egyptian as well as the Canaanitish institutions. For these reasons it is impossible to regard the Hebrew legislation as a mere copy of the Egyptian.

Some divines of the Rationalist party have maintained that Moses was not the author of the whole of the legislation of the Pentateuch. This opinion is opposed to the evidence which exists in favour of the genuineness and authenticity of the books of Moses.

MOSHEIM, JOHANN LORENZ VON, was born of a noble family at Lübeck, October 9, 1694. He was educated at the gymnasium of Lübeck and the university of Kiel. At Kiel he succeeded Albert zum Felde as professor of philosophy in the university. At the invitation of the duke of Brunswick he became professor of theology in the university of Helmstedt, where he remained from 1725 to 1747, when he was appointed professor of theology at Göttingen and chancellor of the university. Here his lectures on theology attracted all classes of students. He died on the 9th September 1755, at the age of sixty-one. He was thrice married. By his first wife he had two sons and one daughter, and by his third wife one daughter, afterwards Duchess of Noailles.

Mosheim was greatly distinguished as a preacher. His style was formed on the model of the English and French preachers, Tillotson and Watts, Saurin, Massillon, and Fléchier. He has been compared to Fénelon for the graces of his style, and he is considered one of the founders of the modern German literature. His talents were of a very high order, his learning was immense, and his character was exemplary.

The whole number of Mosheim's works is 161. He himself published at Helmstedt, in 1731, a catalogue raisonnée of the works which he had published up to that time. His best known work is the 'Institutionum Historiæ Ecclesiasticæ, Antiquioris et Recentioris, libri iv.' This work, which is written in Latin, was first published in 2 vols. 12mo., in 1726, and the enlarged edition, in composing which he examined the original authorities, was published in 4to, in 1755, just before Mosheim's death. Another edition was published in 1764, with an account of Mosheim's writings by Miller, one of his pupils. It was translated into German by Von Kiem, and by J. R. Schlegel. Schlegel's translation is the better, and is enriched with valuable notes. It has also been translated into French, Dutch, and English. The first English version was made in 1764, by Dr. Maclaine, an assistant minister at the Hague, and has been frequently reprinted. It is very unfaithful. Dr. Maclaine's professed object was to improve Mosheim's style, by adding words and rounding off periods. His alterations and additions constantly express his own sentiments instead of Mosheim's, and sometimes flatly contradict his author. In

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1832 a faithful translation, with valuable notes, was published by Dr. Murdock, of New Haven, Connecticut, United States. Mosheim's 'Ecclesiastical History' extends from the birth of Christ to the beginning of the 18th century. Each century is treated of separately, under the two heads of External and Internal History. The External History comprises 'prosperous events,' or the extension of the Church by the efforts of its public rulers and private members, and 'calamitous events,' such as persecutions and infidel attacks. The Internal History includes the history—1, of the Christian doctors; 2, of the doctrines and laws of the Church; 3, of its ceremonies and worship; 4, of heresies. This arrangement is open to several objections, of which the chief are, that it is too artificial; that what Mosheim calls external and internal history constantly run into each other (and indeed it is not easy to understand how any part of the history of a community can be said to be 'external' to it); and lastly, it imposes on the historian the necessity of deciding what no human mind can decide, namely, what events are prosperous and what calamitous to the Church. But the work of Mosheim is open to a graver objection. He has not treated his subject with the proper spirit of pious interest, though his own orthodoxy is undoubted. Nevertheless, his deep knowledge, his patient research, his general candour and impartiality, and his philosophical spirit, entitle Mosheim to a place among the best Church historians. His works gave an impulse to the study of Church history in Germany, which has produced, among other works, those of Pfaff, Baumgarten, Walsh, Semler, Schröckh, Henke, Schmidt, Neander, &c. Of these, that of Schröckh, a pupil of Mosheim, is the fullest, extending to 45 vols. 8vo. Neander's 'Kirchengeschichte' is however a far superior work.

Mosheim published several works on Church history, besides the 'Institutiones,' of which the most important are, his tract 'De Rebus Christianorum ante Constantinum,' and 'Institutiones Historiæ Christianæ Majores,' 1739, which is a full Church history of the first century. Among his other works are, a Latin translation, with notes, of Cudworth's 'Systema Intellectuale,' Jena, 1738; six volumes of sermons, 1747; and nine volumes on the 'Morals of Holy Scripture,' 1773.

MOTHE-LE-VAYER, FRANÇOIS DE LA, was born at Paris in 1688, and in 1625 succeeded his father as substitute to the procureur-général; but he soon abandoned his profession to pursue his favourite study of history. In 1639 he was admitted into the Academy. Cardinal Richelieu being pleased with his work on the education of a prince, intended to appoint him preceptor to the dauphin, but the queen, Anne of Austria, refused her consent. Notwithstanding this, in 1649 he was entrusted with the education of the young Duke of Orleans, whose astonishing progress under the tuition of Le Vayer induced the queen to acknowledge the talents of the master, and confide to him the completion of the king's (Louis XIV.) education. He died in 1672, in the eighty-fifth year of his age.

Of his numerous works, which obtained extraordinary success, the most important are—1, 'Discours de la Contrariété d'Humeurs qui se trouve entre certaines Nations, et singulièrement la Française et l'Espagnole,' 8vo, Paris, 1636. The title-page states it to be a translation from the Italian of Fabricio Campolini. 2, 'Considerations sur l'Eloquence Française,' 12mo, 1638. 3, 'De l'Instruction de Mons. le Dauphin,' 4to, 1640. 4, 'De la Vertu des Païens,' 4to, Paris, 1642; 3rd edition, 1647. Several collections of his works have been made; but the best is that of Dresden, 14 vols. 8vo, 1756-59, the materials of which were furnished by Roland le Vayer, nephew of the author. La Mothe is styled the Historiographer of France by Voltaire ('Siècle de Louis XIV.'). who also mentions him as a notorious Pyrrhonist.

The great diversity of opinion which La Mothe observed in the world seems to have laid the foundation of that scepticism which pervades his writings. His society was eagerly sought by all the learned and witty of his time, and he was readily admitted into the brilliant circles of Mademoiselle Gournay, who at her death bequeathed him her library. La Mothe was nearly fifty years of age before he published his first work. From that time (1636) he published regularly every year. His work 'De la Vertu des Païens' was answered by Arnauld, in a tract entitled 'De la Nécessité de la Foi en Jesus Christ.' La Mothe's book not selling so fast as the bookseller desired, he made grievous complaints. "I have a method that will facilitate its sale," said the author, and immediately procured a prohibition against the reading of it, which had the desired effect, for the work was read with admiration, and every copy sold off. The story is very characteristic of the man. His writings were of little real value.

MOTTE, A. H. DE LA. [LA MOTTE.]

MOTTEUX, PETER ANTHONY, was born at Rohan in Normandy, in 1660, at which place he also received his education. After the revocation of the Edict of Nantes he came over to England, and succeeded in establishing himself in business, and kept a large East India warehouse in Leadenhall-street. Being master of several languages, he obtained a situation in the foreign-letter department of the Post-office. His death, which was attended with suspicious circumstances, took place on his 58th birth-day the 19th February 1718, in a disorderly house in the parish of St. Clement Danes. His remains were interred in the church of St. Mary Axe, London. Motteux so completely acquired the English language as to be able to produce a

translation of 'Don Quixote,' and subsequently to write several songs, prologues, and epilogues, one of the latter of which will be found at the end of Sir John Vanbrugh's comedy of 'The Mistake.' He also wrote several plays, namely: 'The Loves of Mars and Venus,' London, 1697, 4to; 'Beauty in Distress,' a tragedy, Lond., 1698, 4to; 'The Temple of Love,' 1706, 4to; 'The Amorous Miser,' a comedy in 3 acts, 1705, 4to; also a poem on Tea, 1712, 8vo, with several French works translated from the English. With respect to the Don Quixote however it is necessary to remark that it would appear from the title-page of an edition of 'Don Quixote,' London, 1706, 4 vols. 8vo, that Motteux was only the publisher, and that the work was translated by several hands, and printed for Samuel Buckley, at the Dolphin, Little Britain: he has however been generally termed the translator, and he probably was one of the several hands engaged in the work.

MOWBRAY, SIR ROGER DE, of Barnbougle, son of Geoffrey de Meubray, lord justiciar of Lothian in the end of the 13th century. Sir Roger was lord justiciar of Scotland from 1319 to 1321; when, having engaged in a conspiracy against King Robert Bruce, he was seized and put in prison. He died here before trial; but notwithstanding, process was led against him, and sentence pronounced on his dead body. (Fordun xiii. 1.)

MOZART, JOHANN - CHRYSOSTOMUS - WOLFGANG - GOTTLIEB, was born at Salzburg, January 27, 1756. His father, Leopold, the son of a bookbinder, was sub-director of the chapel of the prince-archbishop of Salzburg, and employed the hours not devoted to the duties of his office in teaching the rules of musical composition, and also in giving lessons on the violin. His 'Violinschule,' a work in quarto, published at Augsburg, in 1769, was much esteemed in its day, and may still be profitably read by scientific students. He married Anna-Maria Pertl, and what has been pointedly noticed by M. Schlichtegroll (whose 'Necrology' has proved highly useful to us in the present instance), will not perhaps be thought altogether unworthy of remark by those who investigate moral and physical causes and effects, namely, that this couple, the parents of one so admirably organised for creating beautiful harmonies, were distinguished by personal beauty of the rarest kind. They had several children, all of whom died when but a few months old, except the subject of this notice and a sister four years his senior. The latter received instructions on the harpsichord from her father when her brother had scarcely completed his third year, and at that early period the child evinced in the most decided manner the pleasure afforded him by combined sounds, as well as his aptitude for music generally. His amusement was to seek out 'birds' on this instrument, and his success was followed by the strongest demonstrations of infantile joy.

When the young Mozart was four years old, his father, at first hardly in earnest, taught him a few easy minuets and simple lessons, each of which he learnt in about half an hour. In less than two years more appeared the first dawn of his talent for composition; he invented short pieces of music, which his father noted down; but it is to be regretted that not one of these curiosities was preserved. That great sensibility which almost invariably is a concomitant of genius, and which never forsook him, was apparent from the moment he could express himself. 'Do you love me?' was a question he frequently put to those about him; and when he was ironically answered in the negative, his tears began to flow. In all his pursuits his ardour was extraordinary. "While learning the elements of arithmetic, the tables, the chairs, even the walls, bore in chalk the marks of his calculations. And it may not be irrelevant to state," says the author of his Memoir in 'The Gallery of Portraits,' "what we believe has never yet appeared in print—that his talent for the science of numbers was only inferior to that for music: had he not been distinguished by genius of a higher order, it is probable that his calculating powers would have been sufficiently remarkable to bring him into general notice."

Not long after he had completed his sixth year, the child excited the astonishment of his father by the production of a harpsichord concerto, methodically and correctly written, and wholly unobjectionable, except that it contained too many difficult passages. The appearance of such a phenomenon (for as such it could only have been viewed) determined the father to let the youthful prodigy be seen at some of the German courts. He at first took him to Munich, where the elector received him and his family with every kind of encouragement. In 1762 the party proceeded to Vienna, and performed before the emperor Francis I., who was not less pleased by the vivacity of the boy than amazed by his powers. In the following year the Mozart family made an extensive European tour: in Paris they resided many months, where the youthful wonder performed on the organ in the Chapelle du Roi, before the whole court. There the party gave public concerts, and in that city, in the same year, Mozart published his two first works, when he had not finished his eighth year!

In 1764 the Mozarts arrived in London, and remained till the summer of 1765. "Here," says the above-mentioned memoir, "the boy exhibited his talents before the royal family; and underwent more severe trials than any to which he had been before exposed, through which he passed in a most triumphant manner. So much interest did he excite in this country, that the Hon. Daines Barrington drew up an account of his extraordinary performances, which was read before the Royal Society, and declared by the council of that body to be

sufficiently important to be printed in the 'Philosophical Transactions,' in the 60th volume of which it appears." And in the 69th volume of the same work, Dr. Burney remarks:—"Of Mozart's infant attempts at music I was unable to discover the traces from the conversation of his father, who, though an intelligent man, whose education and knowledge of the world did not seem confined to music, confessed himself unable to describe the progressive improvements of his son during the first stages of infancy. However, at eight years of age I was frequently convinced of his great knowledge in composition by his writings; and that his invention, taste, modulation, and execution in extemporary playing, were such as few professors are possessed of at forty years of age." During this residence in our metropolis, he composed and published six sonatas, which he was permitted to dedicate to the queen of Great Britain. The family then returned to the Continent. At the Hague, Mozart published six more sonatas. The party now paid a second visit to Paris, and returned to Salzburg in 1768. In the same year Mozart, by desire of the emperor Joseph II., composed an entire opera, 'La Finta Semplice,' which was much commended by Hasse, who was then in high repute, and by Metastasio, but as it never was publicly performed, it is now unknown either as a whole or in part, and probably its chief merit was of a relative kind.

In 1769 Mozart, at the age of fourteen, was appointed director of the archbishop of Salzburg's concerts. Soon after he went with his father to Italy, and at Rome gave a remarkable proof of the power he possessed of fixing his attention, and of memory, by noting down the famous 'Miserere' of Allegri, after his return from the pontifical chapel, where he had heard it performed. At Bologna he was introduced to the celebrated Padre Martini, who, after testing the youth's abilities, became one of his warmest admirers. While in that city, he was unanimously elected a member of the Academia Filarmonica; and at Rome the pope conferred on him the order of the Golden Spur. At Milan, 1770, he wrote and brought out his second opera, 'Mitridate,' which was performed twenty nights consecutively. In 1773 appeared his 'Lucia Silla,' which had twenty-six successive representations. In the same year he produced other works, among which were, an opera buffa, 'La finta Giardiniera,' two Masses for the chapel of the elector of Bavaria, &c. In 1775, at the desire of the archduke Maximilian, he composed the cantata 'Il Re Pastore;' and from that period till the year 1779 he continued to labour with his pen, though but few of its products then obtained, or ever will obtain, a celebrity at all equal to that which his subsequent productions have so justly acquired.

In November 1779 Mozart finally settled in Vienna, the inhabitants and manners of which city were very agreeable to him; and now, having reached his twenty-fourth year, he exhibited the rare example of one who had been astonishing as a child, had disappointed not even the most sanguine hopes, and become proportionately great as a man. "In his twenty-fifth year he was captivated by the charms of Madlle. Constance Weber, a very amiable person, and an accomplished, celebrated actress, to whom he soon made a proposal of marriage. This was courteously declined by her family, on the ground that his reputation was not then sufficiently established. Upon this he composed his 'Idomeneo,' in order to prove what means were at his command, and, animated by the strongest passion that ever entered his heart, produced an opera which he always considered as his highest effort: certainly it was the first that showed his matured and positive strength. Portions of it are in his most original and grandest manner, but parts show that he had not quite emancipated himself from the thralldom of custom. Some of the airs, though far superior to those of his contemporaries, are too much in the opera style then prevailing, a style now become nearly obsolete. . . . To Madlle. Weber, on whom the composer's affections were unalterably fixed, was assigned the principal character in the opera; and the high reputation which the author acquired by his work having immediately silenced the objections of Constance's family, her hand was shortly after the reward of his efforts." ('Gallery of Portraits.') The union proved a happy one: in his wife he found an affectionate, active, zealous friend, a useful counsellor, and, when his health began to decline, a patient, unwearied, devoted attendant.

In 1782 Mozart produced 'Die Entführung aus dem Serail' ('L'Enlèvement du Sérail'). It was at a rehearsal of this opera that Joseph II. said to the composer, "My dear Mozart, this is too fine for our ears; it has too many notes." "I beg your majesty's pardon," replied Mozart, with his characteristic independence, "there are precisely as many notes as are necessary, and no more." Joseph said nothing, though evidently embarrassed by the reply; but when the opera was performed and heard in a perfect state, he loaded it with praises. 'Le Nozze di Figaro,' the libretto of which is well abridged from Beaumarchais's admirable comedy, was produced in 1786 by command of the emperor. In the same year was brought out his 'Schauspiel Direktor' ('Director of the Comedy'), a short opera, possessing little merit.

In 1787 appeared at Prague the chef-d'œuvre of Mozart, his 'Don Giovanni,' the libretto made up, with considerable ability, by Lorenzo Da Ponte, from the many dramas founded on the same popular subject. This was received with enthusiasm by the Bohemians, but was then above the comprehension of the Viennese. Indeed the composer, aware of its superiority, and conscious that it would prove 'caviare to the general,' said, "I have written this opera to please myself and my friends." And when it was performed, more than thirty years after

wards, at the Académie Royale at Paris, it was so little understood on the stage and in the orchestra that Garat, the celebrated singer, exclaimed, "Don Juan a paru incognito à l'opéra!" It did not find its way to our Anglo-Italian stage till the year 1817, "when it was performed in a manner that surpassed all former representations. The production of 'Don Giovanni' at the King's Theatre, which put ten thousand pounds into the lessee's pocket, and forms an era in our musical history, was so strenuously opposed by an Italian cabal, that but for the courage and perseverance of the director of that season it would have been put aside, even after all the expense of getting up and trouble of rehearsing had been incurred." The comic opera, 'Coai fan tutte,' was composed in 1790; 'Die Zauberflöte' ('The Magic Flute'), in 1791, for M. Schikaneder, the proprietor of a theatre in the suburbs of Vienna, who himself wrote the almost incomprehensible libretto; and 'La Clemenza di Tito' (abridged from Metastasio's beautiful drama) in the same year, for the coronation of Leopold II.

Had Mozart's life been extended but a few years longer, he would have repeated his visit to this country. When the spirited and liberal Salomon engaged Haydn to write symphonies for his concerts, and to repair to London in order to superintend their first performance, it was settled that Mozart should succeed his illustrious friend the following year, an agreement which death alone prevented from being carried into effect. Of Mozart's symphonies, quintets, quartets, sonatas, &c.—of his masses, motets, detached vocal pieces, and many other works—we cannot afford space for even a bare list. His additional accompaniments to 'The Messiah,' which exhibit such knowledge of effect, so refined a taste, so congenial a spirit, and withal such respect for a composer whom he considered the greatest that had ever lived, were written for the Baron von Swiſten in 1788.

The last, and, taken as a whole, the most sublime work of Mozart, his 'Requiem,' was written on his death-bed; and having been left in rather an unfinished state in regard to minor details, his pupil, Süßmayer, filled up some of the accompaniments. This led, a few years ago, to a dispute concerning its authorship, an indiscreet friend of the latter having claimed as Süßmayer's composition the best parts of the Mass. The assertions by which the claim was supported, and the arguments in its favour, proved unavailing against the convincing evidence afforded by the work itself, and the controversy can never be successfully renewed. A story too that an anonymous mysterious stranger commissioned Mozart to compose the 'Requiem,' raised many idle conjectures, some of them of the most grossly superstitious kind. The matter however has since been satisfactorily explained.

In bestowing on Mozart so abundant a share of genius, and such exquisite sensibility, Nature seems to have thought that she had been sufficiently bountiful. Physical strength she denied him: small in stature, slight in construction, and feeble in constitution, he was not calculated to reach even the middle period of life. His health gradually declined, though his imagination continued in full vigour to the last; and an attack of fever, prevalent at the time in Vienna, hastened his dissolution, which took place on the 6th of December, 1791. He left a widow and two sons, one of whom adopted his father's profession; the other entered the employment of the Austrian government, at Milan. Madame Mozart, at the expiration of many years, married Baron von Nissen.

"It has been said of Mozart, that his knowledge was bounded by his art; and that, detached from this, he was little better than a nonentity. That his thoughts were almost wholly bent on music was not a matter of choice, but of necessity. Had not his ill-remunerated labours occupied nearly all his time, his means would have been still more limited than they were, for a salary of less than a hundred pounds from the imperial court was all the permanent income he had to depend on. But his acquirements were far greater than is generally supposed, in proof of which we have the best authority for saying that once, at a court masquerade given at Vienna, Mozart appeared as a physician, and wrote prescriptions in Latin, French, Italian, and German, in which not only an acquaintance with the several languages was shown, but great discernment of character and considerable wit. Assuming this (communicated to us by the late Mr. Attwood, his pupil and companion on the occasion) to be true, he could not have been very ignorant man, nor always a dull one, out of his profession. But still stronger evidence in favour of his understanding may be derived from his works. That he who, in his operas, adapted his music with such felicity to the different persons of the drama—who represented the passions so accurately—who coloured so faithfully—whose music is so expressive that without the aid of words it is almost sufficient to render the scene intelligible—that such a man should not have been endowed with a high order of intellect is hard to be believed; but that his understanding should have been below mediocrity is incredible."

MUCIUS. [JUSTINIAN.]

MUCIUS SCEVOLA. [SCÆVOLA.]

MUDGE, WILLIAM, LL.D., F.R.S., a major-general in the army, the third in succession of the directors of the series of geodetical operations, which resulted in the Trigonometrical Survey of Great Britain and Ireland, the production of the "Ordnance Maps" by its means, and the measurement of the English Arc of the Meridian. The history of family and hereditary talent, and the occupation of certain offices

by a succession of gifted men, have frequently been illustrated in this work. They are again forcibly recalled by the name now commemorated. The Rev. ZACHARY MUDGE, sometime master of the Grammar School at Bideford, in Devonshire, and vicar of Abbots-ham, afterwards a prebendary of Exeter and vicar of St. Andrews, Plymouth, was the author of an 'Essay for a New Version of the Psalms,' and of a much admired volume of sermons, published in 1727. He died April 3rd, 1769, and was eulogised by Dr. Johnson, whose intimate friend he had been. THOMAS MUDGE, his second son, born at Exeter in 1715, was apprenticed to the celebrated watchmaker, George Graham, and became himself one of the most eminent mechanists of his time: a select committee of the House of Commons, assisted by a committee of men of science, philosophical instrument-makers, and watchmakers, including Atwood, Ramsden, Troughton, and De Luc, declared in 1793, that it was "admitted on all hands that Mr. Mudge was one of the first watchmakers which this country has produced." In consequence of a report made by the select committee, a reward of 3000*l.* was granted by parliament for his improvement in the construction of chronometers. His decease took place shortly after, in 1794. A full account of his invention, and of the circumstances in the history of chronometry connected with it, will be found in a work published by his son, Thomas Mudge the Younger, entitled 'A Description, with Plates, of the Time-keeper invented by Mr. Thomas Mudge,' &c., Lond., 1799, 4to.

The fourth son of the vicar of St. Andrews was Dr. JOHN MUDGE, F.R.S., for many years an eminent physician at Plymouth, who published treatises on the inoculated small-pox, and on catarrhus coughs. But he acquired a higher reputation in practical optics, founded on a paper in the 'Philosophical Transactions,' vol. lxvii., "containing directions for making the best composition for the metals of reflecting telescopes, together with a description of the process for grinding, polishing, and giving the great speculum the true parabolic form." For this paper, in which an anticipation of Newton was verified, the council of the Royal Society awarded him the Copley Medal for the year 1777, on which occasion Sir John Pringle, M.D., Bart. [PRINGLE, JOHN], the president, delivered one of his celebrated discourses. He died in 1793.

WILLIAM MUDGE, the subject of the present article, son of Dr. John Mudge, was born at Plymouth in 1762, and having received his principal education as a cadet in the Royal Military Academy at Woolwich, was appointed to the Royal Artillery, in which corps he served abroad for some time. After his return to England, the Trigonometrical Survey of England and Wales, which had been commenced by General Roy [ROY, WILLIAM], was placed by the recommendation of Lieut. Col. Hutton [HUTTON, CHARLES], under the superintendance of Lieut. Col. Edward Williams, R.A., Lieut. Mudge, also on Dr. Hutton's recommendation; being appointed his personal associate in the work, and being promoted shortly afterwards to the rank of Captain. The survey which had suffered some interruption after the decease of the former director, was actively resumed in 1791. In the 'Philosophical Transactions' for 1795 and 1797, are two papers of great length, by Lieut. Col. Williams, Captain Mudge, and Mr. Isaac Dalby [DALBY, ISAAC], giving an account of the Survey as carried on from 1791 to 1796. Not long afterwards Captain Mudge succeeded to the office of superintendent, and in 1798 he became a Fellow of the Royal Society. In the 'Philosophical Transactions' for 1800, he continued the account of the progress of the survey during the years 1797, 1793, and 1799; and having attained the rank of Major, R.A., he gave in the volume for 1803, 'An Account of the Measurement of an Arc of the Meridian, extending from Dunnose in the Isle of Wight . . . to Clifton, in Yorkshire . . . in course of the operations carried on for the Trigonometrical Survey of England, in the years 1800, 1801, and 1802.' Major Mudge, who united with energy of character, mathematical talent and culture, and the valuable faculty of readily observing and appreciating the existence of corresponding qualities in others, recognising a kindred spirit in Lieutenant Colby, R.E. [COLBY, THOMAS], conferred an inestimable benefit upon the national work which he conducted, by securing his services as his chief personal assistant. In 1802, with Colby's assistance, he measured the base on King's Sedgmoor; in 1806, that on Rhuddlan Marsh; and during his superintendance a third base was measured by Colby on Belhelvie Links, near Aberdeen, in 1817.

In 1799 had appeared, as a kind of semi-official publication, in 4to, vol. I. of an 'Account of the Survey from the commencement in 1784, to the end of the year 1796,' revised from the 'Philosophical Transactions,' by Captain Mudge and Mr. Dalby. The second volume, published in 1801, was edited by Captain Mudge alone, and continued the account to the end of the year 1799; it was in fact a separate issue of the paper communicated to the Royal Society in 1800, already noticed. The third volume, 'by Lieut. Col. William Mudge, of the Royal Artillery, F.R.S., and Capt. Thomas Colby, of the Royal Engineers,' published in 1811, continues the account of the survey, as carried on from 1800 to 1809. But a very small proportion however of the whole body of observations was contained in these volumes, and no further account of the survey was made public until long after the decease of Mudge, when, in 1842, his successor Colby published all the observations made with Ramsden's zenith sector. The maps however, known as those of the Ordnance Survey, on the scale of one

inch to a mile, were first produced under Mudge's superintendence, and were issued from time to time (after an interval during the war, in which they were withheld from publication), admirably executed, and of the highest value in reference to the topography of the country.

Whilst General Mudge was superintendent, but by the personal exertion of Captain Colby, the principal triangulation of the survey was extended, as just indicated, to the north of Scotland. But in that of South Britain, as it had been carried on under his orders in former years, his successor had to correct errors and supply many omissions. These, as we are informed by competent authority, "had resulted from the hurried manner in which the work was performed, from the very imperfect means placed at General Mudge's disposal, and from the want [since supplied] of a legislative enactment for the preservation of the various trigonometrical observing stations throughout the country, which want sometimes led to a failure of identity between the observing and observed points; so that, all things taken into consideration, it is rather to be wondered at that the work should, generally speaking, be so good as it is known to be." (*Mem. Roy. Ast. Soc.*, vol. xxii., p. 213.)

General Mudge was afterwards appointed lieutenant-governor of the Royal Military Academy at Woolwich; into the administration of which he is stated to have introduced many excellent regulations, which were afterwards extended, under his direction, to the Military Seminary founded by the East India Company at Addiscombe. In addition to the public employments and distinctions which have been mentioned, he was a member of the Board of Longitude, a Fellow of the Society of Antiquaries, a member of the Geological Society, and Honorary LL.D. of the University of Edinburgh. The Royal Academy of Sciences of Paris elected him a correspondent, and the Academy of Sciences of Copenhagen a Fellow. He died at his house in Holles-street, London, on the 17th of April 1821, in his fifty-eighth year, leaving a widow, with three sons and a daughter. One of the sons, Richard Zachary, who entered the army in 1807, and served in the Peninsula, became eventually a lieutenant-colonel in the royal engineers and F.R.S. He also was attached to the trigonometrical survey, in which, after Captain Colby had been appointed superintendent, he was entrusted for some years with the local charge of the 'drawing-room' in the Tower of London—where the results of the survey were laid down, and the maps actually constructed—during the absence of his chief on other duties. He afterwards retired from the service, and entered into business as a banker in Devonshire. He died at Teignmouth on the 24th of September 1854, aged sixty-five.

MUGGLETON, LUDOWICKE, was, along with one John Reeve, the founder of the MUGGLETONIANS, a sect of Christians which arose in England in the year 1651. Ludowicke Muggleton was by trade a journeyman tailor; he asserted that he and John Reeve had been appointed by an audible voice from God, as the last and greatest prophets of Jesus Christ, that they were the two witnesses mentioned in the 11th chapter of the Revelation, and that they had power to bless or damn to all eternity whomsoever they pleased. They published a great number of works, one of which is entitled the 'Divine Looking-Glass of the Third Testament of Our Lord Jesus Christ,' and they obtained many followers. The chief writers against them were the Quakers, and among these, George Fox and William Penn. On the 17th of January 1676 Muggleton was tried at the Old Bailey, and convicted of blasphemy. He died on the 14th of March 1697 at the age of eighty-eight.

It is impossible here to give a full account of the strange doctrines of this sect. The chief articles of their creed appear to have been, that God has the real body of a man, that the Trinity is only a variety of names of God, that God himself came down to earth, and was born as a man and suffered death, and that during this time Elias was his representative in heaven. They held very singular and not very intelligible doctrines concerning angels and devils. According to them the soul of man is inseparably united with the body, with which it dies and will rise again.

The Works of Ludowicke Muggleton with his portrait prefixed were published in 1756; and 'A complete collection of the works of Reeve and Muggleton, together with other Muggletonian Tracts,' was published by some of their modern followers, in 3 vols. 4to, 1832. Among the works written against them are the following: 'The New Witnesses proved Old Heretics,' by William Penn, 4to, 1672; 'A True Representation of the Absurd and Mischievous Principles of the Sect commonly known by the name of Muggletonians,' 4to, London, 1694.

MULCASTER, RICHARD, was a native of Carlisle, and of an old family in Cumberland. He received his earliest education on the foundation at Eton, under the celebrated Udal, whence, in 1548, he was elected scholar of King's College, Cambridge. From Cambridge he removed to Oxford, and in 1555 was chosen student of Christ Church. In the next year he was licensed to proceed in Arts, and about the same time became known for his proficiency in Eastern literature. He began to teach in 1559; and on September 24, 1561, for his extraordinary attainments in philology, was appointed the first master of Merchant Taylors' school in London, then just founded. Here he continued till 1586, when he resigned; and some time after was appointed upper master of St. Paul's School. Here he remained twelve years; and then retired to the rectory of Stanford Rivers, in

Essex, to which he had been instituted at the presentation of the queen, and where he died, April 15th, 1611. Several of his smaller compositions, commendatory verses, &c., are prefixed to works of his contemporaries; and Gascoigne has printed some Latin verses of his composition, which were spoken before the queen at Kenilworth, in 1576. His separate works were:—1, his 'Positions, wherein those primitive circumstances be examined which are necessarie for the training up of Children, either for skill in their book or health in their bodie,' 4to, Lond., 1581 and 1587; to which a second part was promised. 2, 'The first part of the Elementarie, which entreateth chiefly of the right writing of the English tung,' 4to, Lond., 1582, a book which Warton ('Hist. Engl. Poetr.') says contains many judicious criticisms and observations on the English language. 3, 'Catechismus Paulinus, in usum Scholæ Paulinæ conscriptus, ad formam parvi illius Anglici Catechismi qui pueris in communi Præseum Anglicarum libro ediscendus proponitur,' 8vo, 1601. This is in long and short verse, and, though now forgotten, was once esteemed. Fuller relates that Mulcaster was a severe master, but much beloved by his pupils in after-life, and by none more than by Bishop Andrews.

*MULDER, G. J., a celebrated Dutch chemist, professor of chemistry in the University of Utrecht. Professor Mulder is best known in this country by the translation of his 'Chemistry of Vegetable and Animal Physiology.' This work was translated by Dr. Fromberg, and introduced to the English public by a preface from the late Dr. Johnston, professor of chemistry in the University of Durham. This work contained a vast amount of original matter, and embraced chemical and microscopical researches, in which the author had been engaged for many years. It is divided into four parts. The first embraces the general facts of chemical science bearing on the physiology of plants and animals. The second contains an account of a series of original enquiries into the chemical nature of the proximate principles of plants and animals. In this part of the work he gives an account of his discovery of the nature of the substance which he first called "protein," and of his great deduction that this substance, although found so largely present in animals, was alone formed in plants. In the third part he gives the result of an elaborate examination of the tissues of plants and animals by chemical reagents and the microscope. In the concluding part he lays down certain principles on the nutrition of plants and animals which lie at the foundation of modern physiological science.

Whatever may have been the diligence of French and German organic chemists, there is no doubt that to Mulder is due the great merit of having discovered protein, and followed this discovery to its consequences. These as stated by Professor Johnston are as follows:—
1, That this protein formed the bones of a large group of animal substances—the albuminous group—comprising fibrin, albumen, casein, the crystalline lens of the eye, the hair, horn, &c. 2, That in these substances the protein was combined with oxygen, sulphur, or phosphorus, or with two of these bodies or with all the three, and that the proportions of these several elements determined the special qualities of each compound of the albuminous group. 3, That the sap and leaves but especially the seeds of plants contained protein in combination with sulphur and phosphorus, as it is found in the animal body,—and that the gluten of wheat, the legumin of the bean, and the nitrogenous substances generally which are found in the seeds of plants, were compounds of this kind. 4, That these substances were formed by the plant out of the food drawn by its several parts from the air and from the soil,—that it produced them for the purpose of diminishing the digestive labour so to speak of the animal, of supplying it with food fitted directly to form and nourish its muscular and albuminous parts, and that the animal received its whole supply of the raw material out of which those parts were to be built up from the vegetable food on which it lived.

Although the difficulty of obtaining protein, such as described by Mulder, has led Liebig and his followers to doubt its existence as an independent chemical compound, there is no question of the merit and importance of Mulder's conclusions with regard to the formation and vital characteristics of the substances of which he maintains it forms the basis. This subject has led to a controversy, and Mulder's "reply" to Liebig has been translated into English by Dr. Fromberg. No one can read the works of Professor Mulder without being impressed with his caution and truthfulness, and though perhaps eclipsed in brilliancy and energy by some of his contemporaries, his name must be inseparably connected with the development of the most brilliant generalisation of the 19th century.

MULINARI, or MOLINARI, STEFANO, an Italian engraver, known for his numerous prints, after drawings by the early Italian masters. He was born at Florence towards the middle of the 18th century, and was the pupil of A. Scacciati, whom he assisted in a series of engravings after the most beautiful drawings in the Florentine collection. Forty-one only were executed during Scacciati's life: the remaining fifty-nine were executed entirely by Mulinari. These were succeeded, in 1775, by a collection of prints after drawings of the earliest masters, from Cimabue to Pietro Perugino, under the title 'Istoria Pratica dell' Incominciamento e Progressi della Pittura, o sia Raccolta di 50 Stampe estratte da ugual numero di disegni originali esistenti nella Galleria di Firenze,' which was followed, in 1780, by a still more interesting work on the five great Italian schools

of painting, 'Saggio delle Cinque Scuole di Pittura Italiana.' Mulinari died near the close of the 18th century, aged about fifty-five. Among the above-mentioned works are four after L. da Vinci, five after Michel Angelo, twenty-two after Raffaele, eight after Julio Romano, six after Polidoro da Caravaggio, twenty-six after Parmegiano, five after Daniele da Volterra, eight after Barocci, seven after Cesare Procaccini, three after Guido, three after Sacchi, thirteen after Guercino, and many others. Nagler has given a list of about two hundred of them in his 'Künstler Lexicon.'

MÜLLER, the name of two very celebrated German engravers, father and son.

JOHANN GOTTHARD VON MÜLLER, the elder, was born at Bernhausen, near Stuttgart, in 1747. His father, who held an official situation under the government of his native country, wished to educate Müller for the church, but the youth showed so much ability for art in the newly-established (1761) Academy for the Arts at Stuttgart, that the duke himself urged him to follow art as his profession. Accordingly, in 1764, Müller, under the immediate patronage of the duke, entered the school of the court painter, Guibal, who recommended him to follow engraving, which he pursued for six years (1770-76) at Paris under Wille, with such success that, in 1776, he was elected a member of the French Academy. He was recalled in the same year by the Duke Carl to Stuttgart. His last work in Paris was a good portrait of his master, J. G. Wille. The first engraving which he completed at Stuttgart was 'Alexander, Conqueror of Himself,' after Flink, which he took in 1781 to Paris to be printed, not venturing to work off so valuable a plate at the then inexperienced copper-plate press established by himself in Stuttgart. In 1785 he was invited to Paris to engrave the portrait of Louis XVI. painted in 1774 by Duplessis; but the picture of Louis, which Bervic engraved, was painted ten years later, and Bervic's is accordingly a more characteristic portrait of what that monarch eventually was. In 1803 Müller was made professor of engraving in the academy at Stuttgart, where he instructed several of the best engravers of Germany, during the earlier part of the 19th century, among whom his own son, Christian Frederick, is the foremost. He was elected successively a member of the principal German academies; was presented in 1808, by the king Frederick of Würtemberg, with the Order of Civil Merit; and in 1818 was made a Knight of the Würtemberg Crown by Frederick's successor, King William. He died at Stuttgart, March 14, 1830: the same year a biography of him was published in the 'Schwäbische Merkur,' No. 71. Müller engraved only thirty-three plates, a small number, but some of them are large and elaborate works; they are however chiefly portraits. His principal works, besides those already mentioned, are—'The Battle of Bunker's Hill,' after Trumbull, engraved in 1799; the 'Madonna della Soggiola,' for the Musée Français, engraved in 1804, by many considered superior to the print of the same subject by Raphael Morghen; a 'St. Catherine, with two Angels,' after L. da Vinci; and the portrait of Schiller, after A. Graf.

CHRISTIAN FRIEDRICH VON MÜLLER surpassed his father, but, owing to the extreme shortness of his career, his prints are even less numerous than those of the elder Müller. He was born at Stuttgart in 1783, and he died at Pirna, near Dresden, in 1816, aged only thirty-three. He was carefully educated by his father in all those branches of the arts which, by his own experience, he knew to be requisite to constitute an excellent engraver; and in 1802 he sent him to complete his studies at Paris, where at that time the majority of the finest works of art in Europe were collected together in the Louvre. Here, in 1808, Müller engraved the 'St. John about to write his Revelation,' after Domenichino, in which the eagle brings him his pen; and 'Adam and Eve under the Tree of Life,' after Raffaele. He was commissioned shortly afterwards by Rittner, a printseller of Dresden, to engrave his last and greatest work, the 'Madonna di San Sisto' of Raffaele, in the Dresden Gallery. He was wholly occupied for the remainder of his short life on this plate, which he just lived to complete, but he never saw a finished print from it. He removed to Dresden in 1814, and was appointed professor of engraving in the academy there. His existence seems almost to have been wrapped up in the execution of this plate: he was occupied with it day and night, and, always of a sickly constitution, the infallible result of such constant application and excitement soon made its appearance. He was however in vain advised to desist for a while from his work. He completed the plate and sent it to Paris to be printed; but with his plate the artificial excitement which supported him departed also: he had just strength enough left to admit of his being carried to the Sonnenstein, near Pirna, where he died May 3, 1816, a few days before the proof of his plate arrived from Paris. It was suspended over the head of his bier as he lay dead, thus reminding us of the similar untimely fate of the great master of the original, above whose head, as he lay in state, was hung also his last work, 'The Transfiguration.' Müller left a wife and two young children. Christian Müller engraved only eighteen plates, but the 'Madonna di San Sisto' is in itself a host, and exhibits him at least the equal of Raphael Morghen, to whose 'Transfiguration' it serves as a good pendant: there are several lithographic copies of it. His other works are nearly all portraits: among them are—Jerome Bonaparte, Schiller, Jakobi the poet, Professor Hebel, Dr. Hufeland, William, king of Würtemberg as Crown-Prince, and a medallion of Napoleon.

MÜLLER, CARL OTTFRIED, one of the most learned scholars of modern times, was born in 1797, at Brieg, in Silesia, where his father at the time held the office of preacher to a division of the Prussian army. Müller received his early education in the Gymnasium of Brieg, and in 1813 he entered the University of Breslau, where he devoted himself to the study of philology. From 1816 to 1817 he studied at Berlin, and as soon as he had taken his degree and had given evidence of his mythological studies and researches in a little work entitled 'Ægneticoorum Liber' (Berlin, 1817), he was appointed teacher of the ancient languages in the gymnasium (called the Magdalenum) of Breslau. While engaged in teaching, he employed all his leisure hours in mythological inquiries, endeavouring to analyse the various mythical cycles and trace them to their earliest and simplest elements. The great work containing the results of these researches is a history of Hellenic races and cities ('Geschichte Hellenischer Stämme und Städte'), of which the first volume, on 'Orchomenos and the Minyans' ('Orchomenos und die Minyer'), appeared at Breslau in 1820, 8vo.

It was in consequence of the advice of Heeren and a recommendation of A. Boeckh, that in 1819 Müller was invited to a professorship in the university of Göttingen, with the special object that he should lecture on archaeology and ancient art. His activity created a new era in the history of Göttingen, and under his and Dissen's auspices the study of philology and ancient literature received an impulse which was soon felt in all Germany, and was extended over a great part of Europe by the valuable works published by Müller in rapid succession. In order to acquire a more intimate knowledge of ancient works of art than could be obtained from mere descriptions, he spent in 1819 some time at Dresden, and in 1822 he visited France and England. But although his attention was more particularly directed to ancient art, he never lost sight of the fact that the arts of the ancients represented only one side of their intellectual activity, and formed only one source among the many from which a complete knowledge of antiquity is to be derived. In order to show fully the connection of religion, manners, politics, and history, in the case of one of the Greek races, Müller wrote his work on the Dorians ('Die Dorier,' Breslau, 1824, 2 vols. 8vo), which forms the second and third volumes of his 'Geschichte Hellenischer Stämme und Städte,' and was translated into English by H. Tuffnell and G. C. Lewis, Oxford, 1830, 2 vols. 8vo, with additions and corrections furnished by the author. A new edition of the 3 vols. of the whole work was published after Müller's death by F. W. Schneidewin, Breslau, 1844, and a new edition of the English translation of the 'Dorians' appeared in 1840. Müller intended to continue this series of works by a history of Attica, but certain scruples induced him to defer the execution of this task, and it was unfortunately never executed. The year after the publication of the 'Dorians' Müller published his Introduction to a scientific system of Mythology ('Prolegomena zu einer wissenschaftlichen Mythologie,' Göttingen, 1825, 8vo), of which an English translation by J. Leitch was published in London, 1844, 8vo, and another work on the early history of Macedonia ('Ueber die Wohnsitze, die Abtammung und die ältere Geschichte des Makedonischen Volkes,' Berlin, 1825). These productions were soon followed by a great work on the Etruscans ('Die Etrusker,' Breslau, 1828, 2 vols. 8vo), and a manual of the history of ancient art ('Handbuch der Archæologie der Kunst,' Breslau, 1830; a second edition appeared in 1835). This last work was the first of the kind that had been produced in Germany. About the same time he was requested by the Society for the Diffusion of Useful Knowledge, to compose a history of Greek Literature, of which the first volume appeared in 1840; of the second only a portion was published: after Müller's death all that had appeared in England was published in Germany under the superintendence of his brother Julius Müller. Besides these greater works Müller also wrote 'Minervas Poliadia Sacra et Ædem in Aree Athenorum illustravit,' &c., Göttingen, 1820; 'De Phidias Vita et Operibus,' Göttingen, 1827; and a great number of articles in periodicals and encyclopedic works. The first correct edition of Festus that was published is that of Müller (Leipzig, 1839, 4to), and his edition of Varro's work 'De Lingua Latina' (Leipzig, 1833, 8vo), and of the Eumenides of Æschylus, are equally valuable.

In 1840 Müller, who had long desired to see the countries to the investigation of whose history, literature, and art his whole life had been devoted, resolved to visit Italy and Greece, partly to convince himself of the correctness of the results at which he had arrived, and partly to collect new materials. His activity in Greece was very great; one hot day in July, 1841, while engaged in making some excavation at Delphi, he was seized with a fever, in consequence of which he died soon after he had returned to Athens. He was buried in the Ancient Academy at Athens, the most appropriate place for a scholar like Müller that could have been devised.

Müller was a man of the most extensive and varied acquirements, and of a keen and penetrating judgment. He acquired a European reputation at a comparatively early age. His numerous works however are not all of equal merit, and the two faults more particularly to be noticed are his great haste in the composition of his works, and a tendency to theorise and generalise on insufficient grounds. But in extent of knowledge and reading there scarcely ever was a scholar who surpassed him.

(*Neuer Nekrolog der Deutschen für 1841*; F. Lücke, *Erinnerungen*)

already mentioned, the following works at the Royal Academy:—In 1841, 'Sketch of an Egyptian Slave-market;' 'Convent, Bay of Naples;' and the 'Sphinx;' in 1848, 'Arabs seeking Treasure;' 'Prayers in the Desert;' and 'Welsh Mill on the Dolgarey.' He published in 1841 a beautiful work entitled 'Picturesque Sketches of the Age of Francis I.' Shortly after his death about 300 of his sketches and other works were sold by auction by Christie and Manson, and realised the remarkable sum of 4360*l.*; a small sketch of his apartment at Macri alone brought 65 guineas. For a time indeed the works of Müller were eagerly sought after, and though now less popular, they still fetch high prices.

MULREADY, WILLIAM, R.A., was born at Ennis, Ireland, in 1786. Having as a boy shown a strong inclination for painting, he was entered in his fifteenth year as a student in the Royal Academy. There he made satisfactory progress, and was regarded by the more observant as one likely to secure a high place as an artist. But after he had passed through the schools it was some time before he struck on the right path. Like most young students Mulready's thoughts were in the first instance directed towards the classic and 'high historic' branches of his profession. From these he turned however in good time to humbler courses. Perceiving his deficiency in technical skill and knowledge, he set himself resolutely to the study of the leading masters of the Dutch school whom Reynolds had pointed out to the Academy students as the painter's great exemplars in the management of his tools. He also painted many small landscape and other studies from common every-day sources. Kensington Gravel-pits and other places in the suburbs of London, which the ordinary student would scarce glance at a second time, were in those days, about 1807-9, Mulready's favourite painting fields, and some of the little pictures which he painted there have within the last few years attracted a good deal of notice at the exhibitions of the Royal Academy and the Society of Arts. The good effect of these studies was evinced even in Mr. Mulready's early pictures. With all their immaturity of thought, uncertainty of touch, and general incompleteness, there was shown a feeling for the simplicity and directness of nature, mellowness and truth of colour, and sober breadth of effect, which pleased the ordinary spectator, yet satisfied the instructed eye that the picture was the result of careful observation and of diligent study.

Mr. Mulready's early pictures were of small size. Many of those he first exhibited were the landscapes and exteriors and interiors of old houses and rustic cottages to which we have already alluded. One of the first of his efforts in the style which has won him his high reputation was 'The Rattle,' which was exhibited at the Royal Academy in 1808, with a 'Carpenter's Shop and Kitchen.' 'The Music Lesson,' 1809, 'The Roadside Inn with Horses Baiting,' and the 'Barber's Shop,' exhibited in 1811, showed a great advance in power, and every successive year witnessed steady progress. His 'Punch,' 1812, though still hardly equal in brilliancy and vigour to the productions of some other of our more eminent painters at the same age, showed that Mulready was now paying much more attention to the study of character, and that and the 'Boys Fishing,' 1813, assured his position as an artist. In 1815 he exhibited his 'Idle Boys,' which secured his election in the following November as A.R.A. In 1816 he exhibited 'The Fight interrupted,' and was elected R.A. He was now one of the most popular of our painters, but his popularity never led him to fall into careless or slovenly habits; nor when he was thrown for awhile somewhat into the shade by the greater popularity of Wilkie did he endeavour to attract notice by any exaggeration of style or meretriciousness of ornament. 'Lending a Bite,' exhibited in 1819 and purchased by Earl Grey, and 'The Wolf and the Lamb,' exhibited in 1820 and purchased by George IV., marked the maturity of his power. Both pictures displayed rare artistic merits with a quiet but true humour, and both have become generally known by the engravings. Mr. Mulready's subsequent more important works were:—'The Careless Messenger,' 1821; 'The Convalescent,' 1822,—one of his first efforts in a more poetic style, and in many respects one of his finest works; 'The Widow,' 1824; 'The Origin of a Painter,' 1826; 'The Cannon,' 1827, an admirable picture, purchased by Sir Robert Peel; 'The Interior of an English Cottage,' 1828, purchased by George IV.; 'Return from Hastings,' and 'The Dog of Two Minds,' 1830; 'A Sailing Match,' 1831; 'The Forgotten Word,' and 'Peregrine Touchwood breaking in upon the Rev. Josiah Cargill,' 1832; 'The First Voyage,' 1833; 'The Last In,' and 'The Toy Seller,' 1835; 'Giving a Bite,' 1836; 'Brother and Sister (Pinch of the Ear),' 1837; the very elaborate design representing the Seven Ages of Shakspeare, under the title of 'All the World's a Stage,' 1838; 'Open your Mouth and Shut your Eyes,' and 'The Sonnet,' 1839; 'First Love,' the 'Artist's Study,' and 'Fair Time,' 1840; 'Train up a Child in the Way he should go,' 1841; and 'The Ford,' 1842.

In 1840 Mr. Mulready prepared a series of twenty designs illustrative of the 'Vicar of Wakefield;' they were engraved on wood by Thomson, and published by Van Voorst, and are, as examples of woodcut book illustrations, quite unrivalled; indeed, in their way they are almost perfect. The general admiration which these designs excited soon led to commissions for the embodying of some of them in more durable materials. For Mr. Baring he accordingly painted in 1843 'The Whistonian Controversy,' and in 1847, 'Burchell and Sophia, haymaking;' and for Mr. Sheepshanks, his master-piece, 'Choosing

the Wedding Gown.' In all that concerns the thorough mastery over the materials of art, in drawing, composition, light and shadow, and colour, and in firmness and neatness of touch, these pictures are perhaps as nearly perfect as any works of their size in modern art. Nor are they less admirable for their possession of the higher mental qualities. Numerous as are pictures from the 'Vicar of Wakefield,' it would be probably by no means saying too much to affirm that there is more of the true spirit of the author in these three small works than in all the others put together, and certainly no other Wakefield pictures have approached them in technical merit.

In 1848 the Society of Arts inaugurated a scheme for exhibiting annually "the pictures of some one eminent living artist, his studies and sketches, and engravings from his works," by collecting in their great room in the Adelphi the works of William Mulready. About a hundred of his paintings—including almost every one named above—were then brought together, and a like number of his studies, sketches, and finished drawings. They were the work of some three and forty years placed side by side for examination and comparison. Never before had an eminent living English artist been subjected to such an ordeal; but it was passed triumphantly. There it was seen with what constant and thoughtful labour that great success had been achieved; with how steady and assured a progress the final result had been arrived at. And instructive as well as interesting in no common measure was it to trace the effects of a knowledge, growing year by year more thorough, of the resources and of the limits of the painter's art; and to observe therewith the steady enlargement of style, the growing refinement of taste, and delicacy and grace of sentiment and expression, and of a humour ever ripening yet bordering constantly on tenderness, or even verging on the pathetic. To understand his singular artistic power it was necessary to examine his studies and sketches, as elaborate and faithful as photographs, with a felicity of selection and expression evidencing the possession of no ordinary amount of mental power. His academy studies in red and black chalk were seen to be something wonderful in their way. The works of Etty succeeded those of Mulready, being exhibited at the rooms of the Society of Arts in 1849 (not 1848, as was by a clerical error stated under ERR, where also it should be read, col. 823, "the chief work possessed by the nation of Etty's painting is," &c., and not as is printed, "the only work," there being in fact several of his pictures in the Vernon collection). No similar exhibition has since taken place—a circumstance very much to be regretted, for probably no other art exhibition would afford more genuine gratification to the general visitor, or so much instruction to the student.

Since the exhibition of his collected works Mr. Mulready has been but little before the public eye. In the same year he had at the exhibition of the Royal Academy his excellent picture of 'The Butt;' in 1849, 'Women Bathing,' and a drawing of 'The First Voyage;' and in 1852 'Blackheath Park;' he has not exhibited since.

The nation already possesses three of Mulready's best pictures, the gift of Mr. Vernon:—'The Last In;' 'Fair Time;' and 'Crossing the Ford,' remarkable for the peculiar manner in which it is painted. But besides these a great addition to the national treasures may be anticipated from the munificence of Mr. Sheepshanks, whose almost unrivalled collection of English pictures, which he has signified his intention of presenting to the nation, contains no less than thirteen of Mulready's paintings, including his most perfect work, 'Choosing the Wedding Gown;' 'The Sonnet,' 'Open your Mouth and Shut your Eyes,' 'The Intercepted Billet,' 'The Pinch of the Ear,' 'All the World's a Stage,' and several of his earlier works. [See SUPPLEMENT.]

MUN, THOMAS, is the name of an English writer on political economy, who lived in the earlier part of the 17th century, but of whose personal history scarcely anything appears to be known. His best known work, a small 8vo volume published at London in 1664, is entitled 'England's Treasure by Foreign Trade; or, the Balance of our Foreign Trade is the rule of our Treasure.' Written by Thomas Mun of London, merchant, and now published for the common good by his son John Mun of Bearsted, in the county of Kent, 'Require.' This title-page comprehends nearly all the particulars we have been able to discover respecting Mun. The book is dedicated to Thomas, earl of Southampton, in an address in which Mun's son says—"It was left me in the nature of a legacy by my father, for whose sake I cannot but value it as one of my best moveables, and as such I dedicate it to your lordship. He was in his time famous amongst merchants, and well known to most men of business for his general experience in affairs and notable insight into trade; neither was he less observed for his integrity to his prince, and zeal to the common-wealth. The serious discoveries of such men are commonly not unprofitable." A passage which occurs in the body of the work may give some indication of the nature and extent of Mun's dealings. Having observed that Ferdinand I, the grand-duke of Tuscany, was very rich in treasure, and enlarged his trade by lending to merchants great sums of money at a low interest, he adds—"Myself had 40,000 crowns of him gratis for a whole year; although he knew that I would presently send it away in specie to Turkey, to be employed in wares for his country; he being well assured that in this course of trade it would return again, according to the old saying, with a duck in the mouth. By his thus encouraging of commerce, within these thirty years the trade of his port of Leghorn is so much increased, that, of a poor

little town, as I myself knew it, it is now become a fair and strong city." Ferdinand I. died, after a reign of twenty-two years, in 1609; it is strange therefore that Mr. Macpherson, who quotes this passage in his 'Annals of Commerce,' should place it under the year 1630, remarking that "probably Mr. Mun was in Løghorn about this time, and may have written his book about 1660." The conjecture of Mr. M'Culloch ('Principles of Political Economy,' p. 30), that the book was probably written about 1635 or 1640, is likely to be much nearer the truth. Mun, being, as we have seen, a foreign merchant of the highest eminence before 1609, can hardly have been born later than 1580, and most probably was dead long before 1660. His 'England's Treasure' is addressed to his son, and begins—"My son, in a former discourse I have endeavoured, after my manner, briefly to teach thee two things: the first is piety; . . . the second is policy; . . . so am I now to speak of money." But whether this former discourse was ever published we do not know. Mun, however, has always been understood to be the writer of a work entitled 'A Discourse of Trade from England to the East Indies,' by T. M. 4to, London, 1621.

The object of this last-mentioned work is to defend the East India trade from the charge brought against it of exhausting the national wealth by occasioning an annual exportation of treasure, or of gold and silver. Mun does not deny, or for a moment doubt, that the true profit of the country upon any branch of commerce is to be measured by the balance of money which it annually brings into the country; but he contends, that, although the trade with the East Indies, considered by itself, would upon this principle be a losing trade, yet it became in reality profitable in consequence of the exportation of certain commodities which it enabled us to make to other European countries, from which in this way we drew back every year a much larger amount of treasure than we sent out to India. The reasoning is the same that was afterwards employed by Sir Josiah Child in his anonymous pamphlet, 'The East India Trade, a most profitable Trade to this Kingdom,' published in 1677. The same doctrine is also expounded in Mun's other work, his 'England's Treasure by Foreign Trade,' the fourth chapter of which, principally relating to the East India trade, is headed, 'The exportation of our monies in trade of merchandize is a means to increase our treasure.' The fundamental principle of that work is stated in the second chapter:—"The ordinary means to increase our wealth and treasure is by foreign trade, wherein we must ever observe this rule—to sell more to strangers yearly than we consume of theirs in value." Perhaps the principle of what has been called the mercantile or balance of trade system had scarcely before been so distinctly avowed, at least by any English economist. The work, which extends to 220 pages, contains twenty-one chapters in all. It was long looked upon as a great authority, and was reprinted at London in 1669, in 1698, in 1700, in 1713, and again in 'A Select Collection of English Tracts,' in 1856. Also at Glasgow in 1755.

MUNCH, PETER ANDREAS, an ingenious and indefatigable Norwegian antiquary and philologist, was born at Christiania on the 15th of December 1810. He received his first education from his father, who was parish-priest of Gjerpen near Skien, was then sent to the Latin school at Skien, and after 1828 pursued his studies at the University of Christiania, where, in 1834, he passed his examination in jurisprudence. The law however had less attractions for him than language and history; and in 1837 he obtained the post of 'lector,' and in 1841 of professor of history at the University of Christiania. He has since then passed his life in literary labours, and has paid visits to different countries, including England and Scotland. The elucidation of the ancient history and languages of Norway and the North is his favourite subject, on which he has advanced some ideas of a novel character, which he defends with spirit if not with success. He opposes the usual notion that one language formerly prevailed over all Scandinavia during historic times, and that that language is still preserved in Iceland—contending that the three kingdoms of the north, Sweden, Denmark, and Norway, had formerly three distinct dialects, and that the literature called Icelandic is the literature of ancient Norway, of which kingdom the modern Icelanders have preserved one dialect, and the Feroe islanders another. He therefore refuses to give the name of Icelandic to the language in which the ancient Sagas were written, and insists on calling it 'Old Norwegian.' Even if his views were admitted to be historically correct, which is by no means the case, it is obvious that his proposal is open to the same objections as one for changing the name of the Anglo-Saxon language to 'Old English.' The inconvenience and confusion that arise from giving two names to one language, are in fact conspicuously shown by the operation of another Norwegian whim now in fashion. The modern language of Christiania is precisely the same as that of Copenhagen; but while in Denmark and the rest of Europe this language is called Danish, in Norway it is considered patriotic by many to call it Norwegian. The principle on which this is done is diametrically opposite to that on which Icelandic is called Old Norwegian, but as yet both the old and the modern party have resolutely refused to concede an inch to their opponents.

Professor Munch's works are numerous and important. An 'Old Norwegian' Grammar and an 'Old Norwegian' Reading-book are among the number. He has published an edition of the 'Kongs Skuggsjø,' or 'Icelandic Royal Mirror;' of the elder 'Edda,' of 'Alak Bol's Jordebog,' the 'Terrier' of an old archbishop of Drontheim, of the 'Fagr-

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kinna,' a chronicle really of Old Norway, and of the 'Ancient Laws of Norway,' 'Norges Gamle Love' (3 vols. 4to), in conjunction with Professor Keyser. His 'Historical and Geographical Description of the kingdom of Norway during the Middle Ages' (Christiania, 1849), and his extended 'History of the Norwegian People' ('Det Norske Folkes Historie'), begun in 1851, and still in progress, are standard works of their kind. He has not disdained to write also a 'History of Norway, Sweden, and Denmark, for the use of Schools,' 1838; and a series of 'Entertaining Stories from Norwegian History,' 1847. Professor Munch is an antagonist to 'Scandinavism,' or the project of uniting the three Scandinavian kingdoms under one sceptre, and has had a paper-war on the subject with Professor Worsaae the Dane, which has not however prevented the exchange of courtesies between the two antiquarians. Munch has at least on one occasion written in Swedish in the 'Forn-Svenskans och Forn-Norskans Språkbygd,' Stockholm, 1849, an essay on the construction of the Old Swedish and Old Norwegian languages. Essays from his pen appear in English in the volume for 1852 of the translated series of the Transactions of the Northern Antiquaries Society—one 'On the Runic Inscriptions in Sodor and Man;' another, 'Geographical Elucidations of the Scottish and Irish local names occurring in the Sagas.' It is to be regretted that it should be so little known that this series, bearing a French title, 'Mémoires de la Société des Antiquaires du Nord,' contains more articles in English than in French. It is a set of books that ought to find its way into all our large libraries. [See SUPPLEMENT.]

ANDREAS MUNCH, a cousin of Professor Peter Andreas Munch, is a Norwegian poet of some note. He is the son of the Bishop of Christiansand, was born in 1811, and has been since 1830 an amanuensis in the University Library of Christiania. His 'Digte gamle og nye' ('Poems Old and New,' Christiania, 1848), and his 'Nye Digte' ('New Poems,' Christiania, 1850), are spoken of as of merit. He has also written a drama on the subject of Solomon de Caus, respecting whom a ridiculous story has been put in circulation by a French wag, that the Marquis of Worcester conceived the notion of the steam-engine from his ravings when a madman confined in the Bicêtre.

MÜNCHHAUSEN, ADOLPHUS, BARON, born in Hanover in 1688, studied at Jena, Halle, and Utrecht, and afterwards filled several important official stations in the electorate. He was an active agent in founding the University of Göttingen, of which he was appointed curator, which situation he held till his death. He devoted himself with great assiduity and zeal to the advancement of that institution, which rose under his care to a high rank among the universities of Germany. He established the chairs of geography, literary history, and political science, and improved the system of teaching philosophy and theology, by doing away with the old scholastic methods. Heyne says that Münchhausen introduced into the university freedom of thinking, feeling, and writing. He promoted the establishment of the Royal Society of Sciences of Göttingen. He increased the library of the university from 10,000 to 60,000 volumes, which number afterwards, whilst Heyne was librarian, was brought up to 200,000. All these things Münchhausen did with very moderate means, and chiefly by his activity, judgment, and perseverance. More ample particulars of what Münchhausen effected for the benefit of the University of Göttingen are given in Heyne's 'Oratio in Honorem ac Memoriam Münchhausianam,' inserted in the 2nd volume of his 'Opuscula Academica,' and in his other oration on the same subject delivered before the Royal Society of Sciences of Göttingen, inserted in the second volume of 'Novi Commentarii Societatis Göttingensis;' and also in Heeren's 'Life of Heyne.'

Münchhausen was for many years privy-counsellor to the elector of Hanover, George II. of Great Britain, and in the latter years of his life was appointed first minister, by his successor, for the electorate of Hanover, which situation he filled to the general satisfaction, though only for a short time. He died at Hanover, November 26, 1770.

MUNDAY, ANTHONY, must, according to his epitaph, have been born in 1553. His early life is almost totally unknown; but he was at one time abroad, and describes himself as having been "the pope's scholar in the seminary at Rome." In 1582 he was one of the instruments in the detection of the popish conspiracy; he was a witness against some of the prisoners; and he published 'A breefe and true Reporte of the Execution of certain Traytours at Tiborne the 28th and 30th days of May, 1582; gathered by A. M., who was there present.' He had, it appears, held a dispute at the foot of the gallows with one of the victims. This pamphlet was not Munday's first publication. His tract, called 'The Mirror of Mutabilitie,' had appeared in 1579; and he published, after this date, a large number of pieces in prose and verse, originals and translations. Lists will be found in the 'British Bibliographer' and elsewhere. His dramatic productions are now more interesting than any of the others. He is said, but on equivocal authority, to have been a player and an unsuccessful one: he was at any rate a frequent writer of plays, and also of pageants for the corporation and companies of London. Ben Jonson, in 'The Case is Altered,' written early in 1599, ridicules him and his city-shows in his character of Antonio Balladino, making this personage to say of himself, that he "supplies the place of pageant-poet to the city of Milan when a worse cannot be had," and that he "uses as much stale stuff as any man does." Perhaps Ben's critical acumen was a little sharpened by the fact that Munday had just been called "our best

plotter" in Meres's 'Palladis Tamia,' in which Jonson's own name is not mentioned. Mr. Collier enumerates fourteen plays which Munday wrote, or assisted in writing, desiring however to add to this list the then newly-discovered play called 'The Two Italian Gentlemen,' which he attributes to Munday, and infers to have been acted about 1584. The following other plays of Munday have been printed:—1, 2, 'The Downfall of Robert, Earl of Huntingdon,' by Anthony Munday; 'The Death of Robert, Earl of Huntingdon,' by Anthony Munday and Henry Chettle, both acted in February 1593, and printed in 1601. Both are reprinted in Mr. Collier's 'Supplementary Volume to Dodaley's Old Plays.' They are rude and irregular pieces, possessing much vigour of painting, and presenting, in the scenes with Robin Hood's band in Sherwood Forest, some pleasing poetry. 3, 'The Widow's Charm,' acted in July 1602, and supposed to be the comedy of 'The Puritan, or the Widow of Watling Street,' which was printed in 1607, and has been absurdly attributed to Shakspeare. 4, 'The First Part of the Life of Sir John Oldcastle,' by Anthony Munday, Michael Drayton, Robert Wilson, and Richard Hathways; published twice in 1600, one of the editions attributing it to Shakspeare. Munday died Aug. 10, 1633, and was buried in the church of St. Stephen, Coleman-street.

MUNSTER, SEBASTIAN, born at Inglesheim, in the palatinate of the Rhine, in 1489, became a Franciscan monk, but afterwards adopted Luther's reformation, and repaired to Basel, where he was made professor of Hebrew, in which language he was very learned. He was also well acquainted with mathematics. He died of the plague, at Basel, in 1552. His works are—1, 'Biblia Hebraica Characteres Singulares apud Judaeos Germanos in usu recepto, cum Latina Planeque Nova Translatione, adjectis insuper e Rabbiorum Commentariis Annotationibus,' &c., fol., Basel, 1584-85; reprinted in 2 vols. fol., in 1546, with considerable additions and corrections. 2, 'Grammatica Chaldaica,' 4to. 3, 'Dictionarium Chaldaicum non tam ad Chaldaeos interpretes, quam ad Rabbiorum intelligenda Commentaria necessarium,' 4to. 4, 'Dictionarium Trilingue,' Latin, Greek, and Hebrew, fol. 5, 'Captivitates Judaeorum incerti aetatis,' Hebrew and Latin, 8vo. 6, 'Catalogus omnium praeceptorum legis Moyses, quae ab Hebraeis sexcenta et octodecies numerantur, cum succincta Rabbiorum expositione et additione traditionum,' &c., Hebrew and Latin, 8vo. 7, 'Organum Uranicum; theoria omnium planetarum motus, canones,' fol. 8, 'Cosmographia Universalis,' fol., 1544, which was translated into German, French, Italian, English, Bohemian, and other languages. It is one of the first universal geographies published in modern times, and is remarkably well executed considering the age in which it was written. The author is most diffuse in treating of Germany and Switzerland. He gives a description of the principal towns, their history, the laws, manners, and arts of the people; the remarkable animals of the country, the productions of the soil, the mines, &c.; and the whole is illustrated by woodcuts, with a portrait of the author. Munster mentions several learned men of his time who furnished him with an account of their respective countries, of Sardinia, the Illyrium, &c. He also gives specimens of several languages. 9, 'Rudimenta mathematica in duos libros digesta.' 10, 'Horologigraphia,' being a treatise of gnomonics.

Munster translated into Latin several works of the learned Hebrew grammarian Elias Levita on the Massorah, and on Hebrew grammar. He also wrote notes to Pomponius Mela and Solinus. His Commentaries upon several books of the Old Testament are inserted among the 'Critici Sacri.'

MURAD (AMURAT) I. son of Orkhan, Sultan of the Ottomans, succeeded his father in 1360, when he was forty-one years of age. He fixed his residence at Adrianople, where he raised a handsome mosque, which still exists. He conquered part of Macedonia and Thessaly, concluded a treaty of peace and alliance with John Palaeologus, emperor of Constantinople, and married the daughter of the despot or prince of Servia. Murad paid great attention to the discipline of his army, and especially of his infantry; he founded the corps of Janissaries, which afterwards contributed so greatly to the extension of Turkish conquest. Contus, the son of Murad, and Andronicus, the son of John Palaeologus, fought together against the Bulgarians and other Slavonian tribes, whom they defeated at Sirmium on the Danube. An intimacy grew up between the two young princes, of which Andronicus availed himself to persuade his friend to revolt against his father; and whilst both Murad and John Palaeologus were in Asia, the two younger princes jointly assumed the sovereign authority in Europe. Murad however soon came back, bringing with him the Greek emperor; the troops, which were chiefly Turkish, returned to their allegiance; and the two young men, having shut themselves up in the town of Demotica, were taken prisoners. Murad sent Andronicus to his father at Constantinople, insisting upon his immediate punishment. John Palaeologus ordered the eyes of Andronicus to be put out, but the operation was performed only upon one. Murad caused both his son's eyes to be put out, after which we hear no more of the young prince. Some time after, Manuel, the second son of John Palaeologus, whom his father had associated with him in the empire, having given cause of suspicion to Murad, was besieged by the sultan in Thessalonica, whilst his own father did not dare to assist him. Manuel surrendered the town, and cast himself on the mercy of the sultan, who forgave him. John Palaeologus, ashamed of his humiliating condition, proceeded to Western Europe, leaving

Manuel to govern in his absence. In the meantime Murad extended his power into Asia Minor, and annexed Phrygia to his dominions; whilst his general Karatine conquered a great part of Albania, sending an immense number of women and children across the Straits of Gallipoli as slaves into Asia. Lazarus, prince of Servia, alarmed at the progress of the Ottomans, formed a league with the Hungarians, Dalmatians, and other neighbouring nations, and led his troops in person against Murad, who met him in the plains of Cassovia. A fearful battle took place in 1389, in which the Turks had the advantage, and totally defeated the Christians. Lazarus himself was taken prisoner. Murad, while inspecting the field of battle after the fight was over, received a deadly blow from a wounded Albanian who was lying on the ground near him. The Turkish soldiers, in revenge, massacred all the prisoners, including the Prince of Servia. Murad himself died in a few hours, after a reign of thirty years, and was succeeded by his son Bayasid. He was a strict observer of the religion of the Koran, severe but just, and simple in his dress and habits. His body was interred with those of his ancestors, at Brusa, in Bithynia.

MURAD II., son of Mahomet I., succeeded his father in 1421, being then twenty-two years of age. An impostor had made his appearance in his father's lifetime, pretending to be Mustapha, Bayasid's eldest son, who had fallen in the battle of Angora in 1401 against Tamerlane. The Greek emperor, pretending to believe him, protected him against the wrath of Mahomet; and, after the death of the latter, actually entered into a treaty with him, and acknowledged him as sultan. Murad was then at Brusa. The pretended Mustapha established his court at Adrianople, and was acknowledged by several pashas and other officers. The first army which Murad sent against him was defeated; but Murad soon after took the field in person, and being assisted by the Genoese, who furnished him with vessels to carry his army across the Straits of Gallipoli, he defeated the troops of Mustapha, took Adrianople, and, having seized the pretender, had him hanged in 1422. Murad then turned against Manuel, ravaged Macedonia and Thracia, and threatened Constantinople; but Manuel succeeded in stirring up another insurrection in Asia in favour of another Mustapha, Murad's younger brother. Murad was obliged to leave Europe to quell the insurrection, and soon after the Greek emperor died (1424), leaving to his successor, John Palaeologus II., the broken remains of his empire. Murad dispersed the insurgents at Nissa, and had his two brothers strangled, in order to take away all pretext for further insurrections. On his return to Europe, he obliged John Palaeologus to pay him tribute. Meantime the Venetians had taken possession of Thessalonica with the consent of the inhabitants. Murad laid siege to it, and took it, after a long resistance, in 1429, when the town was sacked, and all the surviving inhabitants were carried into slavery. Murad afterwards marched against Servia, although one of his wives was Mary, sister of George, the despot or prince of that country. He took Semendria, and obliged George to take refuge at the court of Ladislans, king of Hungary and Poland, to whom he gave up the stronghold of Belgrade. The gallant Hunnyades, at the head of the Hungarians, having defeated the Turks, Murad entered into a truce of ten years with Ladislans, who swore to observe it faithfully; but being encouraged by the Venetians, by the voyvode of Valachia, and by the pope himself, Eugenius IV., who sent him Cardinal Julian Cesarini to quiet his scruples, by telling him that an oath taken to an unbeliever was not binding, Ladislans broke the truce, and advanced with a large army of Hungarians, Valachians, and others, to Varna, where he was met by Murad. A desperate battle followed: Hunnyades defeated the left wing of the Turks, but, not being supported by the rest, the whole Christian army was cut to pieces, 1444. Ladislans himself fell, together with the legate Cesarini.

Murad soon after abdicated the throne in favour of his son Mahomet, then fifteen years old, and retired to Magnesia. But seeing the disorders which broke out in the empire, owing to the youth of his son, he resumed his authority, quelled the incipient anarchy, and turned his arms against Scanderbeg, who however repulsed him at the siege of Croia. He then marched against Hunnyades, whom he defeated with great loss. Murad died of illness at Adrianople, in 1451, after a reign of thirty years. Murad possessed several great qualities, but was sensual and cruel. He was succeeded by Mahomet II.

MURAD III., son of Selim II., succeeded his father in 1575, being then thirty-one years old. In 1578 he began a war against Persia, which lasted till 1590, when peace was made, Persia being obliged to resign to the Turks the towns of Tabriz, Genge, Shirvan, and Khara, with their territories. In 1592 he sent an army into Hungary, which repulsed the Austrians near Gras, and took the fortress of Raab. But afterwards the Turkish armies met with reverse, and the prince of Transylvania having joined the emperor, and the voyvode of Valachia having revolted against the sultan, the Turks lost Orsova and Siliestria, with a vast number of men. In the midst of these disasters, Murad died of the stone, at Constantinople, in January 1595, and was succeeded by his eldest son Mahomet. Murad was fond of war, and yet never went to the field in person.

MURAD IV., nephew of sultan Mustapha I., who was deposed, in 1622, by the Janissaries, succeeded his uncle when fourteen years old. The first years of his reign were marked by reverses on the side of Hungary as well as on the frontiers of Persia, the Ottomans being then at war both with the emperor and the shah; but in 1627, Sultan

Murat being now of age, and having concluded peace with the Emperor Ferdinand II., turned all his attention towards Persia, and laid siege to Baghdad, where the Persians had a garrison. Meantime the Janissaries having broken out into insurrection, Murat showed great spirit, and succeeded in restoring obedience. In 1635 he repaired in person to the army against Persia, but was obliged to retire. In 1637, having made great preparations, he again took the field in person, and in the following year captured Baghdad after an obstinate defence, when he ordered the whole population, without distinction of age or sex, to be massacred. In 1639 he returned to Constantinople, and made peace with Persia, Baghdad remaining in the possession of the Turks. In 1640 Murat died of a debauch in drinking, to which he was much addicted. His severity repressed the disorderly spirit of the soldiers, and the rebellions of the pashas during his reign, which was upon the whole a successful one: but his cruelty and debauchery have marked his character as one of the worst princes of the Ottomans.

MURAT, JOACHIM, one of the most celebrated of the French imperial marshals, and by Napoleon I. created king of Naples, was born at a village in Perigord, in 1768. His father was a country innkeeper, who had been a steward to the great family of the Talleyrands, and through their interest young Joachim was placed at the college of Cahors, and destined for the church; but his disposition and conduct little fitted him for the sacred profession, and an amour led him to discard the ecclesiastical habit and enlist into a regiment of chasseurs, from which he was soon after dismissed for insubordination. Returning to his native village, he took charge of his father's horses until the breaking out of the Revolution, when he obtained his enrolment into the constitutional guard of Louis XVI., from which he passed as a sub-lieutenant into a regiment of chasseurs. During the reign of terror he professed himself an enthusiastic champion of liberty and equality, and rose rapidly to the rank of colonel; but his Jacobin predilections did not prevent him from making himself useful to Bonaparte in the affair of the Sections in 1795; and he was rewarded by being placed on the personal staff of the future emperor in his brilliant Italian campaign of 1796.

From that hour the fortunes of Murat closely followed those of his patron. The fiery valour which the "handsome swordsman" (beau sabreur), as he was called, showed in a hundred fights, the splendid though somewhat fantastic costume in which he delighted to figure, and the love of daring achievement which threw an air of ancient romances over all his actions, invested him, in the eyes of his admiring fellow-soldiers, with the renown of some paladin of old; and his enterprising talents in the field obtained for him the graver distinction, in the cool judgment of Napoleon himself, of "the best cavalry officer in Europe." He commanded that arm in the campaigns of Egypt, Italy, Austria, and Prussia; and in all, at Aboukir, Marengo, Austerlitz, Jena, Eylau, and Friedland, his services were brilliantly conspicuous.

After the Egyptian campaign, he obtained the hand of Caroline, youngest sister of Napoleon I.; and in 1806 was raised to the dignity of a sovereign prince, and recognised by the continental powers as grand-duke of Berg and Cleves.

In 1808 he commanded the French army in Napoleon's unprincipled invasion of Spain; from which country he was recalled and sent to Naples to ascend the throne of that kingdom, vacated by the elevation of Joseph Bonaparte to the Spanish crown. In 1812 he accompanied Napoleon on the expedition to Russia, in the command of the cavalry of the grand army—the most numerous and splendid body of horse perhaps which the world has ever seen arrayed in the ages of civilised warfare. During the advance to Moscow, Murat displayed his accustomed prodigies of personal valour; but the reverses of the retreat disgusted him; reproaches which passed between Napoleon and himself aggravated the recollection of some former slights and wrongs of which he deemed that his brother-in-law had been guilty to him; and although he again served the emperor in the campaign of 1813, he finally, after the disastrous battle of Leipzig, deserted his waning fortunes, and allied himself with his enemies. By this defection he for a time saved his own throne; but the delay of the Congress of Vienna to recognise his regal title alarmed his suspicions, and hurried him, on the re-appearance of Napoleon in France, in 1815, into hostilities against the allied powers. In an attempt to induce the Italians to arm for their national independence, he signally failed; he was compelled to flee from his kingdom; and desperately landing again in arms on the coasts of Calabria with a few followers, he was captured, and shot by the base sentence of a Neapolitan court-martial. As a sovereign Murat had shown himself mild, liberal, and merciful; as a politician he was weak, vacillating, and faithless; in the field the "best cavalry officer in Europe" was assuredly no general; as a man he had many warm and noble feelings; but of fixed principle, either in private or public life, he was utterly destitute. His wife, CAROLINA MARIA ANFUSIATA BONAAPARTE, sister of Napoleon I., was born at Ajaccio, in 1782. She married in 1802 General Murat, then aide-de-camp to the First Consul, and became Grand Duchess of Berg, and afterwards Queen of Naples in 1808. She was the only sister of Napoleon who became a queen. She took a considerable part in the public affairs in the kingdom of Naples, and was several times regent in the absence of her husband, who was

obliged to follow Napoleon in his never-ending wars. She displayed much ability, prudence, and firmness; she encouraged education and learning, and founded several useful institutions, among others one for the education of young ladies at Naples, which still remains. At various times she had a difficult task in acting the part of a conciliator between her spirited but imprudent husband and her imperious brother. After seven years of reign, she was obliged, through the reverses of her husband in 1815, to leave Naples on board of an English man-of-war, and to retire to Austria, where she lived for many years under the title of Countess of Lipano (the anagram of 'Napoli'). After the tragical death of her husband, she bustled herself with the education of her four children. In course of time the two sons went to settle in America, one daughter married the Italian Count Rasponi, and the other Count Pepoli of Bologna. Madame Murat made a journey to Paris after 1830 for some family interests, and was well received by Louis-Philippe and his family. She afterwards went to Italy, and died at Florence, in May 1839. Napoleon had a very favourable opinion of his sister Caroline. The elder of the two sons of Murat, Napoleon Achille, died in 1847. Lucien Charles Joseph François Napoleon, the second son, after the declaration of a republic in France in 1848, was elected a representative of the National Assembly for the department of Lot. By some parties his name was put forward during the revolutionary excitement in Italy as having hereditary claims to leadership in that country, and he himself was led to publish a sort of manifesto, stating that he held himself ready if Italy called him to serve her; but the appeal appears to have excited little sympathy.

MURATORI, LUDOVICO ANTONIO, born in 1672, at Vignola, the birthplace of the architect Barocci, in the Modenese territory, studied at Modena, and showed an early aptitude for historical and philological studies. He entered holy orders, and at the age of three-and-twenty he was appointed one of the librarians of the Ambrosian Library at Milan. In that collection he discovered several inedited manuscripts, from which he made extracts, which he published with notes and comments, under the titles of 'Anecdota Latina,' and 'Anecdota Græca.' Some years after he was recalled to Modena by the Duke Rinaldo, who gave him the situation of librarian of the rich library of the house of Este, a place which he retained for the rest of his life.

After this appointment Muratori devoted himself entirely to the study of the Italian records of the middle ages; and after many years of assiduous labour he produced his great work, 'Rerum Italicarum Scriptores, ab anno sævæ Christianæ quingentesimo ad millesimum quingentesimum,' 28 vols. fol. The first volume of this immense collection was published in 1728, and the last appeared in 1751. Several princes and noblemen defrayed the expenses of the publication; sixteen of them contributed 4000 dollars each. In this collection Muratori has inserted all the chronicles of Italy during the middle ages which he could discover, most of which were inedited, and has accompanied them with valuable commentaries. Some of the texts had been already published by Grævius in his 'Thesaurus Antiquitatum et Historiarum Italicæ,' but they were mostly confined to the last century or two of the period of a thousand years embraced by Muratori. In seeking after the historical records of the middle ages, Muratori collected also a vast number of documents concerning the social, civil, intellectual, and political condition of Italy during that long period, which he transcribed and commented upon, and he published the whole in seventy-five dissertations: 'Antiquitates Italice mediæ sævæ, sive Dissertationes de moribus Italici populi, ab inclinatione Romani Imperii usque ad annum 1500,' 6 vols. fol., 1788-42. "I have treated first," says the author in his preface, "of the kings, dukes, marquises, counts, and other magistrates of the Italian kingdom; after which I have investigated the various forms of the political government, and also the manners of the private citizens; the freedom and franchises of some classes and the servitude of others; the laws, the judicial forms, the military system; the arts, sciences, and education; the progress of trade and industry; and other matters of social and civil history."

Muratori has been truly called the 'Father of the history of the middle ages.' Subsequent historians, such as Sismondi and others, are greatly indebted to Muratori, without whose previous labours they could not have undertaken or completed their works. Muratori wrote an abridgement of his Dissertations in Italian, which was published after his death: 'Dissertazioni sopra le Antichità Italiane,' 8 vols. 4to, 1766. He also wrote in Italian, 'Annali d'Italia dal principio dell'era volgare sino all'anno 1750,' 12 vols. 4to, 1762. It is the first general history of Italy that was published, and is a useful book of reference. It has been continued by Coppi down to our own times: 'Annali d'Italia in continuazione di quelli del Muratori, dal 1750 al 1819,' 4 vols. 8vo, Rome, 1829. Another work of Muratori is his 'Novus Thesaurus veterum Inscriptionum,' 4 vols. fol., 1739, in which he has inserted many inscriptions unknown to Gruter, Spon, Fabretti, and other archaeologists who had preceded him.

His work entitled 'Antichità Estensi,' in 2 vols. fol., Modena, 1710-40, is the Fasti of the house of Este in its various branches. He also wrote several historico-political treatises in support of the rights of his sovereign the Duke of Modena over the towns of Ferrara and Comacchio, which had been seized by the court of Rome: 'Questioni Comacchiesi,' Modena 1711; 'Piana esposizione dei Diritti della Casa

d'Este sopra la Città di Comacchio, 1712; 'Ragioni della serenissima Casa d'Este sopra Ferrara,' 1714.

Among Muratori's other works we must mention—1, 'Governo politico, medico, ed ecclesiastico della Peste,' 1720, written on the occasion of the plague of Marseille, and showing the methods required to counteract it. 2, 'Difetti della Giurisprudenza,' 1742, in which he shows the defects of judicial forms in most countries. 3, 'Morale Filosofia,' 1735. 4, 'Istituzioni di pubblica felicità,' 1749. 5, 'Della regolata divozione dei Fedeli.' In this last treatise, Muratori, who, though sincerely pious, was too enlightened to be superstitious, combated several popular devotional practices which were merely external, and recommended in preference internal habits of self-examination and prayer. His enemies accused him of heresy. Muratori wrote to the pope Benedict XIV., to explain his meaning and ask for his judgment on the matter of contention. That enlightened pontiff wrote him a kind letter in answer, telling him that "those passages in his works which were not found acceptable to Rome did not touch either the dogma or the discipline of the church; but that had they been written by any other person the Roman congregation of the Index would have forbidden them; which however had not been done in the case of Muratori's works, because it was well known that he, the pope, shared in the universal esteem in which his merit was held," &c.

The character of Muratori is clearly seen in his works. Modest though learned, indefatigable, intent upon the improvement of mankind, charitable and tolerant, sincerely religious and strictly moral, he was one of the most distinguished and yet most unobtrusive among the learned of Italy. He was rector of the parish of Pomposa at Modena, but his literary occupations did not make him neglect his flock: he assisted his parishioners with his advice and his money; he founded several charitable institutions, and rebuilt the parish church. He died at Modena, in 1750. His minor works were collected and published at Arezzo, in 1787, in 19 vols. 4to. His tomb is in the church of S. Agostino at Modena, near that of his illustrious countryman Sigonio.

MURAVIEV, MIKHAEL NIKITITCH, a Russian author of some distinction, was born at Smolensk, October 15-27, 1757. His literary acquirements and talents obtained for him the notice of Catherine the Great, by whom he was appointed, in 1785, preceptor to the young grand-dukes Alexander (afterwards Alexander I.) and Constantine; and it was for the instruction of his imperial pupils that he wrote the greater portion of his prose works, consisting of historical and moral pieces, among which are his 'Epochs of the Russian Empire,' and 'Geographical Sketches of North and South Russia.' His 'Dialogues of the Dead' are also intended to characterise the more remarkable personages of Russian history, and are therefore altogether in a different spirit from those of Lucian, Fontenelle, and their imitators, who employed that form of composition chiefly as the vehicle of satire. One of his most admired productions is his 'Oakold,' which describes the march of the northern nations against Constantinople, and which, though in itself a mere fragment, proves its author to have possessed talents capable of giving his countrymen a prose epic. To these productions, all of which are distinguished by great correctness and energy of style, and no less by the moral feeling which pervades them, may be added his 'Letters of Emilius,' and a series of reflections or sketches, entitled 'The Solitary of the Suburb.' His poetical compositions are of less importance; for though admired in their day, they now possess little interest. Muraviev died June 29 (11th July), 1807, and his historical pieces were collected and edited by Karamzin in 1810. The first complete edition of his works appeared in three large volumes 8vo, 1829, to which is prefixed a biographical and critical sketch, written by his nephew and pupil, Constantine Batiushkov, the distinguished poet.

* MURCHISON, SIR RODERICK IMPEY, BART., D.C.L., F.R.S., Director-General of the Geological Survey of the United Kingdom, and Director of the Metropolitan School of Science applied to Mining and the Arts; eldest son of Kenneth Murchison, Esq., of Tara-dale, in Ross-shire, by the sister of General Sir Alexander Mackenzie, Bart., of Fairburn, in the same county. He was born on the 19th of February 1792, and in 1799 was placed in the Grammar school of Durham, whence he proceeded, in 1805, to the Military College at Marlow, where he remained till 1807, when he received a commission in the 36th regiment of infantry. For some time he was permitted to pursue his studies in the University of Edinburgh, but joined his regiment at Cork in the winter of 1808, and shortly after embarked with the army under Sir Arthur Wellesley for Portugal. He carried the colours of his regiment at the battle of Vimiera; afterwards accompanied the army in its advance to Madrid, its junction with the force under Sir John Moore, and retreat—sharing in all the dangers of the battle of Corunna. He was subsequently removed to the staff of his uncle, Sir Alexander Mackenzie, in Sicily; served also at the siege of Cadix, and afterwards in Ireland, as a captain in the Inniskillen, or 9th dragoons. In 1815 he married the daughter of General Hugonin and left the army, seeking for amusement and instruction in foreign travel, or, when at home, in the occupations of the sportsman. His wife first attracted him to scientific pursuits, and when, in company with Sir H. Davy, engaged with him in field-sports at the mansion of the late Mr. Morrill at Rokeby, he was encouraged

by Sir Humphry to devote himself to science. By his advice, Murchison attended the lectures at the Royal Institution, between 1822 and 1824; and he afterwards received private instructions in practical chemistry from the late Richard Phillips, F.R.S. [PHILLIPS, RICHARD.] In 1825 he was elected a Fellow of the Geological, and in 1826 of the Royal Society. Having selected geology, for the effective prosecution of which, in the field and on the large scale, his previous military and other active habits had peculiarly fitted him, he applied himself with great energy to his new pursuit. His first contribution to the science, we believe, was read before the Geological Society on the 16th of December in the former year, under the title of 'Geological Sketch of the North-Western extremity of Sussex, and the adjoining parts of Hants and Surrey.' It was published in the Society's 'Transactions,' second series, vol. ii.

After examining the coal of Brora, in Sutherlandshire, and showing, in 1827, that it was a member of the Oolitic series, being the equivalent of the impure coal in the oolite of Scarborough and Whitby, Mr. Murchison visited the Highlands in the following year with Professor Sedgwick, when they succeeded in showing that the primary sandstone of Macculloch was nothing more than the true old red-sandstone, now also called 'Devonian.' The results of all these researches were read before the Geological Society, and published in its 'Transactions,' second series, vols. ii. and iii.

Prepared by his geological investigations at home, he set out in 1828, accompanied by Mrs. Murchison and Mr. (now Sir C.) Lyell [LYELL, SIR CHARLES], to study the extinct volcanoes of Auvergne, and the geology of the north of Italy, visiting Paris, Auvergne, the south of France, Nice, and Turin. A portion of the results of this journey was made public in three memoirs, the joint production of the two geologists—in part read before the Geological Society in 1828, and in part inserted in the 'New Edinburgh Philosophical Journal' for 1829. The subjects of these memoirs are the excavation of valleys, as illustrated by the volcanic rocks of Central France, the tertiary strata of the Cantal, and the tertiary fresh-water strata of Aix, in Provence.

Mr. Lyell continuing his own journey southwards, Mr. Murchison crossed the Alps from Venice by Bassano, and succeeded in discovering a key to the order of sequence of the Jurassic or Oolitic, and incumbent cretaceous rocks, and of the tertiary strata which overlap them. In 1829 he explored the same mountain-chain with Professor Sedgwick, and again by himself in the following year; and they published jointly a memoir on the Eastern Alps, accompanied by a geological map of the chain.

After these explorations of the Alps, Mr. Murchison redirected his attention to the geology of Great Britain. He was induced by his friend and instructor, the late Dr. Buckland [BUCKLAND, WILLIAM], to explore the banks of the Wye between Hay and Builth, in the hope of discovering evidences of order among those masses of rock to which the unmeaning term of 'grauwacke' had so long been, and still continued to be, applied. He was thus led to study those vast and regular deposits of a remote age, which are most clearly displayed in that part of Wales and England which was occupied by the tribe of Britons called by the Romans the 'Silures,' and to which he afterwards gave the appellation of the 'Silurian System.' He finally discovered the entire succession of the upper and lower Silurian rocks in the sea-cliffs to the west of Milford Haven—"The only place in the British Isles where the whole series, down to an unfossiliferous base, is seen to be regularly surmounted by the old red-sandstone" belonging to the superincumbent 'Devonian' system. The views consequent upon these researches were announced in 1831 at the first meeting of the British Association for the Advancement of Science, and they were first published in the 'Proceedings of the Geological Society,' and in the 'Philosophical Magazine,' from 1832 to 1835, both years inclusive, the term 'Silurian' having been applied to the series in the last-mentioned year.

In 1839 Mr. Murchison made public the assemblage of results thus obtained on the palaeozoic geology of England and Wales in a large volume of 800 pages, of which we now cite the entire title, as indicating the extent of the researches on which it was founded—"The Silurian System, founded on Geological Researches in the counties of Salop, Hereford, Radnor, Montgomery, Caermarthen, Brecon, Pembroke, Monmouth, Gloucester, Worcester, and Stafford; with Descriptions of the Coal-fields and overlying Formations."

Prepared by the previous researches of Mr. Austen (now Mr. Godwin-Austen) communicated to the Geological Society, and in some degree by still earlier indications of Sir H. F. de la Beche, Mr. Murchison and Professor Sedgwick definitively ascertained that the stratified rocks of Devonshire and Cornwall were the equivalents of the old red-sandstone, and gave them the name of Devonian; an objection founded on the difference between the characteristic organic remains of the old red-sandstone in Scotland and those of the strata in Devonshire, being subsequently removed by the discovery of both in the Devonian strata of Russia, by Mr. Murchison and his associate geologists in the exploration of that country, to which we shall presently advert.

In 1835 and 1839 two journeys were performed by Mr. Murchison and Professor Sedgwick, for the verification of propositions previously advanced by the former, into the Rhenish provinces, including the

Hartz district and Franconia on the one side, and Belgium and the Boullonnais on the other; in the latter of these they were accompanied by M. de Verneuil, who in 1840 was invited by Mr. Murchison to assist him in exploring the geological structure of Russia, at that period very little known. They visited the banks of the rivers Volkoff and Siasa, and the shores of Lake Onega, then proceeded to Archangel and the borders of the White Sea, and followed the river Dwina into the government of Vologda. After traversing to the Volga, they returned by Moscow to St. Petersburg, examining the Valdai Hills, Lake Ilmen, and the banks of the rivers which they passed. Mr. Murchison returned to England in 1840; but having, together with M. Verneuil, been invited by the late Emperor Nicholas to superintend a geological survey of Russia, the two geologists returned to St. Petersburg in the spring of 1841, and being joined by Count Keyserling and Lieutenant Kotsharof, they proceeded to explore the Ural Mountains, the southern provinces of the empire, and the coal districts between the Dnieper and the Don. In 1842 Mr. Murchison travelled alone through several parts of Germany, Poland, and the Carpathian Mountains, and, with the same object of rendering his great work on the geology of Eastern Europe as perfect as possible, he explored in the summer of 1844 the Palaeozoic formations of Sweden and Norway. After his return to England he completed in 1845, in conjunction with M. de Verneuil and Count von Keyserling, his magnificent work on the 'Geology of Russia and the Ural Mountains.' This consists of two volumes in quarto; the first relating specifically to the geological part of the subject, consisting of above seven hundred pages; the second, in the French language, relating to the 'Paléontologie,' occupying more than six hundred pages; the whole copiously illustrated by geological maps and sections, and by accurate figures of organic remains. In 1846, not long after the publication of this work, Mr. Murchison was knighted by her Majesty, the Emperor Nicholas having previously conferred upon him several Russian orders, including that of St. Stanislaus. The 'Geology of Russia' was translated into the Russian language by Colonel Oseraky, and published in 1849. In the same year the author received the Copley medal from the Royal Society, for the establishment of the Silurian system in geology.

In the 'Quarterly Journal of the Geological Society,' vol. v., is Sir Roderick's memoir, of more than three hundred pages, 'On the Geological Structure of the Alps, Apennines, and Carpathians,' published after a sixth visit to the Alps. In this he establishes the fact of a graduated transition from secondary to tertiary rocks, and clearly separates the great Nummulite formation from the cretaceous deposits with which it had been confounded. Of this memoir a translation into Italian has been published by Professors Savi and Meneghini, in their work on the Alps and Apennines.

The uppermost series of the palaeozoic rocks, reposing immediately upon the carboniferous system, consists of those formerly known in England as the lower new red-sandstone, and the magnesian limestone, and marl-late. Sir R. Murchison having satisfied himself that they constituted one natural group only, which from its organic contents must be entirely separated from all formations above, proposed in 1841 that the group should receive the name of the 'Permian' system, from its extensive development in the ancient kingdom of Permian, in Russia, and this denomination has been universally adopted by geologists. In a recent memoir (1855), produced in conjunction with Professor Morris, on the German palaeozoic rocks, he has returned to the subject of the Permian system, and shown that there is no break between it and the lowest system of the mesozoic strata—the triassic—which succeeds it in the ascending series; a fact which harmonises, it has been remarked, with an hypothesis in palaeontology enunciated by the late Professor Forbes [FORBES, EDWARD] that has not yet received the attention it merits.

The latest separate publication of Sir Roderick is an 8vo volume of 538 pages, published in 1854, entitled 'Siluria: the History of the oldest known Rocks containing Organic Remains, with a Brief Sketch of the Distribution of Gold over the Earth.' This volume, besides the subjects indicated in the title, includes a brief general view of the structure of the earth's crust, and more particularly of the more ancient series of strata, of which the Silurian system is the lowest; and also a summary exposition of the author's views of geological theory, in which, it may be noticed, he differs almost wholly from his friend and contemporary Sir C. Lyell, except indeed as to the immensity of the time which they both believe to have been required for the deposition of the sedimentary rocks, though they differ again perhaps in their estimate of this. The following extracts from an article in the 'North British Review,' founded upon the statements of 'Siluria,' gives a condensed view of the subject of the discussions respecting the nomenclature of the oldest strata, which have for some years taken place between Sir Roderick and his former fellow-labourer Professor Sedgwick, and which have attracted a considerable degree of public attention. At the time when the term 'Silurian' was applied, "it was believed that the great slaty masses of North Wales, which had been under the survey of Professor Sedgwick, but whose fossils had not been made known, were inferior in position to the formations which had been classed and whose fossils had been identified as Silurian. This belief continued to be in force when the large work entitled the 'Silurian System' was published (1839); the supposed lower rocks having been termed 'Cambrian' in 1836 by their explorer,

Professor Sedgwick, it being then presumed that this would prove to contain a distinct group of organic remains. When the masses however to which the name Cambrian had been given were examined in detail by the numerous geologists of the Government Survey, and were thus for the first time placed in correlation with the previously-established Silurian strata, it was found that the great and apparently chaotic pile of Snowdon, though full of porphyry and other igneous rocks, was nothing more than the absolute physical equivalent of the Llandeilo formation of the Lower Silurian, and hence these gentlemen, with the entire approval of [the late] Sir H. T. de la Beche, restricted the term Cambrian to the underlying grauwacke without fossils." Silurian fossils being alone found in what were called Cambrian rocks, the opinion expressed by Sir R. Murchison after his first return from Russia—"that the so-called Cambrian rocks which contain fossils are merely geographical extensions (under those different mineral characters so admirably described by Professor Sedgwick) of the Lower Silurian deposits of the typical region . . . in Shropshire and the adjacent counties"—must be regarded to be fully verified. But it has been truly remarked that all territorial designations in geology can only be provisional, and that the dawn of an era in the science is already perceptible, when the terms Silurian and Cambrian must both be merged in some purely philosophical appellation. The name of Sir Roderick Murchison will ever be associated in the genuine records both of science and of commerce with the discovery of the gold-fields of Australia. The actual discovery of the precious metal in New South Wales was made by Count Strzelecki; but to Sir Roderick belongs the merit, first, of having made the inductive theoretical discovery of gold in the Australian Cordillera, guided by the observations he had made in the Urals, but without any knowledge of what had previously been effected; and secondly, of having endeavoured (though without success) to awaken the attention of the home government to the great importance of the subject. The Rev. W. R. Clarke's indications upon it in Australia seem to have been contemporaneous with those of Sir R. Murchison in England.

Referring the reader to the 'Bibliographia' of Agassiz and Strickland for a catalogue of Sir Roderick's papers, exceeding a hundred in number, inserted in the Transactions of societies and in scientific journals, we may appropriately conclude this article by noticing some of his more general labours in the promotion of science and its objects. "After having for five years discharged the arduous duties of secretary to the Geological Society, he filled the office of president in the years 1831 and 1832, and 1842 and 1843. When the British Association assembled at York for the first time in 1831, he was one of the few geologists that responded to the invitation of its founder, Sir David Brewster [BREWSTER, DAVID]; and, fully appreciating the value of such an institution, he discharged the arduous duties of general secretary for several years, and was president of the Southampton meeting in 1846. In the important discussions which took place in the geological section he took an active part; he communicated many important papers to its different meetings; and at Ipswich, in 1851, he succeeded in establishing the new section of physical geography, ethnology, and philology, thus removing geography from the geological section, in which it was overborne by more popular topics of discussion." In connection with the British Association, he has also taken an active part in pressing upon the government and the legislature the importance of carrying on the Ordnance Trigonometrical Survey of Scotland with greater speed.

In 1844 Sir R. Murchison was elected President of the Royal Geographical Society, and was re-elected in the following year. In 1852 he again became president, and succeeded in obtaining from the government a grant of 500*l.* annually in aid of its maintenance and public objects. On the decease of Rear-Admiral Beechey, in 1856, he was made president of this important society for the third time.

Sir Roderick has received the honorary degrees of M.A. from the universities of Cambridge and Dublin and D.C.L. from that of Oxford; he is a trustee of the British Museum. He is also a member of all the principal scientific academies of Europe, including the Imperial Institute of France. In 1855, in consequence of a memorial which had been presented to the government after the decease of Sir H. T. de la Beche, signed by the leading geologists and men of science in every department, the direction of the National Geological Survey, and of the School of Practical Science in connection with it, including that of the Museum of Practical Geology in Jermyn-street, London, was conferred upon Sir Roderick Murchison. He was created a baronet in 1863.

MURE, SIR WILLIAM, of Rowallan, in the county of Ayr, was born about the year 1594. He was the eldest son and heir of a knight of the same name, and the family to which he belonged was one of the most ancient and distinguished in that part of the country. Of the poet's early life few memorials have been preserved. It would appear however that his character and genius were soon developed: there is a specimen of his verses in English, dated in 1611, when he could be little more than seventeen years old. Before his twentieth year he attempted a version of the classic story of Dido and Æneas; and in 1617, when he was scarce four-and-twenty, he addressed the king at Hamilton, on his progress through the country, in a poetical piece which is embodied in the collection entitled 'The Muses' Welcome.' Previous to this time, when he came of age, yet before he

had succeeded to his paternal estate, he married for his first wife Anna, daughter of Dundas of Newbiston, by whom he had five sons and six daughters. His second wife was dame Jane Hamilton, lady Duntreath, and of this marriage there were two sons and two daughters.

During the civil war, Sir William took the popular side and in the first army raised against the king, he commanded a company of the Ayrshire regiment. He was a member of the convention in 1648, when the solemn league and covenant was ratified with England; and the next year he accompanied the troops, which, in terms of that treaty, were despatched in aid of the parliament. He was also present and was wounded, in the decisive battle of Long Marston Moor; and in the succeeding month he was engaged at the storming of Newcastle, where, in consequence of the superior officer being disabled, he had for some time the command of the regiment. Little further is known of him, except that on the revision of Roos's Psalms by the General Assembly in 1650, a version by Mure of Rowallan is spoken of as employed by the committee appointed for the improvement of the psalmody. He died in 1657.

By far the greater portion of Sir William's writings remain in manuscript. Various specimens of his compositions however may be found in a small volume entitled 'Antient Ballads and Songs, chiefly from Tradition, Manuscripts, and scarce works, with Biographical and Illustrative notices, including Original Poetry, by Thomas Lyle,' London, 1827; to which Chambers owns himself indebted for the materials of his notice concerning Sir William in his 'Biographical Dictionary of Eminent Scotsmen.' To this latter we also refer.

MURET, MARC ANTOINE FRANÇOIS (MURETUS in the Latinised form of his name), was born near Limoges in 1586. He learnt, with great facility, Greek and Latin, and at the age of eighteen gave lectures on Cicero and Terence in the college of Auch. He afterwards went to Paris, where he taught philosophy and civil law in the college of St. Barbe with great success. Being accused, according to Scaliger and some others, of an unnatural vice, he quitted Paris for Toulouse, which he was also obliged to leave. He proceeded to Italy in the greatest distress, and on his journey fell ill at an obscure inn on the road. The medical men of the place, having examined his condition, proposed among themselves in Latin (which they thought he did not understand) to try upon him some new experiment: 'Faciamus experimentum in corpore vili.' Muret was so alarmed at hearing this, that he mustered strength enough to pursue his journey.

All this account however is contradicted, or rather discarded with disdain by his biographers, F. Beni and Lasari, whose notices of Muret's life are annexed to Ruhnken's edition of Muret's works, 4 vols. 8vo, Leyden, 1789. It is certain however that Muret repaired to Venice in 1564, where he became intimate with Paolo Manuzio, who published several of his commentaries on the classics. In 1559 he accepted the invitation of Cardinal Ippolito d'Este, and went to live with him at Ferrara, and afterwards accompanied the cardinal to Rome, from whence he repaired to France with the papal legate in 1562. In the following year he returned to Rome, where he was highly esteemed by Pope Pius V. and his successor Gregory XIII.

He entered into holy orders, obtained several benefices, and was appointed professor of philosophy, and afterwards of civil law at Rome. He died at Rome in 1685. His principal works are,—1, 'Commentarius de Origine Juris;' 2, 'Commentarius de Legibus, Senatusque Consultis, et longa Consuetudine;' 3, 'Commentarius in Titulos ad Materiam Jurisdictionis pertinentes;' 4, 'Notae in Justiniani Institutiones;' 5, 'Orationes.' Several of these are funeral eulogies in the usual laudatory style of such compositions. In that on the occasion of the death of Charles IX., king of France, delivered at Rome in 1574, he praises that king for having extirpated heresy in his kingdom. His 'Poemata' have grace and fluency, but little of invention or poetical genius, excepting perhaps some of his epigrams. But his commentaries and scholia upon Aristotle's 'Ethics and Rhetoric,' on Plato's 'Republic,' on Cicero's 'Catilinarias' and 'Philippicas,' on Seneca's 'Epistles,' on Sallust and Tacitus, on Terentius, Catullus, and Horace, are valuable, as well as his nineteen books 'Variarum Lectionum' of different classical authors.

MURILLO, BARTOLOMEO ESTEBAN, the most eminent artist of the school of Seville, and the most distinguished colourist of the Spanish painters, was born at Seville January 1, 1818. As he manifested at a very early age an inclination to painting, he was placed under his uncle, Juan del Castillo, an artist of merit, whose favourite subjects were fairs and markets, and whose pupils, Alonso Cano, Murillo, and Pedro Moys, rank as the best Andalusian artists. Under him Murillo made rapid progress, and painted several pictures while he remained with his uncle. After leaving him he continued to improve in drawing as well as in painting. For some time he painted in the Florentine style, which then prevailed in Spain, and several works of this his first period are still preserved at Seville. In order to improve himself in drawing, he was on the point of going to England to see Vandyck, when he heard of the death of that great master. He then applied with great diligence to the painting of small pictures of saints, for the trade with America, by which he obtained funds sufficient to undertake, in 1643, a journey to Madrid. Here he derived great advantage from the instruction of his countryman Velas-

quez, who likewise obtained for him permission to copy the masterpieces of Titian, Rubens, Vandyck, and Ribera, in the royal collection. Returning to Seville in 1646, he excited general admiration by his paintings in the convent of St. Francis. They were in the style of Spagnoletto (Joes Ribera) and Velasquez, then unknown at Seville, and procured him many commissions. He painted several historical pictures for the king of Spain, which gained him great reputation in his own country, and, being sent to Rome as a present to the pope, so highly pleased the Italians, that they called him a second Paul Veronese. He likewise painted many grand altar-pieces for the churches and convents in Madrid, Seville, Cordova, Cadiz, and Granada. Among these are eight large pictures representing the works of Mercy, for the church of St. George in the hospital De la Caridad of Seville, which are distinguished for their admirable composition and force of colouring: two of those works are now in this country, in the collection of the Duke of Sutherland, and one in that of Mr. Tomlina. Other equally excellent works adorned the church of Los Venerables and the Capucin Convent, for which latter he painted twenty-eight pictures, which were afterwards sent to America. He was engaged on an altar-piece representing the 'Marriage of St. Catherine,' for the Capucin convent at Cadiz, when he met with an accident on the scaffolding, from which he never recovered, and he died at Seville, on the 6th of April 1682.

But though Murillo was thus eminent in the higher departments of the art, his favourite subjects were beggar boys as large as life engaged in various amusements, which he generally designed after nature. His pictures of such subjects are highly esteemed for their merit, and may be seen in the collections of the English nobility; but there are numberless copies. Murillo excelled likewise in portraits and landscapes. His works are distinguished by their striking character of truth, nature, and simplicity; by the entire absence of the servility of imitation; and by the delicacy of his touch, and the mellowness of his colouring, which in fact seem perfect in every particular. Among his finest pictures are—'Moses striking the Rock,' and 'Christ feeding the Five Thousand,' in the convent of St. Francis, at Seville; and 'St. Anthony of Padua,' in the cathedral of that city and in the National Museum at Madrid. Many of his works are in France. The Dresden Gallery has a fine 'Virgin and Child' by his hand. Several of his pictures are at Munich, and others at Vienna, in the possession of Prince Esterhazy. By the collection of several Murillos from the convents of Seville, a museum has been formed in the cathedral of that city; and there are many more in the National Museum at Madrid. The picture which Murillo preferred to all his other works was that of 'St. Thomas de Villa Nueva distributing Alms to the Sick and the Poor.' But Murillo has always been a favourite with English collectors, and a large number of his works, and among them some of the best, are in this country; they will be found pretty fully noticed in Waagen's 'Treasures of Art in Great Britain.' In the National Gallery are three Murillos—a 'Spanish Peasant Boy,' a 'St. John and the Lamb,' and a 'Holy Family,' one of his latest works. Murillo raised the art of painting in Spain not only by his own works, but by founding an academy at Seville, of which he was president from the year 1660 till his death.

MURPHY, ARTHUR, a dramatic and miscellaneous writer, was born near Elphin, in the county of Roscommon, Ireland, December 27, 1727. His father was a merchant in Dublin. In 1740 Arthur Murphy was entered at the college of St. Omer, where he remained nearly seven years, and, on his return to Ireland, passed two years in a merchant's counting-house at Cork. From thence he came to London, and obtained a situation as clerk in a banking-house, shortly after which he commenced his career as a public writer. On the 21st of October 1752 he started 'The Gray's Inn Journal,' a periodical in the style of the 'Spectator,' which he carried on to October 12, 1754. On the 18th of the same month he tried his fortune as an actor on the stage of Covent Garden Theatre, and in the character of 'Othello.' His success was but moderate, and after a second season, during which he acted at Drury Lane Theatre, he quitted the boards for ever, and resumed his former occupation as a writer by commencing a periodical political journal called 'The Test.' He also began to study the law, but was refused admission to the societies of the Temple and of Gray's Inn on the ground of his having been an actor. He succeeded finally in obtaining admission to Lincoln's Inn, was called to the bar, appointed a commissioner of bankrupts, and died at Knightsbridge, June 18, 1805, in the seventy-fifth year of his age. His principal works were a translation of Tacitus, which is in a diffuse style, and is a somewhat loose and inaccurate performance; the Lives of Fielding (whose works he edited), Johnson, and Garrick, and upwards of twenty dramatic pieces. The most esteemed of his dramatic pieces are the comedies of 'The Way to Keep Him,' 'All in the Wrong,' 'Know your own Mind,' and 'Three Weeks after Marriage.' His plays, poems, and miscellanies, in seven volumes octavo, edited by himself, were published in 1786.

MURPHY, JAMES CAVANAH, architect, the author of 'The Arabian Antiquities of Spain,' appears to have been the same individual as James Murphy, the author of works on Portugal and its antiquities, though the occurrence of the name of James Murphy without the Cavanah, earliest in date, would seem to tend to an opposite conclusion. We know little of his life further than may be

gathered from his works, which had the merit of giving information of the state of Portugal, and minute particulars of some of the chief antiquities of the Peninsula, when comparatively little attention had been paid to the subject. Murphy, who appears to have been born in Ireland, was residing in Dublin in 1788. Here he was acquainted with the Right Honourable W. Conyngham, who had been in Portugal in 1783, and brought home some sketches of the church of Batalha, a building which though greatly inferior in points of detail to works of the same class in other parts of Europe, is interesting from its construction, its style (a version of the Gothic which is exceptional in the Peninsula), and from its authorship, ascribed to an Irish architect. Murphy arrived at Oporto in January 1789, and he then started for the monastery of Batalha, which he reached in seven days. Being kindly received by the prior, he spent some time in getting together materials for his future work. He subsequently visited Lisbon, and he collected many particulars of the country by observation or from Portuguese writers.

Shortly after his return he published in 1795, 'Travels in Portugal through the provinces of Entre Douro e Minho, Beira, Estremadura, and Alem-tejo in the years 1789 and 1790, consisting of Observations on the Manners, Customs, Trade, Public Buildings, Arts, Antiquities, &c., of that kingdom' (London, 4to, 24 plates). A French translation of the work by Lallemand appeared in 1797; and the researches, though impugned somewhat too severely by the Doctor Ranque in his 'Lettres sur le Portugal,' were regarded with general interest, and also were presented in the German language by M. C. Sprengel. His chief work of that time appeared in 1792-95, under the title, 'Plans, Elevations, Sections and Views of the Church of Batalha in the province of Estremadura in Portugal, with the History and Description by Fr. Luis de Sousa, with remarks: to which is prefixed an Introductory Discourse on the Principles of Gothic Architecture' (folio, 27 plates). The description is translated from the Portuguese of De Sousa. The expense of the work, amounting to 1000*l.*, was borne by Mr. Conyngham. In 1797 or 1798, Murphy published 'A General View of the State of Portugal, containing a Topographical Description thereof, in which are included an Account of the Physical and Moral state of the Kingdom; together with Observations on the Animal, Vegetable, and Mineral productions of its Colonies, the whole compiled from the best Portuguese writers, and from notices obtained in the country' (4to, 15 plates, and map). The plates here are poorly executed. All these works have the author's name as James Murphy.

Regarding a later work as due to the same hand, though far more elaborate in appearance, we find that the author of it, "James Cavanah Murphy," arrived at Cadiz in May 1802, whence he proceeded to Granada, to make drawings of the Alhambra. Afterwards he went to Cordova, and altogether spent seven years in Spain. After 1809, when he says he returned to England, he was occupied nearly an equal length of time in preparing his work, of which some portion appeared in 1812 or 1813, but the larger portion in 1815. The work is entitled 'The Arabian Antiquities of Spain,' and contains ninety-seven plates in large folio, by Le Keux and others, with descriptive letterpress, and is of great value as a record; though, in regard to the Alhambra, omitting all illustration of coloured enrichment, since supplied in his work by Mr. Owen Jones. In 1816 the same author published in 4to 'The History of the Mahometan Empire in Spain, containing a General History of the Arabs, their Institutions, Conquests, Literature, Arts, Sciences, and Manners, to the Expulsion of the Moors; designed as an Introduction to the Arabian Antiquities of Spain,' with a map of the countries conquered by the Arabs. He died in the same year, 1816, during the publication of this work.

MURPHY, ROBERT, was the third of the seven children of a shoemaker, parish clerk of Mallow in Ireland: he was born in 1806. His father intended to have brought him up to his own trade; but the son's destination was changed by an accident which nearly cost him his life. When eleven years of age, while playing in the streets of his native town, he was run over by a cart, and lay on his bed for twelve months with a fractured thigh-bone. During this confinement, his family supplied him with such books and newspapers as they could procure; and among them there happened to be a Cork almanac, containing some mathematical problems. These attracted the child's attention, and made him desirous of possessing Euclid and a work on algebra. The books were procured with some difficulty, and before he was again able to walk, and before he was thirteen years of age, young Murphy was an extraordinary instance of a self-taught mathematician. A gentleman of the name of Mulcahy, of Cork, who was the tutor of most of those from the south of Ireland who got fellowships at Dublin College, was in the habit of proposing problems (or 'cuts,' as they are called in Cork) in the newspapers. At a certain time, he began to receive answers by return of post, from Mallow, without any signature. Surprised at the extraordinary talent displayed in these answers, Mr. Mulcahy went to Mallow to find out his unknown correspondent. After some difficulty, he found that the asserted author of the answers was a boy on crutches, so young that he could not believe the story. A few minutes' conversation however put it beyond a doubt. On coming away, in amazement, he happened to meet a gentleman to whom we are indebted for this account, J. Dillon Croker, Esq., of Mallow, one of his first patrons, to whom he said, with natural exag-

geration, "Mr. Croker, you have a second Sir Isaac Newton in Mallow: pray look after him." It was then agreed that the boy should give up learning his father's trade, and pursue his studies. Mr. Hopley, who kept a classical school in Mallow, had the generosity to take him as a pupil without any charge: and he, in after life, had the satisfaction of transmitting to the widow of his teacher, then reduced to poverty, the sum which an ordinary pupil would have paid.

When he attained the age of seventeen, great exertions were made to get him entered as a student of Trinity College, Dublin, but without success. The examinations for sizarships being classical, he had no chance: and some mathematical papers—which were sent to the authorities as the productions of a boy who had never had a teacher, and which, to judge by what we shall presently see, must have been of no common merit—received no attention. At this time Mr. Mackey, a Roman Catholic priest, published a duplication of the cube, the plausibility of which attracted attention, and, it is said, even obtained the assent of the teachers at Maynooth. Young Murphy, then eighteen years of age, answered this duplication in a pamphlet, entitled 'Refutation of a pamphlet written by the Rev. John Mackey, R. C. P. entitled "A method of making a cube double of a cube, founded on the principle of elementary geometry," wherein his principles are proved erroneous, and the required solution not yet obtained; by Robert Murphy, Mallow, 1824' (20 pp.). The matter and style of this production are really extraordinary under the circumstances: with the exception of a little too much acerbity of expression, and a mere slip in a point of history, a critic would not find anything to attack in it, even as the work of an educated person of mature age. The young author had a confusion in his head between Lord Brounker and Dr. Brinkley, when he says that 'Dr. Brounkey,' had expressed the circumference of a circle by a continued fraction.

The gentleman to whom we have several times referred now determined to try to get young Murphy sent to Cambridge. He applied to the clergyman who presented the boy with his Euclid and algebra, Mr. Brown, who was then employed in a parish of which Mr. McCarthy, a Cambridge Master of Arts, was the proprietor. This last-named gentleman, being then about to visit England, promised to take some of Murphy's papers with him, and to do what he could to induce his old tutor, Professor Woodhouse [WOODHOUSE], to interest himself in the matter. The first answer was not very encouraging. Mr. Woodhouse would say no more than that if they would send the boy he would look after him. On being requested to look over the papers, he declined, saying, that he had no time, and made it a rule not to do so. He desired that the papers might be taken away, and on being requested to allow them to remain, to meet the case of his possibly being able to look at them, he predicted for them the fate of waste paper, and the interview ended. In six weeks from that time, however, Mr. Woodhouse wrote a hurried letter to Mr. McCarthy, stating that at the moment when he was about to tear the papers, in fulfilment of his prophecy, his attention was struck by something that was almost new to him—that on turning page after page, he saw with delight so much talent that he was really unable to say how long he remained fixed to the subject that he intended should occupy him but a moment—that suddenly, recollecting it was the last day for entrance, he hastily went and placed the name of the writer on the boards of Caius College. He concluded by promising that if his friends would send him with fifty or sixty pounds in his pocket, he would take care that they should not be called on again; and this promise was faithfully kept. Mr. Croker immediately obtained about seventy pounds by subscription, and Mr. Murphy began his residence at Caius College, in October 1825. During his residence, the college supplied him with money, in addition to the proceeds of his scholarship. In 1829 he took the degree of Bachelor of Arts, and came out third wrangler. The highest place is sometimes not to be gained by any amount of genius and industry, unaccompanied by strict attention to the University course of reading; and Mr. Murphy's time was much occupied by speculations of his own, which would not turn to much account in an examination. In May 1829, he was elected Fellow of Caius; he shortly afterwards took deacon's orders (he did not proceed farther), and was made dean of his college (the dean is, at Caius, an officer who, under the master, regulates the chapel discipline) in October 1831.

Of what he did in mathematics we shall presently speak: we could wish there were nothing more to say of his private life. He gradually fell into dissipated habits, and in December 1832, left Cambridge, with his fellowship under sequestration for the benefit of his creditors. There is much excuse for a very young man, brought up in penury, and pushed by the force of early talent into a situation in which ample command of money is accompanied by even more than proportionate exposure to temptation. His college admitted the excuse to its fullest extent: and though it could not tolerate the continued residence of an officer who had shown such an example, yet it was understood that his ultimate promotion to one of the more valuable fellowships would take place, on the amendment of his excesses. After living some time among his friends in Ireland, he came to London in 1836, to begin life again as a teacher and writer. Among other things, he obtained from the Useful Knowledge Society an engagement to write the work on the Theory of Equations presently mentioned. In October 1838, he obtained a small permanent income

by his election to the examinership in Mathematics and Natural Philosophy in the University of London; but burdened as he was with debt, this was rather an addition to the instalments of his creditors than an increase of his own means of comfort. He submitted with resignation to the effects of his own misconduct, and showed himself most willing to make every exertion, though well knowing that many years must elapse before he could, by any effort, redeem the ground he had lost. He died March 12, 1843, of a disease of the lungs.

Mr. Murphy's writings were as follows:—'Cambridge Philosophical Transactions': vol. iii. part 3, General Properties of Definite Integrals; vol. iv. part 1, On the Resolution of Algebraic Equations; part 3, On the Inverse Method of Definite Integrals, with Physical Applications; vol. v. part 1, On Elimination between an Indefinite Number of Unknown Quantities; part 2, Second Memoir on the Inverse Method of Definite Integrals; part 3, third memoir on the same; vol. vi. part 1, On the Resolution of Equations in Finite Differences. 'Philosophical Transactions': 1837, part 1, Analysis of the Roots of Equations; part 2, First Memoir on the Theory of Analytical Operations. Separate works: 'Elementary Principles of the Theories of Electricity, Heat, and Molecular Actions, part 1, On Electricity,' 8vo, Cambridge, 1833; 'A Treatise on the Theory of Algebraical Equations,' 8vo, London, 1839 ('Library of Useful Knowledge'): to these must be added some brief communications to the 'Philosophical Magazine,' and various articles on subjects of physics in the 'Penny Cyclopædia,' beginning with the letter D.

Mr. Murphy's character as a mathematician is too well known to require any comment of ours, while the facts of his life, and in particular those of his removal to Cambridge, have not been recorded; we have therefore preferred to devote our space to the insertion of the latter. What he might have been if the promise of his boyhood had not been destroyed by the unfortunate circumstances we have described, it is difficult to say, for he had a true genius for mathematical invention. Before however he had more than commenced his career, his departure from Cambridge, and the necessity of struggling for a livelihood, made it impossible for him to give his undivided attention to researches which, above all others, demand both peace of mind and undisturbed leisure.

MURRAY, DR. ALEXANDER, was born at Dunkitterick, in the stewardry of Kircudbright, Scotland, on the 22nd of October 1775. He was the eldest child of his father's second marriage. His father Robert Murray had by his former marriage, which had subsisted full forty years, a numerous family; and in course of about four years after his wife's death, himself now entering his seventieth year, he married again, and had two children more. Robert was a healthy and vigorous shepherd or pastoral farm servant in one of the mountain districts of Galloway, and distinguished for his sagacity and habitual good conduct: his whole property consisted of four muirland-cows and some two or three scores of sheep, his reward for herding the farm of Kitterick for Mr. Laidlaw in Clatteringshaws. He had been a shepherd all his days, like his father before him, and both had constantly remained in the same neighbourhood. His wife was the daughter of a neighbouring shepherd: all the sons of his first marriage became shepherds; and to the same line of life he designed Alexander.

Alexander however was, in his father's opinion, a lazy useless boy, always committing some blunder or other when sent to herd or bring in the cattle. He was in fact a weakly child, not unhealthy, yet not stout; and he had neither the rapidity nor reach of vision which are indispensable to form a good herd: he was also of a sedentary and reclusive turn; and thus quite unfitted for the vacant, indeed, but vigilant life of a shepherd. It was not till he had reached his sixth year that he was taught the alphabet of his mother-tongue. His father in that year laid out a halfpenny in the purchase of a catechism, and from the letters and syllables on the face of the book he began to teach his son the elements of learning. It was however emphatically 'a good book,' and only to be handled on Sundays or other suitable occasions; it was therefore commonly locked up, and throughout the winter, the old man, who had been himself taught reading and writing in his youth, drew for his son the figures of the letters in his written hand on the board of an old wool-card with the black end of a burned heather-stem. In this way young Murray was initiated into literature; and working continually with his board and brand, he soon became both a reader and writer. The catechism was at length presented, and in a month or so he could read the easier parts of it. In the summer of 1782 he got a Psalm-book, then a New Testament, and at last a Bible, a book which he had heard read every night at family worship, which he often longed to get hold of, but which he was never allowed to open or even touch. He now read constantly, and having a good memory, he remembered well and would repeat numerous psalms and large portions of scripture. In 1783 his reading and memory were become the wonder of the rustic circle in which he lived; and a wish began to be generally entertained that he should be sent to school. The idea of school-wages however frightened his father; and in all likelihood nothing would have been done, had not William Cochrane, a brother of his mother's, paid a visit to the place in the harvest of the above year. He had made a little money as a travelling merchant, and being informed of the genius, as it was called, of his young nephew, he generously undertook to place him

next spring at the New Galloway school, which was about six miles off, and to lodge him in the house of the boy's grandfather by the mother's side, who lived about a mile from New Galloway. Accordingly at the Whit-Sunday term of 1784, young Murray, then in his ninth year, was brought to the New Galloway school; where, for a month at least, his pronunciation and awkward gait were a source of perpetual merriment to the scholars. They soon however began to regard him with other feelings. Being utterly neglected by his aged grandfather, he learned to curse and swear, to lie and do all sorts of bad tricks; but before the vacation in August he was also repeatedly dux of the Bible class. He continued at school for about a fortnight after the vacation had ended; but in the beginning of November he was seized with an illness which obliged him to be taken home. Here, so soon as his health got a little better, he was put to his old employment of a herd, with the rest of the family; and this course of life now continued for about three years. During all that time he spent every penny which he procured from friends or strangers in the purchase of books and ballads, carried bundles of these in his pockets, and read them in the glen or on the hills when tending the cattle, and was ever puzzling and surprising his illiterate neighbours with recitals of what he had learned. In 1787 he borrowed from a countryman Salmon's 'Geographical Grammar,' which delighted him beyond measure, particularly by the specimens it contained of the various languages of the world. In the winter of that year, being able to read and write, he was engaged by the heads of two families in a neighbouring parish to teach their children. He returned home in March 1788, and with part of his fees, which were 15s. or 16s., he bought books of history and arithmetic. The following year his father and the family left Kitterick, and went by engagement to herd at a place four miles above Minnigaff, the school of which place Murray immediately resolved to attend. He entered himself accordingly, and during the summer months walked three days every week to Minnigaff school. Here he read incessantly, not only his own books, but, by coming an hour before the school met, the books of all the other scholars which were left in the school. At Martinmas, 1789, he was engaged by three families in the moors of Kells and Minnigaff to teach their children; and during that winter he migrated about, remaining six weeks in one family at a time, the families living at considerable distances from each other. He returned home a little before Whit-Sunday, 1790, and found that from that term his father was engaged as a shepherd on a farm within two miles of Minnigaff. To this farm the family accordingly removed, and Murray, having now easy access to the school, went thither regularly, and also determined on adding to his former acquisitions a little French, which he found was necessary for a clerk intending to go to America or the West Indies, a situation he had some thoughts of obtaining. He immediately borrowed a French grammar, and set to learning the language so hard that in less than a fortnight, his indulgent master giving him whole pages of lessons at a time, he could read portions of the 'Diable Boiteux.' He then found one of the boys in possession of a Latin Rudiments: he borrowed it too, and by incessant reading and a little help from the master, before the vacation in August he beat a class of scholars who had been a considerable time at the study. At Martinmas he went to teach in a family reading, writing, arithmetic, and Latin.

In this situation he applied to his books with his usual zeal; and having, among other works, bought an old and bulky edition of Ainsworth's 'Dictionary' for eighteenpence, he literally read it through from A to Z, and again from Z to A. On Whit-Sunday 1791 he returned to school, and finding a schoolfellow in possession of a Greek grammar, he commenced that language, after spending part of his winter's wages in the purchase of a grammar and lexicon. He had also by this time mastered the Hebrew alphabet, at first from an old Psalm-book, where the letters were marked in succession in the 119th psalm; and afterwards, together with some Hebrew vocables, from his Ainsworth. He now determined on learning that language also, and accordingly sent to Edinburgh for a grammar by the man who rode with the post: the man brought him the first edition of Robertson's 'Grammar,' which, over and above the Hebrew, contained on the last leaf the Arabic alphabet, to which without delay Murray next applied. At Martinmas of the above year he was again engaged to teach, but at the increased fee of 35s. or 40s.; and in this situation he devoted every spare moment to French, Latin, Greek, and Hebrew. In summer he was again at school, and again, in the winter, teaching in a family; but on this occasion at a somewhat lower allowance than before, Murray having chosen the place from its convenience to a school which he wished to attend in the winter evenings. In this school he got hold of Bailey's 'English Dictionary,' which introduced him to the Anglo-Saxon language. He proceeded in this way, taking advantage of every circumstance to increase his knowledge of languages; and at length, in November 1794, he came to Edinburgh, under the countenance and protection of the Rev. Dr. Baird of that city. Murray was at this time in the nineteenth year of his age.

His subsequent progress was comparatively easy. In the course of two years he obtained a bursary, or exhibition, in the University of Edinburgh; and never relaxing in his pursuit of knowledge, he soon made himself acquainted with all the European languages, and began to form the design of tracing up all the languages of mankind to one

source. His acquirements as a linguist pointed him out to Constable, the well-known publisher, as a fit person to superintend a new edition of Bruce's 'Travels;' and in the preparation of that work he was employed for about three years, from September 1802, Murray residing during that time chiefly at Kinnaird House, where he had access to the papers left by the traveller. He was also at different times employed in contributing to the 'Edinburgh Review' and other periodicals. By the advice of his friends he prosecuted the studies necessary for the Church, to which his attention was directed as a permanent source of employment; and at length, in December 1806, he was appointed assistant and successor to Dr. Muirhead, minister of Urr, in the stewartry of Kirkcudbright, a charge to which he in 1808 succeeded as full stipendiary. Within six months after, he married the daughter of a farmer in the neighbourhood. He still continued his philological pursuits. In 1811 an incident occurred which brought him into prominent notice as a linguist: on the recommendation of Mr. Salt, envoy to Abyssinia, he was applied to by the Marquis Wellesley as perhaps the only person in the British dominions qualified to translate a letter, written in Gees, from the governor of Tigrè to his Britannic Majesty; and he performed the task in the most satisfactory way. The following year a vacancy occurred in the chair of Oriental languages in the University of Edinburgh, of which the town-council of the city are the patrons. The income from this chair was small; the post was however perfectly suited to Murray's taste and habits. It brought him to Edinburgh, where his literary labours could be both assisted and valued; and there was a great probability that some other situation would soon be conjoined with it. Great exertions were accordingly made to secure his election, and, notwithstanding some fears of his health giving way under it, his appointment took place. ('Scots Mag,' July, 1812.) He was elected on the 8th of July 1812, and on the 15th the university conferred on him the degree of Doctor in Divinity. On the 26th of August he was formally inducted to the chair, and he began to lecture on the 31st of October following. Soon after that he published, for the use of his students, a small work entitled 'Outlines of Oriental Philology,' which is known to have been both composed and prepared for publication after his arrival in Edinburgh: the subject indeed was perfectly familiar to him. He continued to teach his class with little interruption till the end of February or the beginning of March; and at such times as his health would not permit him to attend his public lecture, he taught a small Persian class in his own room. The pulmonary complaint however, with which he had been struggling through the winter, at length compelled him to suspend his prelections; yet, with his characteristic deceit, it always flattered him with hopes of resuming them; and, quite unconscious of his real situation, he continued engaged in his favourite studies till within a few days of his death, which took place on the 15th of April, 1813, in the thirty-seventh year of his age. His body was interred in the Grey Friars' Churchyard, at the north-west corner of the church.

This great linguist was an eminent example of the pursuit of knowledge under difficulties. His life however may be described rather as the preparation for some result than as having accomplished much; and the performance by which he will be known in the literary world, though distinguished by profound and various learning, was both imperfect and posthumous. It appeared under the auspices of the Rev. Dr. Scot of Corstorphine, and is entitled a 'History of the European Languages, or Researches into the Affinities of the Teutonic, Greek, Celtic, Slavonic, and Indian Nations.' An extensive acquaintance with these languages convinced the author that all the European languages were closely connected; and in the work now named it is his object to show that they all derive from, and may be traced to, nine euphonic primitives, which primitives he states to be "ag, bag, dwag, gwag, lag, mag, nag, rag, and swag." "By the help of these nine words and their compounds," says he, "all the European languages have been formed."

MURRAY, JAMES STUART, EARL OF, known in Scottish history by the name of the 'Good Regent,' was the eldest of three illegitimate brothers, children of King James V. His mother was the Lady Margaret, daughter of John, lord Erskine of Mar, a nobleman of rank and influence at court, and one of those to whom the custody of the king when an infant had been committed.

Murray is supposed to have been born about the year 1533, but the precise time of his birth is not known, nor any particulars of his early life, except only this, that when but a few years old his father made him prior of St. Andrews, with all the revenues of that rich benefice. He afterwards acquired also the priory of Pittenweem, and, after obtaining a dispensation from the Holy See to hold three benefices together, that of Mazon in France in commendam; and in 1544 he took the oath of fealty to Pope Paul III. In 1548 however he gave proof of that intrepidity and military genius for which he was afterwards so distinguished. This was on occasion of the descent into Scotland by the lords Grey de Wilton and Clinton. When the fleet of the latter landed at St. Monan, on the coast of Fife, the Lord James (as he was then called) collected a little band as determined as himself, and, placing himself at their head, attacked the invaders and drove them back to their ships. Shortly before this he had been in France, having gone thither in the retinue of his youthful sister, Queen Mary, when it was resolved she should be sent over to the Continent for her

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education; and at different times afterwards we find him again abroad. He was also present at Mary's marriage with the Dauphin of France, and was soon afterwards deputed to carry to the latter the crown and other ensigns of royalty. Circumstances occurred however in Scotland which prevented the execution of this appointment: the Reformation was now rapidly diffusing itself among all classes of the community, and dissolving in its mighty progress the nearest and tenderest ties. In these struggles the Prior of St. Andrews joined the reformers, or, as they were called, the 'congregation,' among whom, by his courage and military skill, the success of his undertakings, the sanctity or rather austerity of his character, and the bluntness of his manner, aided by the advantages of birth, countenance, and person which he possessed, he gradually acquired a very high degree of consideration. The queen-regent (to whom he was opposed) of course endeavoured to destroy his influence, representing him in particular as an aspiring ambitious man who, under pretence of a reformation in religion, sought to overturn the existing government. That argument however had little weight, or rather it worked a contrary way: his influence continued to increase; and when, in the end of the year 1559, the congregation resolved on taking the government into their own hands, he was one of the council appointed for civil affairs. On the death of the queen-regent he was made one of the lords of the articles, and on the dauphin's death he was directed by the convention of estates to proceed to France and invite Mary to return to her native country. Such an appointment suited the views of the prior well; for previous to the death of Francis the Lord James had entered into a correspondence with the young queen, soliciting the renewal of his French pension; and in reply Mary had assured him not only of that but of the highest favours, civil or ecclesiastical, which could be conferred upon him, provided he would return to his duty. He had also at the same moment applied through Throckmorton to Cecil, the English minister, requesting some pension or allowance in recompence for the losses he had sustained in the cause of the Reformation. He therefore willingly undertook the proposed mission, and setting out on the service accordingly, reached the palace and quickly gained admittance to the queen. He then found that an envoy from the Roman Catholic party in Scotland had preceded him; and in the interview which the prior had with his sister, he learnt that the disturbed state of the country and his own ambitious views had been strongly insisted on. Mary however adopted her brother's suggestions, and agreed to return to Scotland without that armed force which the Roman Catholic envoy had represented as wholly indispensable. The Lord James immediately communicated the result of the conference to Throckmorton, the English ambassador, but in a secret manner; and, contrary to Mary's express wishes, in returning home he waited on Elizabeth, to strengthen no doubt the friendship which subsisted between her and the reformers in Scotland, and no doubt also to acquaint her with the determination which Mary had been induced to form. It is observable that the letters from Throckmorton at this period strongly urge upon Elizabeth to secure the Lord James's regard; and from one of them it may even be inferred that Elizabeth had done him some "good turn," as Throckmorton expresses it, for this very end.

The Lord James returned to Edinburgh in the beginning of June 1561, having been absent on his mission about two months. In ten weeks after, Mary embarked from Calais, and after a voyage of five days arrived in the port of Leith. On her arrival she found the prior among the first men in the kingdom; and he then naturally became her prime minister, confidant, and adviser. In this situation he acted with great tact and judgment, and at the same time with much tenderness to the queen. He protected her in the exercise of her own religion, and in return obtained from her a proclamation highly favourable to the reformers. He restrained the turbulence of the borders, moderated the zeal of the people against popery, and at once kept down the enemies of Mary's dynasty and strengthened the attachment of her friends. Mary rewarded his services by conferring on him the title of Earl of Mar, and honoured his marriage with the Lady Agnes Keith, eldest daughter of the earl marshal, which took place about the same time, with a series of splendid entertainments. The greatness of the banqueting indeed, and the vanity thereof, offended the more strict of the reformers, and Knox took occasion to read the Lord James a solemn admonition; "for," said the preacher, "unto this day the Kirk of God hath received comfort by you and by your labours, in the which if hereafter ye be found fainter than before, it will be said your wife hath changed your nature."

The earldom of Mar, which the prior had just obtained from Mary, having been claimed by Lord Erskine as his peculiar right, was soon after resigned with the property belonging to it; but in its place the prior received the earldom of Murray, which had been long the favourite object of his ambition. This grant was scarcely a less matter of jealousy to the prior's great rival, the Roman Catholic Earl of Huntley, than the grant of Mar was to the Lord Erskine. But all dispute on that head was soon ended; for Huntley was shortly after proclaimed a traitor for various overt acts of insubordination and rebellion, originating in disappointed ambition, and not long after that he suddenly expired. Murray was now left in undisputed possession of the chief authority in the kingdom next to the queen, who reposed in him almost unlimited confidence. An incident occurred about this period which showed the influence he possessed in the government,

and at the same time how he was thought occasionally to use it. His services in the cause of the Reformation were manifest and important, yet the Lord James was not all that the reformers wished; his religious zeal was not hot enough; and they lamented the protection he afforded to the queen in her use of the mass. But they were not prepared to find him now extending his protection to her and her ladies in what Knox calls "the superfluities of their clothes," which he said would bring down the vengeance of God "not only on the foolish women but on the whole realm." Knox imputed Murray's conduct on this occasion to a selfish fear of offending the queen, lest she should repent of her munificence and refuse to confirm her grant of the new earldom; and denouncing such motives in strong terms, accused him of sacrificing truth to convenience, and the service of God to the interests of his ambition. Murray was so incensed at this attack that for a year and a half Knox and he scarcely exchanged words together. The queen's marriage with Darnley seems to have been among the first things to bring them together again, as it was also the first step in the subsequent estrangement between Murray and the queen. To this marriage Murray, Knox, and Elizabeth, and their respective followers, were all opposed. Knox and the reformers were opposed to it on religious grounds; and it was opposed by Murray and Elizabeth partly on the same grounds, but partly also on personal or political considerations. Murray was not accessory however to Darnley's murder; he is stated however to have known of it, but to have said, as he did not wish to meddle with the business, he would neither aid nor hinder it. Accordingly, he left Edinburgh abruptly on the morning of Sunday, the 9th of February 1567, the last day of Darnley's life, alleging his wife's illness at St. Andrews as the cause of his departure; and we do not hear of him in Edinburgh again till about a fortnight after all was over, when he had Bothwell (the perpetrator of the horrid deed) and Huntley, Argyle and Lethington, all parties to it, at dinner at his house. Nor did Murray remain in Edinburgh so as to be present at Bothwell's trial, for in the beginning of April he asked leave to go away to the Continent, but on what grounds is not known; and on the 9th, which was just two days before the trial, he set off, visiting London and the court of Elizabeth on his way. He remained abroad till the end of July, returning only a few days after the coronation of the young Prince James. He was therefore absent from the parliament which was held immediately after Bothwell's acquittal, and from the famous supper at Ainslie's, when the principal nobility signed the bond acquitting Bothwell of all concern in Darnley's murder, and engaging to support him in obtaining Mary's hand in marriage; and he was thus also absent during the important occurrences attendant on the queen's marriage with Bothwell. He was not ignorant of all that was going on: Cecil too was in constant communication with him; and soon after the queen's surrender of herself to "the prince's lords" at Carberry Hill, he sent an accredited agent into Scotland to attend to his interests. He was at length proposed as regent of the kingdom. Before agreeing however, he resolved to visit Mary in person; and accordingly repaired to Lochleven Castle, where she was now a prisoner. When Mary saw her brother she burst into tears, and they had afterwards a private conference together, the particulars of which are not fully known, but it is said that Mary was frequently bathed in tears with his upbraidings.

On the 22nd of August 1567 he was proclaimed regent; and with his usual vigour he immediately proceeded to establish himself in the government. He now held the situation even against the queen herself; for when, having made her escape from Lochleven, she called on him to resign the regency, he at once refused, and took the field against her at Langside, where she sustained a complete defeat. Nor did his determination end here; for being summoned by Elizabeth to bear testimony in the trial which had been instituted by that queen against Mary, he immediately repaired to the appointed place, and did not hesitate in bearing witness against the unhappy prisoner. His own fate however was settled before that of his sister; for while passing through the streets of Linlithgow, on the 23rd of January 1570, he was shot through the body by a bullet fired from a window by James Hamilton of Bothwellhaugh, nephew to the Archbishop of St. Andrews, in revenge for some personal injury committed by the regent years before. Murray survived till midnight, when he died, in the thirty-eighth year of his age.

MURRAY, JOHN, publisher, was born November 27, 1778. His father, originally an officer of Marines, whose name was MacMurray, purchased (1768) the business of Paul Sandby, 32, Fleet-street. John Murray was educated at several schools—at the High School of Edinburgh, at Kensington, at Dr. Burney's at Gosport, where he lost the sight of an eye by the accident of the writing-master's penknife running into it, and finally at Loughborough House, Kennington. At the age of fifteen he lost his father, a great misfortune, as it left him without control and direction; his mother married again, and his guardians neglected him. He had commenced business as a medical bookseller, in partnership with Mr. Highley, but having dissolved the partnership in 1808, he soon devoted his attention to a wider field of literary business. The son of an old friend and neighbour, Dr. Rennell, Master of the Temple, Mr. Stratford Canning, with some other youths at Eton, had commenced a periodical called 'The Miniature,' which brought them some fame, but left them under loss. Mr. Murray,

with a good-nature which always distinguished him, and with something of that tact which enabled him, in his subsequent career, to seize upon occasions of cultivating powerful friends, on hearing of their situation took the copies off their hands, paid their expenses, and, though he found little demand for the work, offered to print a new edition. Through the friends thus made, he became known to Mr. Canning. In September 1807, he wrote to that gentleman opening to him the plan of the 'Quarterly Review,' as a means of counteracting the political influence of the 'Edinburgh.' While maturing his project—the most important undertaking of his life—it chanced that a severe criticism on Scott's 'Marmion' (condemning the author for writing for money) appeared in the 'Edinburgh Review.' Mr. Murray instantly started for Scotland, was introduced to Scott at Ashiestiel, in September 1808, found in him a warm supporter of his intended review, and with Scott's co-operation and that of his friends, the Hebers, George Ellis, Canning, Barrow, and Mr. Gifford, the editor, the publication commenced in 1809, and soon attained the circulation of 12,000 copies.

The closest alliance of business and friendship long subsisted between Mr. Murray, and Mr. Constable of Edinburgh, and the Ballantynes; but he early perceived the result of the reckless mode of business to which they had resorted, and foregoing the great advantages of the connection, after repeated and strong warnings and remonstrances, he separated from them. He published however 'The Tales of My Landlord,' and had no difficulty in discovering the real author of 'Waverley,' nor did he ever entertain any doubts on the subject. In 1810 he sought and made the acquaintance of Lord Byron, giving 600*l.* for the first two cantos of 'Childe Harold,' which had been refused by another publisher. In 1812 he removed to Albemarle-street, where, increasing the number of his friends and literary connections, he soon surrounded himself with a circle of distinguished literary characters. In the afternoon might be found in his drawing-room, Scott, Byron, Campbell, Wm. Spenser, R. Heber, Gifford, D'Israeli, Mr. Ward (Lord Dudley), Canning, Hallam, Croker, Barrow, Madame de Staël; and, a few years later, Crabbe, Southey, Belzoni, Washington Irving, Lockhart, and many more.

His acquaintance with Byron extended over a period of more than ten years, and the poet's correspondence with him is printed in Moore's 'Life of Byron,' where will be found more than one proof of his liberal mind. Having heard in 1815 that Lord Byron was in pecuniary difficulties, he sent him a draft for 1500*l.*, promising another for the same amount in the course of a few months, and offering to sell the copyright of Byron's works for his use, if that were not sufficient. He abandoned the publication of Lord Byron's Autobiography, at a considerable sacrifice, because it was thought that parts of it might hurt the feelings of the living, and not do credit to the dead. [MOORE, THOMAS.] Soon after Mr. Murray commenced printing a series of cheap works in parts, consisting of 'Modern Voyages,' the publication of which was delayed by circumstances;—a specimen however given by him to Captain Basil Hall was taken to Edinburgh, and suggested to Constable the notion of his 'Miscellany.' In 1826, trusting to others more sanguine than himself, and allowing his own good judgment, perhaps, to be misled by partiality for the projector, he commenced 'The Representative,' a daily newspaper—almost the sole undertaking of his life which proved a failure. Among his valuable and successful publications were the expeditions of Mungo Park, Belzoni, Parry, Franklin, Denham, and Clapperton—the 'Family Library,' begun April 1829—the 'Domestic Cookery,' of which nearly 300,000 copies have been sold, the fortunate title having been suggested by himself—Markham's 'Histories'—the 'Sketch Book'—and 'Death-bed Scenes.' The last three works, originally published by others, proved failures until Mr. Murray, perceiving their merits, took them into his own hands. Further particulars redounding to his credit as a liberal-minded man of business and a gentleman, will be found in the Lives of Byron, Scott, and Crabbe, and especially in his modest 'Answer to the Calumnies of Captain Medwin,' appended to Byron's works.

Mr. Murray was an excellent man of business; and, when he really applied, could get through more work than most men. No one better understood how to measure the calibre of an author's genius, or the extent of his popularity, and few could be more skilful in timing a publication, so as to secure its favourable reception. His eminent merit—that which distinguishes him above the majority of his class—was that he dealt with the commercial department of literature in a spirit far above that of the mere dealer and chapman. He was distinguished too, by his careful avoidance of the low arts of puffing; he published, for the most part, books of worth, and his imprint alone gave a recommendation to a book which raised it above the necessity of advertising quackery. Mr. Murray continued to take an active share in his business until within a short time of his death. Although his health had been in a precarious state for some months preceding it, no danger was apprehended until two or three days before this occurred. He died June 27, 1848. Mr. Murray married in 1807 the daughter of Mr. Charles Elliot, bookseller, of Edinburgh, by whom he left one son, the present Mr. John Murray, who continues his business, and three daughters.

MURRAY, LINDLEY, was born in 1745, at Swetara, near Lancaster, Pennsylvania, North America. His parents belonged to the

Society of Friends, and he was the eldest of twelve children. He received the rudiments of education at Philadelphia, in the academy of the Society of Friends. In 1758, his father, who was an enterprising merchant, removed with his family to New York, where Lindley was sent to a good school. At an early age he was placed in his father's counting-house, in order to be trained up to the mercantile profession, but having taken a decided dislike to it, he prevailed on his father to allow him to have a private tutor to instruct him in classical learning, and afterwards to place him under an eminent lawyer, in order to receive instruction in the law, to which profession he had resolved to devote himself. John Jay, afterwards governor of the state of New York, was his fellow-student. About the age of twenty-one he was called to the bar, and having obtained a good practice he soon afterwards married. He was sedulous in his application to his business as a lawyer, and very successful till the disputes commenced between Great Britain and America. The law then ceased to be lucrative, and he entered into the mercantile profession, with such success that about the time of the establishment of American independence he had acquired sufficient property to allow him to gratify his wish of retiring from business.

Lindley Murray purchased a beautiful seat on the banks of the river about three miles from New York, but before he removed to it he had a severe attack of illness, which left him in a very debilitated state. In 1784 he embarked for England, with his wife, in hope that a climate where the summers are more temperate and less relaxing than they are in the United States, might contribute to the restoration of his strength. He purchased a house and garden at Holdgate, a small village about a mile from the city of York, where he resided during the remainder of his life. For a short time his muscular strength increased, but afterwards diminished till he could no longer take exercise except in a carriage, or in a vehicle in which he was drawn about his garden, but for many years before his death he was entirely confined to his room. In the sedentary state to which he was reduced he occupied himself by reading and the composition of works chiefly intended for the instruction of youth.

Lindley Murray's first work, 'The Power of Religion on the Mind,' was published anonymously in 1787. It is a selection of passages from various authors, and was very favourably received. The first edition of his 'English Grammar' was brought out in 1795. A second edition was soon required, and the book was revised and enlarged by the author, and then reprinted. 'Exercises,' to correspond with the 'Grammar,' and a 'Key' to the Exercises, were published in 1797, in which year he also published an Abridgment of the Grammar for the use of minor schools and those beginning the study of grammar. The four volumes were adapted to each other, and were soon introduced into many schools. The sale of them has been extremely large, and unfortunately still continues. Murray's 'Grammar' and 'Exercises' however are entitled to little praise beyond the care with which the materials have been arranged; they do not even approximate to a high standard in point of clearness of exposition, and are besides based on a wrong principle, that of teaching the pupil how to write good English by placing before him specimens of bad English: a principle unhappily perpetuated in several of the most recent common school grammars. Definitions are given by Murray, which are frequently very obscure, and rules are laid down without explanation of the principles on which they are founded, and if the pupil commits the definitions and rules to memory, believes in them, and can apply them, his grammatical education, as far as these works are concerned, is considered to be complete. But grammars of this class ill supply the wants of the present age, even for the purposes of common school instruction, and ought to be superseded by others of a better kind, in which the principles of the language should be explained, as well as illustrated by specimens selected from the best writers. Murray's 'Grammar' is altogether deficient in the etymological part, and the student can derive from it no knowledge of the true forms of words and their historical deduction from the early state of our language. His next publication was a series of extracts called 'The English Reader,' to which he soon afterwards added an 'Introduction,' and a 'Sequel'; the three volumes containing respectively selections suited to pupils of different degrees of maturity. The success which attended these publications induced him to publish the 'Lecteur François' in 1802, and in 1807 an 'Introduction au Lecteur François.' In 1804 he published a 'Spelling-Book.' For the copyright of all these works he received a liberal price, and as he had no children, and his property was as much as he and his wife required, the entire sum was devoted to charitable purposes. All these editions were in 12mo. In 1808 he published an enlarged edition of the 'Grammar' and 'Exercises,' in 2 vols. 8vo, designed for the use of persons who might deem it worthy a place in their libraries. He also published a 'Selection from Horne's Commentary on the Psalms,' 12mo, and a little work, published in 1817, 'On the Duty and Benefit of a Daily Perusal of the Holy Scriptures.'

Lindley Murray, though subject for so many years to bodily infirmity as well as to some severe attacks of disease, continued to live till his eighty-first year. He died February 16, 1826, with the reputation of being an exceedingly kind and good man. His wife survived him.

(*Memoirs of the Life and Writings of Lindley Murray, in a Series of Letters written by himself; with a Preface and Continuation of the Memoirs, by Elizabeth Frank, York, 8vo, 1826.*)

MURRAY, PATRICK, FIFTH LORD ELIBANK, eldest son of Alexander, fourth lord, was born in February 1703, and on the 22nd of June 1728, he passed advocate. He did not prosecute the legal profession however. The same year he entered the army; and in 1740, which was about five years after he had succeeded by his father's death to the family honour, we find his lordship a lieutenant-colonel in the expedition to Carthage, of which expedition he wrote an account, which remains in manuscript, it seems, in the library of the Board of Trade. From that time he frequently committed his thoughts to paper, and was known among the literati of Edinburgh, his contemporaries, for the acuteness of his understanding and the varied nature of his information. In 1758 he published 'Thoughts on Money, Circulation, and Paper Currency;' and soon afterwards an 'Inquiry into the Origin and Consequence of the Public Debts.' In 1765 he published 'Queries relating to the proposed Plan for altering Entails in Scotland;' and in 1773, a 'Letter to Lord Hailes on his Remarks on the History of Scotland.' The same year, when Dr. Johnson visited Scotland, he addressed a letter to him, and had afterwards various interviews with him. In 1774 he published some 'Considerations on the present State of the Feerage of Scotland.' In political life he was an opposition lord; and is now known to have maintained a correspondence with the exiled house of Stuart. His younger brother Alexander Murray was likewise so enthusiastic a Jacobite as to propose leading an insurrection in favour of the Pretender. That brother, it may also be mentioned, was in 1750 confined, by order of the House of Commons, for violent interference with a Westminster election; and as he refused to express contrition on his knees according to the order of the house, he was detained in confinement upwards of a twelvemonth, when a prorogation of parliament occasioned his release. The fourth and youngest brother of Lord Elibank likewise attracted considerable notice, distinguishing himself greatly as an officer in high command during the Canadian war. Lord Elibank died without issue, 3rd August 1778, in the seventy-sixth year of his age.

MURRAY, SIR ROBERT, son of Sir Robert Murray of Craigie, entered in early life into the French service, where, by the favour of Cardinal Richelieu, he soon obtained the rank of colonel. He returned to Scotland when the difficulties of King Charles I. were beginning to assume their most alarming aspect; and at Newcastle he had a design for the king's escape, which seems to have been frustrated only by Charles's want of resolution. "The design," says Burnet, "proceeded so far that the king put himself in disguise and went down the back stairs with Sir Robert Murray; but his majesty, apprehending it was scarce possible to pass through all the guards without being discovered, and judging it highly indecent to be caught in such a condition, changed his resolution and went back, as Sir Robert informed the writer." (*Mem. of Duke of Hamilton, 807.*)

On the fall of the royal cause he appears to have gone again to France; and on the 22nd of May, 1650, two letters from that kingdom were read to the parliament of Scotland, one from the young king, the other from the queen-regent, in answer to a letter from the parliament in favour of Sir Robert Murray, in both which they promised, "from their respect and love to the Scots nation, that they would see their desire performed, so far as possibly the convenience of their affairs would permit, and that he should be paid off his arrears." (*4 Balf. Ann., 17.*)

He must have returned to Scotland soon after this; for on the 21st of May, 1651, while Charles was in command of the army there, Murray was appointed justice-clerk, an office which appears to have remained vacant since the deprivation of Sir John Hamilton, in the month of February 1649. A few days after this appointment Sir Robert was sworn a privy-councillor; and on the 6th of June 1651, he was nominated a lord of session; but the court being suspended by Cromwell's proceedings, he never sat on the bench. At the Restoration his appointments as a lord of session and justice-clerk were renewed. He was then also made one of the lords-auditors of exchequer. In speaking of the second of these appointments, Mr. Laing falls into an error: he says, "Sir Robert Murray, whom the Royal Society should revere as its father, was appointed justice-clerk, and the people were pleased and gratified when a judicial office so important and dangerous was conferred on the most upright and accomplished character which the nation produced." (*Laing, Hist. of Scotland, iv. 51.*) At that time however the office of justice-clerk was not the important situation which it now is; nor was it for a dozen years after that the justice-clerk became vice-president of the justiciary court. He was however an assessor to the justiciar or justice-general; he was the first who had the style of lord-justice-clerk; and it is highly probable that his character and reputation paved the way for the advancement of his successors. It does not appear that Murray ever sat on the bench at all. He was made a judge of three courts at one time, not perhaps that he might be a judge in any, but that the emoluments might attach him as a partisan. He was not bred to the law, and does not appear ever to have been in circumstances to acquire a knowledge of it. In the above passage however Laing refers to an event in Sir Robert's life of great interest and importance: he was the father of the Royal Society. That body had existed as a debating club previous to the time of the Commonwealth, when its members were dispersed. At the Restoration the Society assembled

again, and conducted their proceedings on a more extensive scale. On the 28th of November 1660, we find Sir Robert present at what was probably the first meeting, when it was proposed "that some course might be thought of to improve this meeting to a more regular way of debating things; and that, according to the manner in other countries, where there were voluntary associations of men into academies for the advancement of various parts of learning, they might do something answerable there for the promoting of experimental philosophy."

It was Sir Robert Murray who undertook to communicate the views of the Society to the court, and at the next meeting he returned an answer indicative of encouragement from that quarter; and after rules for the government of the Society were established, Sir Robert was chosen first president. He was a member of almost all committees and councils, contributed several papers, and prepared and exhibited various experiments. The authors of the 'The Historical Account of the Senators of the College of Justice' say he was re-appointed justice-clerk in 1667, and sent down to Scotland, which he continued to rule with a gentleness quite unknown to the counsels of his predecessors. But this is scarcely correct. Sir John Home of Renton, who was a great zealot in the cause of episcopacy, which Charles wished to introduce into Scotland, was appointed justice-clerk in 1663, in the room of Sir Robert Murray; and on his death, in 1671, he was succeeded by Sir James Lockhart of Lea. Sir Robert Murray died suddenly, in the month of June 1673.

MURRAY, WILLIAM. [MANSFIELD, EARL OF.]

MUSA, ABU-ABDALLAH-MOHAMMED-BEN, of Khowarezin, the earliest Arabic writer on algebra, whose treatise on that science, 'Al Jebr e al Mokābalah' ('Restoration and Reduction'), was composed for popular use at the command of the kalif Al Mamun. It contains rules and illustrations (rather than demonstrations) for the solution of simple and quadratic equations, with their application to various questions, mostly of a mercantile character. From internal evidence it appears to be drawn from Hindu writings, with which the author is known to have been acquainted; and the works of Diophantus were not translated into Arabic till after the time of Mohammed-Ben Musa.

This work was (partially at least) translated into Latin at an early period; and M. Libri ('Hist. des Sci. Math. en Italie,' vol. I., note 12) has printed all the part of Ben Musa's treatise which the Latin manuscripts in the Bibliothèque du Roi at Paris contain. The complete work, in Arabic, with an English translation and notes by the late Dr. Rosen, was published by the Oriental Translation Society, in 1831, from a manuscript in the Bodleian Library.

It is from this work that (so far as Europe is concerned) algebra derives both its name and introduction; and the writings of Leonard Bonacci, Lucas di Burgo, and the earlier Italians, bear strong marks not only of their Arabic masters, but even of the particular work before us. Accordingly Mohammed-Ben Musa was frequently called the inventor of algebra, a title to which he has no claim.

MUSA, ANTONIUS, was a physician of some celebrity at Rome. He was at one time the medical attendant of the Emperor Augustus, whose slave he had formerly been; and he gained considerable reputation by the benefit which the emperor obtained when, having been long under the care of Æmilius for arthritic pains, which had been unsuccessfully treated with warm applications, Musa ordered him cold affusions, and some other means equally contrary to his previous prescriptions. He prescribed a similar remedy also for Horace. (Epiat., i. 15.)

MÚSA, IBN-NOSSEYR, Governor of Mauritania. The origin and genealogy of this conqueror are differently stated by the Arabian writers. Some make him the son of Nosseyr, son of Abd-el-rahman, son of Zeyd, of the tribe of Bekr; others assert that he belonged to the illustrious tribe of Lakhm; while there are not wanting genealogists who deny his ever having had any connection with either of the above-mentioned tribes, and suppose him to be the son of a liberated slave of Muawiyah-Ibn-Abi Sufyán, the first kalif of the race of Umeyyah in the East. All however agree that his father Nosseyr was a 'mauli,' or adherent of Muawiyah; that he served under his banners against Ali, and, as a reward for his services, was raised to the post of commander of the kalif's body-guard.

According to all accounts, Músa's birth is placed in the year 19 of the Flight (A.D. 640). He seems to have made his first campaigns under his father, and to have been present at almost all the battles then fought by the Moslems. His bravery, and the military talents which he displayed on several occasions, made him a favourite with 'Abd-el-'aziz Ibn Merwan, a prince of the royal family, then governor of Egypt, who attached him to his person, raised him in command, and, having previously obtained leave from his brother the kalif, appointed him general of the armies destined to achieve the conquest of Africa, in the year 79 of the Flight (A.D. 698-9). What the first expeditions of Músa were, is not satisfactorily explained. The Arabian writers say, in vague terms, that he pushed his conquests far into the West, and penetrated into the interior of Africa, returning with a rich spoil and thousands of captives. But he seems to have achieved nothing brilliant until the year 83 (A.D. 707), when the kalif Al-walid named him governor of Mauritania, with instructions to complete the conquest of the country.

Músa took his departure from Egypt at the head of a numerous

army, and partly by persuasion, partly by force, succeeded in reducing to obedience the motley tribes that inhabited the northern shores of Africa. He seems to have experienced no difficulty in uniting under his standard men whose habits were not dissimilar from those of the Arabs, and who, relying on ancient traditions current among them, believed themselves to be sprung from the same stock as their invaders. Under such a belief, which Músa dexterously tried to strengthen, whole tribes flocked to his banners, embraced the religion of the Prophet, and, led by his lieutenants, marched to new conquests. Tangiers, Arzila, and Ceuta, three insulated fortresses which still held out for the Goths, were speedily reduced; a fleet commanded by Abdullah, Músa's eldest son, scourged the Mediterranean, and ravaged the islands of Sicily, Sardinia, and Mallorca; and in the year 91 of the Flight (A.D. 709) the whole of northern Africa, from the Pillars of Hercules to the delta of Egypt, acknowledged the laws of the conqueror.

At this critical moment, when the restless ambition of the African governor had been stimulated by so much success, a favourable occasion presented itself to satisfy his appetite for conquest. Gothic Spain was a prey to the most horrible anarchy. After the death of King Wittiza, Roderic, the son of a provincial governor, had usurped the throne to the prejudice of Eba and Sisebut, the two sons of that monarch, who had taken up arms in support of their rights. Unable however to keep the field against Roderic, the sons of Wittiza and the noblemen who followed their party (among whom was a certain Julian or Ilyán) despatched a messenger to Músa, inviting him to invade Spain, and promising to aid him in his enterprise. No sooner was Músa made acquainted with the divisions among the Goths, than he eagerly seized on the opportunity of interfering in them. By his orders, Tarif Ibn Malik, one of his servants, made a slight incursion in the month of Ramadhán, A.H. 91 (July, A.D. 710), and returned to Africa loaded with spoil. A second expedition, commanded by Tárik Ibn Zeyád, landed on the coast of Spain in April 711, and two months afterwards Roderic was defeated and killed in the battle of Guadaleta.

On the news of this signal victory reaching Africa, Músa, who was far from expecting so complete success, felt a desire to share in the laurels reaped by his lieutenant; and while he hastily made the necessary preparations to cross over into Spain, he sent orders to Tárik not to move from his position, and to wait for further instructions. But the Arabian general had gone too far to be stopped by a mere message from his master. Eager for plunder, and bent on the subjugation of the whole country, he penetrated into the heart of Spain, and, before his master Músa had set his foot on the peninsula, the opulent city of Toledo, the capital of the Gothic monarchy, together with an immense booty, had fallen into his hands.

At this period Músa arrived in Spain, breathing vengeance against the man who, by disobeying his commands, had deprived him of so rich a harvest of glory and wealth. He landed at Algeiras, in June 712, at the head of 18,000 men. He took with him three of his sons, Abdulaziz, Merwán, and Abdulola, leaving his eldest son Abdullah to govern Africa in his stead. His first step was to subdue such provinces as, by Tárik's precipitate march upon Toledo, had remained untouched. He laid siege to Sevilla, which he reduced in a month (July 712). Carmona and other neighbouring cities shared the same fate. Thence he passed into Lusitania, and, almost without halting in his rapid march, seized on Niebla, Beja, and other considerable cities (August 712). His victorious career was stopped for a time before the walls of Merida, which he reduced, after an obstinate defence on the part of the garrison, towards the end of November 712. From Merida, Músa marched to Toledo, where, having had an interview with Tárik, he publicly reproached him with his disobedience, caused him to be beaten with rods, confiscated his property, and had him cast into a dungeon, where he remained until orders came from the kalif to release him, and give him, as before, the command of one of the divisions of the army.

The remainder of Spain was speedily subdued. Tárik, at the head of his troops, marched eastward, and, after reducing the intermediate provinces, laid siege to Saragossa. Músa took a northern direction, reduced Salamanca, advanced as far as Astorga, and thence, returning to the Douro, followed the course of that river to Seria, passed the mountains, and arrived in sight of Saragossa, which Tárik was then investing, and which surrendered in July 713. Thence Tárik proceeded to Valencia, which, together with Murviedro, Xativa, and other considerable cities of those districts, were reduced with amazing rapidity; while Músa himself, after detaching some forces under the command of his son Abdulaziz to subdue and plunder the plains of Murcia, marched towards the Pyrenees, reduced on his passage the cities of Calahorra, Lerida, Barcelona, and, crossing that mountain-barrier, penetrated into France. How far Músa advanced into that country is not satisfactorily ascertained. According to Al-makkari, an Arabian writer, who compiled a history of Spain from the best sources (Arab. manuscripts, in the Brit. Mus., 7384), Músa subdued not only Narbonne, but the greatest part of the province known by the name of Gallia Gothica; but, as other Arabian historians are silent on the subject, and as the Christian chroniclers of France have not made the slightest mention of this invasion, we are authorised in thinking that if Músa did really cross the Pyrenees, his invasion was unattended with any important results. On his return from this expedition to

the Pyrenees, a messenger from the kalif Alwalid, who now became alarmed at Músa's increase of power, reached his camp, and summoned him, together with Tárik, to the royal presence.

Tárik hastened to obey the orders of the kalif, and departed immediately for the East (September 713); but Músa—who, if any faith can be placed in the Arabian writers, had conceived the ambitious project of subduing Gaul, Italy, and Germany, and forcing his way from Spain to Constantinople, thus connecting the eastern and western possessions of the Arabs—refused to comply with the summons. Having prevailed upon the envoy Mugheyth to accompany him in his conquests, by promising him a large share of the spoil, he directed his course towards Asturias and Galicia, which the Moslems had not yet visited. But his reluctance to obey the imperial mandate added to the suspicions already entertained about his views, which were represented as aiming at independence, and a more peremptory order was sent for his return. The kalif's second messenger, whose name was Abú Naar, reached him at Logo, in Galicia, caught the bridle of his horse, and, in presence of the army, commanded him to repair to Damascus. Músa did not venture to disobey the order of the kalif, and, entrusting the government of Spain to his son Abdulaziz, reluctantly commenced his journey in March 714.

On arriving in Africa, where he made some stay, he confirmed his son Abdullah in his government of Cairwán, gave to his son Abdulola the command of Tangiar and other important fortresses on the coast, and taking the road to Egypt, proceeded to Syria with a numerous escort, and long trains of camels heavily laden with the spoil of the conquest, besides being followed by thousands of captives, among whom were 400 gothic nobles sumptuously arrayed. Músa did not reach Syria until the end of 714 or the beginning of 715. Tárik had arrived many months before, and not only had justified himself against the charges brought against him, but had succeeded in throwing all the blame upon Músa. To this must be added that Al-walid was then suffering under an acute disease, which soon after caused his death, so that Músa's reception was not so brilliant as he had anticipated. But if Al-walid's treatment of the man who had added so rich a jewel to his crown was tainted with deep ingratitude, that of his brother and successor Suleymán was not only unjust but cruel. It is generally asserted that while Músa and his escort were approaching the capital, he received from that prince an intimation not to enter Damascus in his brother's lifetime, but to delay his entrance until the commencement of the new reign, in order that the Spanish treasures and captives might grace his accession. This command, Músa, from motives of fidelity towards his sovereign, imprudently disregarded; and on the accession of Suleymán, remained exposed to all his vengeance. He was cast into prison, beaten with rods, exposed to the sun until he was nearly dead, and lastly, fined 200,000 pieces of gold, a sum which all his treasures amassed in Spain were insufficient to satisfy, and which was raised among his friends. Suleymán's vengeance did not stop there: the two sons whom Músa had left to govern Africa in his absence were deprived of their governments, and orders were despatched to Spain (August, 716) to put to death Abdulaziz, whose head was brought to Damascus and shown to his disconsolate father by Suleymán himself, who asked him, with a bitter smile, if he recognised it. The afflicted father turned away at the sight, exclaiming, "Cursed be he who has slain a better man than himself."

Músa died in the greatest poverty at Wádí-l-korá, in the Hejás, in 717, at the age of seventy-nine lunar or Arabian years.

(Conde, *Hist. de la Dom.*, Mad., 1820-21; Cardonne, *Histoire de l'Afrique*, Paris, 1765; *The History of the Mohammedan Empire in Spain*, London, 1816; Casiri, *Bibl. Arab. Hisp. Ec.*, Madrid, 1760; Ibn Khallékán, *Wafyatu-l-a'yán* (or the 'Lives of Illustrious Moslems'), manuscript; Al-makkari, and other historians of Mohammedan Spain.)

MUSÆUS. Two, if not more, Greek poets of this name are known. 1. The oldest of them lived in the mystic ages of Greece, and is said to have been by birth an Athenian, and the son, or at least the disciple, of Orpheus. Plato and Hermesionax, in a passage quoted by Athenæus (xiii. 597), state him to have been the son of Selene, or the moon. Diogenes Laërtius says that he was buried at Phalerum, and mentions his epitaph. His works, which are lost, have been quoted by Plato, Philostratus, Pausanias, Clemens Alexandrinus, and other ancient writers: they consisted of religious hymns, a poem on the war of the giants, a theogony, a work of mysteries, and moral precepts to his son. A few scattered lines, gathered from the quotations of the above writers, were inserted by Henry Etienne in his collection of philosophical poetry.

2. Musæus, styled the Grammarian in the manuscript, is the author of the very interesting Greek poem entitled 'Hero and Leander.' The age in which the author lived has been a subject of much dispute. Scaliger, against all probability, ascribed the poem to the Musæus of the mythic ages. The most general opinion is, that he lived in the lower ages of the Roman empire. Schrader, Schoell, and other critics suppose him to have lived in the 5th century of our era, and to have been a contemporary of Nonnus, the author of the 'Dionysiaca.' (Schrader's 'Preface' to his edition of Musæus, Leuwarden, 1742.) The poem of 'Hero and Leander' was first discovered about the 13th century. It consists of 340 hexameter lines, which contain the whole account of the beginning of the loves of Leander and Hero, the daring

of the former in swimming by night across the strait from Abydos to Sestos, to visit his mistress, and the tragical end of both lovers. Ovid has treated the same subject in Latin verse in one of his *Heroides*, in which Hero writes to Leander to urge him to swim across the Hellespont, as formerly, although the winter had set in, and yet at the same time expresses her fears of his risking his life. The story appears to have been an old tradition of a real fact. The poem of Musæus has been a favourite with scholars, and has been repeatedly published, commented on, and translated into various languages. Heinrich's edition, Hanover, 1793, and Schäfer's edition, Greek and Latin, Leipzig, 1825, which is an improved republication of Schrader's edition already mentioned, are among the best. The poem has been translated into Italian by Salvini, Pompei, and others; French by Marot, Gail, and Mollevant, Paris, 1805; English, with notes by Stapylton, in 1649, and again in 1797; and into German by Passow, Leipzig, 1810.

MUSÆUS, JOHANN KARL AUGUST, was born at Jena in 1735, in which university he studied theology with the intention of taking orders, but did not do so. His first literary production, which appeared in 1760, was his 'Grandison the Second,' a parody on Richardson's celebrated novel, at that period extravagantly admired in Germany. This satirical performance was so well received as to pass through several editions; yet, notwithstanding its success, several years elapsed before the author resumed his pen as a candidate for literary fame; for, in order to eke out his small salary as a professor at the gymnasium of Weimar, he took pupils into his own house, and had consequently little leisure for studious occupation. At length, after an interval of eighteen years, he published his 'Physiognomical Travels,' intended, if not as a satire upon Lavater's system, to correct by wholesome ridicule the extravagant abuse of it into which his countrymen had fallen. The success of this work induced him to throw off his incognito and avow himself the author; whereupon he became the literary idol of the day, and was for awhile an object of attraction to 'lion-hunting' visitors, anxious to have a sight of the retired schoolmaster who had mystified them by his pleasantries. This sudden acquisition of celebrity and importance had no other effect upon Musæus than to encourage him to proceed. Accordingly, he forthwith set about his 'Volksmärchen der Deutschen,' or 'Popular Legends of Germany,' which were actually what they professed to be, for he is said, while composing them, to have collected all the stories of the kind he could, from old women at their spinning-wheels, and even from children in the street. But if this circumstance in some measure deprives him of the merit of invention, the fascinating charm of narrative with which he dressed up such homely materials, the humour and naïveté which he imparted to them, were all his own. The success of these popular tales was immediate and complete, for they have become a classical and standard work of their kind. His next production was that entitled 'Freund Heins Erscheinungen, in Holbeins Manier,' a kind of literary 'Dance of Death' (Freund Hein being a jocular appellation for that grim personage), where, in a series of moral and satirical sketches, he shows how many human projects and follies are suddenly cut short by the unwelcome yet inevitable visitor. Excepting a collection of novellettes and tales, entitled 'Straussfedern,' and another for the use of children, 'Freund Hein' was his last work, for he himself had his summons from him about two years after, October, 28, 1787.

In 1791 a collection of his posthumous pieces, to which was prefixed 'Some Traits of the Life of the Good Musæus,' was published by his pupil Augustus von Kotzebue. To the epithet so markedly bestowed upon him few have had a better claim than Musæus: a mild philosophy, of which his own life furnished a practical example, together with shrewd good sense and quiet humour, pervades all his writings.

MUSGRAVE, WILLIAM, was born in 1657, in the county of Somerset, and studied at Oxford, where he took his degree of M.D. In 1684 he became secretary to the Royal Society of London. In 1691 he fixed his residence at Exeter, where he practised as a physician, and died December 23, 1721. Dr. Musgrave was a good scholar, and well versed in antiquity. He published—1, 'Geta Britannicus,' being the life of Geta by Capitolinus, with notes, to which he added a dissertation by way of commentary. 2, 'Julii Vitalis Epitaphium, cum Notis Criticis H. Dodwelli, et Commentario Guil. Musgrave.' This is a commentary on a Roman epitaph found near Bath. 3, 'De Aquilis Romanis Epistola.' 4, 'De Legionibus Epistola.' 5, 'Belgium Britannicum, in quo illius Limes, Fluvii, Urbes, Viae Militares, Populus, Lingua, Dei, Monumenta, aliaque per multa clarius et uberius exponuntur,' 8vo, 1719. He wrote also several medical works.

MUSGRAVE, SAMUEL, M.D., the grandson of the above, also practised as a physician in Exeter, and died there in 1782. Besides a few works on medical subjects, he was the author of 'Exercitationes in Euripidem,' 8vo, Leyden, 1762; 'Animadversiones in Sophoclem,' 3 vols. 8vo, Oxford, 1800; and 'Two Dissertations—1, On the Mythology of the Greeks; 2, An Examination of Sir Isaac Newton's Objections to the Chronology of the Olympiads.' He also assisted in the edition of Euripides, 4 vols. 8vo, Oxford, 1778. Schweighäuser, in his edition of Appian, has cited many of Musgrave's emendations and conjectures on that author from the marginal notes in Musgrave's copy of Appian. Schweighäuser justly calls him a good Greek scholar and an acute critic.

MUSIS, AUGUSTINUS DE. [VENEZIANO AGOSTINO.]

MUSONIUS RUFUS, CAIUS, a Stoic philosopher of the 1st century of our era, is mentioned with praise by Tacitus ('Ann.' xiv. 59), and also by Pliny the younger, Philostratus, Themistius, and others. He was a native of Vulsinii in Etruria, and belonged to the Equestrian order. He was a friend of Thræsea Paetus, Barea Soranus, Rubellius Plautus, and other stoics, who were the victims of Nero's suspicion and cruelty. Musonius was banished to Gyarus, where he is said to have been visited by many Greeks for the purpose of listening to his lessons. Being recalled after Nero's death, he lived at Rome under Vespasian, who excepted him from the sentence of exile pronounced by that prince against the Stoic philosophers. This scanty information is all that we have concerning the biography of Musonius Rufus. (Nieuwland, 'Dissertatio de Musonio Rufo, Philosopho Stoico.') Fragments of his works are found in Stobæus, and have been collected and published, with the above dissertation and copious notes, under the title of 'C. Musonii Rufi, Philosophi Stoici, Reliquiæ, et Apophthegmata, cum Annotatione, edidit T. Venhuizen Peerlkamp, Conrector Gymnasii Harlemensis,' 8vo, Haarlem, 1822. These fragments of Musonius are full of the purest morality and wisdom.

MUSSCHENBROEK, PETER VAN, was born at Leyden, March 14, 1692. He received a good classical education in the University of his native city, being a pupil of Perizonius and Gronovius, and afterwards applied himself to the study of medicine, which science, as well as those of chemistry and natural philosophy, he studied under Senguerd, Bidloo, Le Clerc, Burnard, Albinus, Boerhaave, and Rau. He was excessively fond of the mathematical sciences. In 1717 he formed an intimacy with the celebrated s'Gravesande, and their tastes being similar, they pursued their studies together. The introduction into Holland of the Newtonian system of philosophy, and the science of experimental physics, was principally owing to the labours of these two men. They worked together with equal zeal and success, but in different paths; s'Gravesande took the mathematical or theoretical part of physics, while Musschenbroek applied himself more particularly to experimental physics, in which he excelled, and in which he made a great many discoveries.

On the occasion of taking his degree of Doctor of Medicine, in 1718, Musschenbroek wrote an inaugural dissertation, 'De æris præsentia in humoribus animalium;' a very clever production, which contains a description of many careful experiments, from which accurate conclusions were drawn, and, though published nearly a century and a half ago, it may still be read with interest. The author showed in this dissertation both a fondness and talent for experimental philosophy, and he was luckily placed under favourable circumstances for the development of this talent. At the commencement of his career the speculations of Descartes were rapidly dissipating before the lights of the Newtonian philosophy, but they still retained some supporters; Musschenbroek therefore determined to visit England, for the purpose of seeing Newton and making himself fully acquainted with his system. While in London, he was introduced to Dr. Desaguliers, and other scientific men besides Newton; and on his return to Holland, he soon came into public notice. In 1719 he was appointed professor of philosophy and mathematics, and professor extraordinary of medicine in the University of Doesburg on the Rhine, where he gained great reputation by his lectures. In 1723 he was invited to fill the chair of philosophy and mathematics in the University of Utrecht, which had been long distinguished as a school for legal studies, and which Musschenbroek soon rendered equally well known in the department of natural philosophy. He remained at Utrecht many years, and this city was the seat of his principal labours. The curators of the university were so fully impressed with the importance of keeping his services, that they conferred on him, in 1732, the professorship of astronomy. In 1737 George II. of England, elector of Hanover, offered to Musschenbroek a professorship in the newly established University of Göttingen. The offer was refused, but two years afterwards he accepted the professorship of mathematics in his native city, Leyden, which had become vacant by the death of Wittichius. Musschenbroek remained attached to the University of Leyden for the remainder of his life, though he was successively invited to fill other appointments by the kings of Prussia and Spain, and by the emperor of Russia. He died on the 19th of September 1761, in the seventieth year of his age.

The following are Musschenbroek's principal works:—

1. 'Epitome elementorum physico-mathematicorum,' 12mo, Leyden, 1726. This work went through several editions, each succeeding edition being considerably altered and improved. It was reprinted in 1734, under the altered title of 'Elementa Physicæ,' 8vo, Leyden. An English translation was made of this work by Colson in 1744, 2 vols. 8vo. The last edition of this work appeared after the death of the author in 1762, and was named 'Introductio ad Philosophiam Naturalem.' This edition is much more complete than either of the former, and contains a very good summary of all that was then known on natural philosophy. These three editions are often spoken of as distinct works, though it is only the titles that are different.

This introduction to natural philosophy (the last edition is here referred to, which is the most complete) contains many original researches, on the cohesion of bodies, on the phosphorescent properties which many substances acquire from exposure to light, and on various

points in experimental physics. It also includes a much more complete table of specific gravities than had before been published, entirely formed from the author's own investigations. Rigaud de Lafond translated the 'Introductio ad Philosophiam' into French (1769, 3 vols.). This translation must not be confounded with another which appeared at an earlier date (1739) with the title of 'Essai de Physique,' which was translated by Dr. Massuet from a Dutch edition of the same work, published by Musschenbroek, which Dutch edition (containing many researches which were not included in the later Latin ones) was written in a popular style for the purpose, which it fully answered, of diffusing a taste for natural philosophy in Holland among those who were not acquainted with the learned languages.

2. The work which has gained the author most celebrity is his 'Physicæ Experimentales, et Geometricæ Dissertationes,' Leyden, 1729, 4to. This work consists of four treatises: one on the magnet, one on capillary attraction, one on the size of the earth, and one on the cohesion of bodies. All these dissertations contain many interesting researches and new experiments, which were conducted with great care. The labours of Musschenbroek on the power of cohesion between different bodies were very great; and he afterwards rendered his observations on this subject more complete in the introduction to natural philosophy mentioned above. He greatly extended the science of magnetism by his memoir in the present work, though he improved his knowledge at a later period respecting the laws of magnetic attraction, and in 1754 published,

3. 'Dissertatio Physicæ Experimentalis de Magnete,' 4to, Vienna.

4. In 1731 Musschenbroek published at Leyden, in 4to, a Latin translation of the 'Saggi di Naturali Esperienze fatte nell' Accademia del Cimento,' which appeared at Florence in 1687. This work, valuable in itself, was rendered much more so in the translation by the numerous notes and additions of Musschenbroek, which contain an account of some new experiments on the dilatation of different bodies by heat, and also a description of a pyrometer which he had invented, and which was the first instrument of the kind which had been made.

Besides the above works Musschenbroek delivered several public orations, which have been published. He also wrote many papers on meteorology (a subject to which he paid considerable attention), some of which appeared in the 'Memoirs of the French Academy of Sciences,' and some in the 'Transactions of the Royal Society of London.' He published some observations on the Leyden phial, in the 'Memoirs of the French Academy of Sciences' for 1746; and a 'Dissertation on Barometers,' which was printed in the 'Memoirs of the Academy of St. Petersburg.'

MUSTAPHA or MUSTAFA I., Sultan of the Turks, succeeded in 1617 his brother Ahmed I.; but a few months after was deposed by the janissaries, who placed on the throne his nephew Othman. A few years later the janissaries revolted again, deposed Othman, put him to death, and recalled Mustapha to the throne in 1622. Shortly after a fresh revolt deposed him again, and he was taken to the castle of the Seven Towers in 1623, where he was strangled some years afterwards.

MUSTAPHA II., son of Mahomet IV., succeeded his uncle Ahmed II. in 1695. In the following year he defeated the Austrians at the battle of Temeswar, but was defeated in September 1697 by Prince Eugene, near Zenta, in Hungary. The seraskier in the meantime had reconquered Chios from the Venetians. By the peace of Carlowitz in 1699, the sultan acknowledged the dominion of Venice over the Morea and several districts in Dalmatia; and gave up Azof to Russia, and Kaminiek to Poland. Mustapha then withdrew to Adrianople, where he gave himself up to sensuality. His neglect of the public affairs caused a formidable revolt to break out in the capital, and the insurgents marched upon Adrianople, and at the same time offered the throne to Ahmed, Mustapha's brother, who took the title of Ahmed III. Mustapha died in confinement, it was reported by a natural death, six months after his deposition, in 1703.

MUSTAPHA III., son of Ahmed III., succeeded his cousin, Othman III., in 1757. He had been strictly confined in the seraglio ever since the deposition of his father in 1730, but after ascending the throne he showed considerable firmness of character, and effected several reforms in the administration. He engaged in 1769 in an unlucky war against Russia, in which he lost the Crimea and Bessarabia, but did not live to see its termination. He died in 1774, and was succeeded by his brother, Abdul Hamid. His son, Selim III., afterwards succeeded Abdul Hamid in 1789.

MUSTAPHA IV., son of Abdul Hamid, was placed on the throne by the janissaries, who had deposed sultan Selim III. in May 1807. Mustapha was ignorant, weak, and cruel, and a tool in the hands of the janissaries. Mustafa Bafraktar, pasha of Rudshuk, and a friend of Selim, collected an army and marched to the rescue of his master. He entered Constantinople and attacked the seraglio, demanding that Selim should be restored to him. Mustapha gave him up, but it was only the dead body of Selim, for he had been strangled by order of Mustapha at the approach of his deliverers. Bafraktar deposed Mustapha, and placed his brother Mahmud on the throne in July 1808. [MAHMUD II.] In the following November a revolt of the janissaries broke out which lasted three days, and a great part of Constantinople was burnt down. Bafraktar, Mahmud's grand vizier, perished; and the janissaries, being triumphant, were shouting for

the deposed Mustapha when Mahmud gave orders to put his brother to death. Mahmud was now the sole remaining prince of the Ottoman dynasty, and the janissaries submitted to him, after making their own conditions.

MUSURUS, MARCUS, a native of the island of Candia, emigrated to Venice about the end of the 15th century, and taught Greek in that city with great success. He edited several Greek works, which were printed by Aldus Manutius. Afterwards he proceeded to Rome, where Leo X. showed him great favour, and nominated him Bishop of Epidaurus in the Morea. He died at Rome in 1517. He published the first edition of *Athensæ*, printed by Aldus, Venice, 1514. Musurus published also the '*Etymologium Magnum Græcum*,' folio, Venice, 1499, reprinted in 1549, in 1594, and 1710; and some Greek epigrams and other poetry, among others a poem in praise of Plato, which he prefixed to his edition of that philosopher's works, and which was translated into Latin verse by Zenobio Acciajoli, '*Carmina in Platonem*,' Cambridge, 1797.

MUZIANO, GIROLAMO, an eminent Italian painter, was born at Acquafredda near Brescia, in 1580. He was first instructed by G. Romanino at Brescia; he then turned his attention to the colouring of Titian, and particularly to his landscape backgrounds. About 1550 he went to Rome, where he first attracted notice as a landscape-painter, and he was known there as the *Giovane de' Paesi*, or *Girolamo de' Paesi*, '*landscape Jerome*.' He however soon showed that he was equally capable not only in all departments of painting, but in other kindred arts likewise; and he became one of the first painters of his time, and even in the characteristic grand style of the Roman school he obtained a place in the ranks of the greatest masters. Michel Angelo himself pronounced Musiano to be one of the first painters of the age, when he saw his large picture of the Resurrection of Lazarus, which he painted for the church of Santa Maria Maggiore. This picture was afterwards removed to the Appartamento de' Principi in the Quirinale, or papal palace of Monte Cavallo, where it still was, according to Titi, in 1763, but it was not seen there by Ramdohr a few years afterwards. There was a Resurrection of Lazarus by Musiano in the Orleans Gallery at Paris, but as this piece was engraved by S. Vallée for the '*Cabinets de Cromat*,' in 1729, as a part of the Orleans collection, it cannot be the picture so much approved of by Michel Angelo, unless the account of Titi is incorrect. When the part of the Orleans collection, of which it was one, was sold by auction in London in 1800, it fetched only fifty-six guineas: who the purchaser was, or where it is now, is not publicly known.

There are many of Musiano's works in the churches and palaces of Rome, in oil and in fresco; there are also works by him in the cathedrals of Orvieto and Foligno, and in the church of the Madonna at Loreto. There is likewise a very celebrated picture by him of Christ washing the feet of his disciples, in the cathedral of Rheims, which has been engraved by L. Desplœces. Musiano painted many historical landscapes, or landscapes with historical personages or events so introduced into them as to be secondary objects, and of little service beyond affording subject for a title to the landscape. Several of these pictures have been engraved by C. Cort, who executed also some prints after other works by Musiano.

Muziano superintended the Roman mosaic-works, and executed some parts of pictures himself in this style. He performed great services in the art of working in mosaic: what was merely a crude and ornamental art of inlaying coloured stones, he brought almost to the perfection of painting. As an architect, he built the Capella Gregoriana, or the chapel of Gregory XIII. in St. Peter's, in which are two of his best pictures, which however he did not live to complete; they were finished by his most distinguished scholar Cesare Nebbia, a painter of Orvieto. Musiano also completed the series of drawings which Giallo Romano had commenced from the sculptures of the Colonna Trajana at Rome, and the first prints of these bas-reliefs were made from these drawings: the prints of Bartoli were engraved from drawings by himself. The foundation of the Academy of St. Luke at Rome is also due chiefly to the exertions of Musiano: he procured the brief of its establishment from Gregory XIII., and it was confirmed by Sixtus V.

Muziano died at Rome in 1590, according to Baglione (Ridolfi says 1592), and was buried in the church of Santa Maria Maggiore, near the spot where his picture of the Resurrection of Lazarus was placed. His style was severe, and more than ordinarily correct for his time, though he may be reckoned among the imitators of Michel Angelo, whose anatomical display seems to have had its due share of influence on the taste of Musiano. Many of Musiano's works have been engraved by some of the best engravers of the 17th and 18th centuries, and by his contemporaries Ch. Alberti and C. Cort.

(Baglione, *Vite de' Pittori*, &c.; Titi, *Pittura*, &c. di Roma; Ramdohr, *Maleret und Bildhauerarbeit in Rom*; Lanzi, *Storia Pittorica*, &c.; Waagen, *Treasures of Art in England*.)

MYLNE, ROBERT, architect, was born at Edinburgh, where his father was an architect, in the year 1734. In early life he visited Italy, where he was elected a member of the Academy of St. Luke at Rome. On his return in 1759 he designed and built Blackfriars Bridge, and was not only much engaged as an architect, but also in duties appertaining to the more re-ently apportioned special calling of the civil engineer. In this latter capacity he was called on to

examine into the conservancy and navigation of the Thames, and in 1791 he presented a report to the Commissioners on the Navigation from Lechlade to Whitechurch; and he published a report in 1792 on the proposed improvement of the river Ouse, by executing a straight cut from Eau Brink to King's Lynn. He held the appointment of engineer to the New River Water-Works Company, in which he has been succeeded by members of the same family up to the present time. He is however best known as the architect of Blackfriars Bridge, which structure he commenced in 1760; and it was completed and opened in 1769, having cost ultimately nearly 800,000*l.*, inclusive of the temporary bridge and the approaches, although the bridge itself, for which Mylne's estimate was 158,000*l.*, only cost 152,840*l.* 3*s.* 10*d.* When first built, the bridge had considerable architectural effect; but this was impaired by the subsequent removal of the balustrades. As to the structure, it was till lately supposed that the architect had provided for durability with somewhat unusual care and skill; and the morticing of the *voussoirs* or arch-stones to one another, had been particularly adduced in evidence of this care. It does not appear however that it was possible to foresee the extraordinary changes which have taken place in the bed of the river, which, it is thought, endanger bridges built more recently than Blackfriars. Considerable settlement had taken place in portions of the foundation of the bridge; some of the arches had required to be supported by centering; and the removal of the bridge became (1865) absolutely necessary. It is believed that there was a radical defect in the foundations, in the want of a sufficient number of piles throughout the area of support,—and in drawings certainly they appear to be much less numerous, and therefore farther apart than in London, Southwark, and Waterloo bridges. Mylne's reputation was greatly increased by the building of the bridge. He became an F.R.S., and was appointed Surveyor of St. Paul's Cathedral. To him is owing the noble memento of Wren—"Si monumentum requiris, circumspice," placed over the entrance to the choir. Mylne died on May 5th, 1811, and his remains were deposited near those of Wren.

MYRON, one of the most celebrated artists of ancient Greece, and the sculptor of the Discobolus, or Quoit-thrower, of which that among the Townley Marbles in the British Museum is supposed to be an ancient marble copy, was born at Eleuthera in Bœotia about a.c. 480. Myron was the fellow-pupil of Polycletus under Agelades; he was therefore in the prime of life at about the time that Phidias died; and he lived at the height of his fame in Athens, where he was domiciliated at the commencement of the Peloponnesian war.

Pliny gives the following account of Myron:—He first obtained reputation by a brazen heifer, much celebrated by the poets, which gives Pliny occasion to reflect that men derive more good from the wit of others than from their own. He also made a dog, a quoit-thrower, Perseus killing Medusa, and, as Böttiger explains *præter*, sea-monsters; also a satyr admiring a flute, Minerva, Delphic pentathletes, pancratiasts, a Hercules which was in the temple of Pompeius in the Circus Maximus, and also a statue of Apollo which Marcus Antonius brought from Ephesus, and Augustus restored to the Ephesians, being warned to do so in a dream.

Myron is said to be the first who represented in sculpture Nature in her multiplicity of forms; he represented man and animal with equal success; he almost, says Petronius ('*Satyria*,' c. 88), gave the souls of men and animals to brass. He was, says Pliny, more numerous and various than Polycletus, but was not so exact in his proportions: he was curious in all corporeal detail, but paid little regard to expression. Whether Pliny means this or not by the words "*ipse tamen corporum tenuis curiosus, animi sensum non expressisse*," it is a characteristic which would very probably distinguish a sculptor who was excellent in representing animals, a quality indicating a strong love of the variety of forms. Myron seems to have adhered in the head and face to the earlier type, as rendered sacred by age; for he kept the hair, beard, and features in the formal manner of the earlier artists, which he much more probably did from taste than from any want of perception, as Pliny seems to imply.

From an observation of Pliny's, Winckelmann placed Myron back to the time of Anacreon and Erinna: Pliny supposed that an epigram of Erinna spoke of a monument to a grasshopper and a locust by Myron; this epigram is in the Greek Anthology, and is ascribed to Anyte; but the Myro, not Myron, there spoken of, says Sillig, is a virgin whose charms were sometimes fatal to her rivals. Myron executed many works besides those mentioned by Pliny, though some of them were preserved at Rome. Augustus placed four oxen in the portico of the temple of Apollo on the Palatine Mount, and a statue of Hercules is mentioned by Cicero as one of the works plundered by Verres. A statue of Apollo also, with the name of Myron on the thigh in silver letters, was plundered by Verres from the temple of Æsculapius at Agrigentum, where it had been consecrated by Publius Scipio. Pausanias mentions the Perseus killing Medusa. A great work by Myron was a group in the Herseum at Samos, of Jupiter with Minerva and Hercules, one on each side, of which the figures were colossal. It was removed to Rome by M. Antonius, but the Minerva and Hercules were restored to their place again by Augustus: the Jupiter he placed in the Capitol. A Bacchus is mentioned by Pausanias, which, he says, after his Eretheus, was Myron's best work at Athens. The Athletes by Myron must have been very numerous,

as he was particularly distinguished for works of this class; there is mention of several in Pausanias and other ancient authors; as Ladas, a celebrated Lacedæmonian runner; two of Lycinus, a Lacedæmonian charioteer, at Olympia; Timanthes of Cleonæ, a pancratiast; Philippus of Pallene, a juvenile pugilist; and one supposed to be Chionis of Lacedæmon, also an Olympic victor, but denied by Pausanias to be Chionis (vi. 13).

All the above works were executed in bronze of Delos; Polyclethus used the Ægina bronze. But Myron was also a sculptor in marble, a carver in wood, and an engraver of metals. Pliny mentions a celebrated marble statue of a drunken old woman, at Sinyrna, by Myron; and Pausanias describes by him a single-bodied Hecate with one head, in wood, which he saw on the island of Ægina: she was the chief divinity of the Æginetans according to Pausanias (ii. 30).

The most celebrated of all Myron's works was his Cow, lowing, and according to some suckling a calf; there are no less than thirty-six epigrams on this work in the Greek Anthology. No human figure has attracted so much notice, and doubtless much of the admiration this work excited was owing to its novelty. Athens was full of gods and men, but bronze animals were certainly rare, and this Cow may have been the first good work of its class that was set up in Athens: the horses of Phidias were mere bassi-relievi placed under a colonnade and of a small size, and, however excellent, would have little effect compared with an isolated bronze, perhaps gilded figure, of the natural size, and fixed upon a marble pedestal in the centre of a public place. So, according to Cicero, it still stood in his time, though it was removed before Pausanias visited Athens, for he did not see it. In the time of Procopius it was in the temple of Peace at Rome.

Sonntag has collected all the numerous epigrams on this work of art. The Discobolus by Myron was one of the most celebrated works of ancient art: the original was in bronze, but there are still several ancient copies of it in marble, though not one entire: one in the Campidoglio, one in the Vatican, and a third was in the Villa Massimi at Rome; that in the British Museum was found in the villa of Hadrian near Tivoli, in 1791, and passed into the possession of Mr. Townley through the hands of Mr. Jenkins, a well-known dealer in works of art of that time. Some other trunks of ancient statues, which have been variously restored, are also said to be marble imitations of this work of Myron. The Townley copy according to some critics has been incorrectly restored, and the head is said not to belong to it. In Lucian's description of the Discobolus of Myron the head is noticed as being turned and looking back, as it does in some others of the reputed copies of this celebrated work. It must be observed however that there is no proof whatever that any of these marbles are copied from the celebrated Discobolus of Myron. The Abbate Fea appears to have been the first to suggest the identity, which occurred to him from the similarity between the Massimi Discobolus found in the Villa Palombara in 1782, and a Discobolus by Myron as described by Lucian and in part by Quintilian. Quintilian (ii. 13) merely alludes to its distorted position and elaborate execution; Lucian (Philopseudes 18) describes it more in detail: he says—"The Discobolus, in the twisted posture with the hand reversed and one knee bent, as if about to vary his attitude and rise with his throw, his head being turned to τὴν or τὸν διακοφάρον—the quoit-bearer,"

which Fea interprets by "the hand in which he has the quoit." These words are however sometimes rendered "the girl or boy who holds the quoit;" implying that the thrower was not yet in action, having only assumed his position, turned his head back, and extended his hand to receive the quoit from the bearer in attendance, who is implied only by the attitude of the Discobolus, not expressed. The Townley marble is however throwing the quoit, both knees are bent, and the toes of the left foot, on which the figure partly rests, are turned back: the action is perfectly momentary, and he is already giving the impetus to his throw. Barry preferred the forward direction of the head, as in this statue, to the turn spoken of by Lucian and seen in other statues of this subject, as much more consistent with the necessary impetus of the throw. Myron had a son Lycius who was likewise a sculptor. He is mentioned by Pliny, and Pausanias (i. 23) says he saw in the Acropolis at Athens a brazen boy holding a laver, by Lycius the son of Myron (Kühn and Amaseus read *Avκτωρ* instead of *Avκτωρ* in this passage): Pliny calls Lycius the pupil of Myron.

(Pliny, *Hist. Nat.*, xxxiv. 8, 19; xxxvi. 5, 4; Junius, *Catalogus Artificum*; Sillig, *Catalogus Artificum*; Sonntag, *Unterhaltungen für Freunde der alten Literatur*, &c., i. 100-119; Winkelmann, *Werke*, vol. vi.; Böttiger, *Allgemeine Uebersichten und Geschichte der Plastik bei den Griechen*, in his *Andeutungen zu Vorträgen über die Archæologie*; Göthe, *Propylæen*; Barry, *Works*, vol. i. See also *Specimens of Ancient Sculpture*, published by the Society of Dilettanti, vol. i. and vol. i. of *The Townley Gallery of the Society for the Diffusion of Useful Knowledge*, in both of which the Discobolus is engraved.)

MYTENS, DANIEL, a native of the Hague, where he was born about 1590, was the best portrait-painter in England during the reign of James I., and previous to the arrival of Vandyck, to whom he was little inferior. He was in England in the time of Van Somer, but he did not attain to great celebrity until he was appointed one of his court painters by Charles I. in 1625, with a salary of 20*l.* per annum, and in the following year he received in addition 125*l.* for pictures painted for the king. Mytens now executed many portraits of royal and distinguished personages, some of which are at Hampton Court; and he was in great favour until about 1632, when he was so much disconcerted at the favour shown by the king to Vandyck, that he solicited Charles for leave to retire to his own country; but the king, learning the cause of his dissatisfaction, entreated him to remain, and told him that he should have work enough both for him and Vandyck. Mytens remained, but apparently for a short time only, as none of his works in England bear a date subsequent to the arrival of Vandyck. The two rivals however parted apparently on good terms, for Vandyck painted the portrait of Mytens, and it is engraved in the collection of Vandyck's portraits, by Pontius. Mytens returned to the Hague, and was still living there in 1656, when he painted a portion of the ceiling of the town-house of that place. His style was bold, firm, and natural, his colouring mellow and harmonious, and his pictures are frequently enriched by warm landscape backgrounds. There are many of his portraits at Hampton Court, of which the full-length of James, first Marquis of Hamilton, is an excellent picture: there are here also Prince Rupert when a boy, and the dwarf, Sir Jeffrey Hudson. Mytens introduced this dwarf in a large portrait of Charles and his queen, which was in the possession of the Earl of Dunmore.

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NABIS, tyrant of Sparta, attained the supreme power after the death of the tyrant Machanidas, who was killed about B.C. 206. He proved a cruel despot, and put to death a number of citizens. He had an ingenious engine of torture, described by Polybius (xiii.), which was called 'Nabis's wife,' and which he applied to those who would not deliver up their money to him. He allied himself with Philip II. of Macedon, and took possession of Argos and other parts of the Peloponnese. After the defeat of Philip, and the peace which followed between him and Rome, the consul Flaminius marched against Nabis, defeated him, but afterwards granted him peace, taking his son as hostage to Rome. After the departure of the Romans, Nabis having begun to annoy his neighbours afresh, the Achæans sent against him their general Philopomen, who defeated him and drove him back into Sparta, where Nabis was soon after treacherously killed by his own Ætolian auxiliaries, B.C. 192. (Livy, xxv. 35.) He appears to have been a very able commander in war.

NADAB, the son of Jeroboam, became king of Israel on the death of his father B.C. 968, and adopted the worship that his father had established. In the second year of his reign, while besieging Gibbethon, which belonged to the Philistines, and against which he had led "all Israel," Baasha, the son of Ahijah, one of his captains, formed a conspiracy against him, and slew him. Baasha then occupied the throne, which he continued to do for twenty-three years, during which time, according to the oriental custom, "he smote all the house of Jeroboam; he left not to Jeroboam any that breathed;" thus fulfilling the prophecy of Ahijah the Shilonite.

NÂDIR SHAH was born on the 11th of November 1688, at the small village of Abuver, near Killaat, about 80 miles north-east of

Mushed in the province of Khorassan. He was originally called 'Nâdir Kouli,' that is, 'a slave of the Wonderful,' or 'of God.' When he entered the service of Tâmasp, king of Persia, he assumed the name of 'Tâmasp Kouli Khân,' that is, 'Khan, slave of Tâmasp;' but on his accession to the throne he resumed his original name of 'Nâdir.'

The father of Nâdir belonged to the tribe of Afeshâr, which was one of the seven Turkish tribes which had attached themselves to the kings of Persia. He was a person of no note or rank, and earned his livelihood by means of making coats and caps of sheep-skins. Nâdir after his elevation to the throne, used frequently to allude to his low birth. When the royal house of Delhi required that his son, who was about to marry a princess of that family, should give an account of his male ancestors for seven generations, Nâdir exclaimed, "Tell them that he is the son of Nâdir Shah, the son of the sword, the grandson of the sword, and so on till they have a descent of seventy instead of seven generations."

Nâdir was distinguished in early years by his boldness and intrepidity. At the age of seventeen he was taken prisoner by the Uabega, who made annual incursions into Khorassan; but he effected his escape after a captivity of four years. On his return to Khorassan, he entered the service of a petty chief of his native country; but he became soon afterwards the leader of a formidable band of robbers. From this employment he rose, by a transition by no means uncommon in the East, to a high rank in the service of the governor of Khorassan; but having displeased his master, he was degraded and severely punished. After this he resumed his occupation as a robber; and in consequence of the unsettled state of the country, he acquired in a

short time no small degree of power. In order to understand clearly the circumstances which facilitated the rise of Nádir, it is necessary to make a few remarks on the internal state of Persia at that time.

In the early part of the 18th century, Persia was attacked and eventually conquered by the Afghans. In 1722 Shah Hussein, the Suffavean monarch of Persia, abdicated the crown to Mahmud, the Afghan conqueror. Mahmud was succeeded in 1725 by Ashráff; who reigned at Isphahan and had the supreme power, though Támásp, the son of Hussein, maintained a precarious independence in a distant part of the empire. Though the power of the Suffavean monarchs had been entirely overthrown by the Afghans, yet the latter had not been able to establish their own authority in the distant provinces of the kingdom; and the consequence was, that Khorassan and other remote provinces were left without any regular government. Nádir was thus enabled to prosecute his schemes without interruption; and having at length raised a body of 5000 men, he joined Támásp in 1727, and declared his intention of expelling the Afghans from his native country. The oppressive rule of the Afghans and the renown of Nádir quickly brought great numbers to his standard; and having been invested with the supreme command by Támásp, which he had acquired by putting to death Futteh Ali, who had previously commanded the forces of the king, he marched against the Afghans and took Mashed in the same year. He followed up his first success with several brilliant victories; Isphahan fell into his power; Ashráff was taken and put to death; and by the close of the year 1729 few if any Afghans were left in Persia.

Such sudden and unexpected success rendered Nádir exceedingly popular; and he appears from this time to have resolved upon seizing the royal power as soon as circumstances would allow him to do so. In 1730 he received from Támásp a grant of the four finest provinces of the kingdom, Khorassan, Masanderan, Seistan, and Kerman; and was requested at the same time to assume the title of sultan. This honour however he declined; but at the same time he ordered money to be struck in his own name, which in the East is regarded as a virtual assumption of the sovereignty of the country.

In 1731 Nádir was engaged in a war with the Turks, whom he defeated on the plains of Hamadan; but having been obliged to march to Khorassan to quell a rebellion, Támásp seized the opportunity of assuming the command of the army, and marched himself against the Turks. Being defeated in battle, he concluded a treaty with the Turks, by which he ceded to them several provinces of the Persian empire. As soon as Nádir heard of this treaty, he took advantage of the discontents which it excited, to carry into execution the plans he had long meditated for seizing the royal power. He published a proclamation, in which he bitterly inveighed against the peace, and announced his intention of prosecuting the war. Having thus secured the good will of the people, he invited Támásp to his camp; and on his arrival, he caused him to be seized and carried away to Khorassan. Instead however of proclaiming himself king, he considered it more prudent for the present to place on the throne the son of Támásp, who was an infant eight months old.

Having completed these arrangements, Nádir continued the war against the Turks, and after experiencing some reverses, he obliged them to sue for peace, which was granted in 1735. The infant sovereign of Persia having died about the same time, Nádir summoned a grand council, consisting of almost every person of rank and consideration in the kingdom, to meet in the plains of Chowal Mogám, which extend from the neighbourhood of Ardebil to the mouth of the Cyrus, in order to take into consideration the state of the kingdom. Upwards of 100,000 persons are said to have attended this assembly, in which the sovereignty was offered to Nádir, who accepted it with apparent reluctance, on the 26th of February 1736, on condition that the Sheah sect, which had hitherto been supported by the great majority of the Persians, should be entirely abolished, and the sect of the Sunnees established in its place. He also stipulated that the Imaum Jaaffer should be placed at the head of the national religion; and that as there were four orthodox sects among the Sunnees, the Persians should be considered as a fifth, under the name of the sect of Jaaffer. It is difficult to determine the reasons which induced Nádir to make this violent change in the religion of the country; but it appears most probable that he wished to destroy the Sheah sect, since it had always warmly supported the dynasty of the Suffavean princes. All the religious property of this sect, which was very considerable, was confiscated by Nádir, and this impolitic attack upon the established religion tended to produce discontents at the very commencement of his reign. Nádir himself appears to have possessed little or no religion; and the Korán as well as the Gospels, which were translated into Persian by his order, were frequently the subjects of his merriment and sarcasm.

Soon after his accession to the throne, Nádir made vigorous preparations for the extinction of the Afghans as a separate power; and as this object could not be accomplished without the reduction of the city and province of Candahar, which were then in the possession of the brothers of Mohammed, the late Afghan monarch of Persia, he commenced the war by the invasion of this province. The city of Candahar fell into his power in 1738, and many of the Afghans fled into the northern provinces of Hindustan, where they were hospitably received. Nádir required of the Emperor of Delhi that none of the

Afghan fugitives should find shelter in his dominions, but as no attention was paid to his demands, he marched into Hindustan in the following year, and after defeating the Mogul troops, entered Delhi on the 8th of March, where he seized the imperial treasures which had been amassed in the course of nearly two centuries by the Mogul monarchs. Soon after his arrival, a report having been spread through the city that Nádir was dead, the inhabitants made a general attack upon his soldiers. Nádir in vain endeavoured to undeceive the populace; his moderation only inflamed the fury of those whom, according to Hindoo historians, it was his desire to save; and at length, unable to restrain the people, he gave orders for a general massacre. These commands were too well obeyed; and from sunrise till noon the inhabitants were butchered by his soldiery without any distinction of sex and age. At the intercession of Mohammed, the emperor of Delhi, Nádir at length commanded the massacre to be stopped; and it is recorded as a proof of the high state of discipline of his troops, that his commands were immediately obeyed. The number of those who perished in this massacre is variously stated by different writers. Fraser says that 120,000 persons were killed; but a Hindoo historian reduces the number to only 8000. (Scott's 'Translation of the History of the Dekkan,' vol. ii. p. 207.)

Nádir did not attempt to make any permanent conquests in Hindustan. He returned to Persia in the following year, and directed his attention towards the reduction of the nations on the north of Persia. He crossed the Oxus in order to punish the sovereign of Bokharah, who had, during his absence in Hindustan, made incursions into Khorassan. This monarch having submitted to his power, Nádir next marched against the king of Khaurizm, whose dominions extended westward of Bokharah along both banks of the Oxus as far as the Caspian. The king of Khaurizm, refusing to submit to Nádir, was defeated in battle, taken prisoner, and put to death, 1740.

By these conquests Nádir had completely secured the peace of Persia. He had delivered his native country from the tyranny of the Afghans, and had extended its dominions to the Indus on the east, the Oxus on the north, and almost to the plains of Baghdad on the west. The Turks, who frequently endeavoured during his reign to extend their dominions, were always repulsed with loss; and the Russians were glad to enter into alliance with this all-powerful conqueror. Hitherto Nádir had ruled with moderation and justice; but the latter part of his reign was disgraced by acts of the foulest tyranny and oppression. His conduct during this period has been described, even by a partial historian (Mirza Mahadi), as exceeding in cruelty and barbarity all that has been recorded in history of the most bloody tyrants. In 1743 his eldest son, Rezá Kouli, who had distinguished himself by his bravery in many actions, was deprived of sight by order of his father. The possession of absolute power appears to have called forth in the mind of Nádir, as it has often done in the minds of other absolute monarchs, some of the worst passions of human nature—avarice, jealousy, and cruelty. During the early part of his reign Nádir was distinguished by the greatest liberality; and after he had obtained the immense wealth of the imperial house of Delhi, he at first remitted three years' taxes. But the possession of such enormous wealth appears to have excited in him the desire of accumulating more; and the taxes were increased to meet the insatiable demands of the royal treasury. It has been already stated that the proscription of the Sheah sect had tended to render him unpopular. Nádir, aware of this, ceased to trust any of the native Persians, who belonged almost entirely to the Sheah sect, and placed his chief dependence on the Turks and Afghans in his army, who were Sunnees. So great was his suspicion of his own subjects, that he is said to have formed the design of putting to death every Persian in the army. Some of the principal officers of his court, having learnt that their names were included in the proposed massacre, resolved to save themselves by the assassination of the tyrant, and, having entered his tent during the night, put him to death, on the 19th or 20th of June 1747. Nádir was succeeded by his nephew Ali.

The life of Nádir Shah was written in Persian by his secretary, Mirza Mohammed Mahadi Khan, who attended him in all his expeditions, and has been translated into French by Sir W. Jones. Fraser also published from Persian manuscripts, which he obtained in India, 'The History of Nádir Shah, formerly called Thamas Kuli Khan, the present Emperor of Persia,' London, 1742. Many interesting particulars relating to Nádir are given by Hanway in his 'Historical Account of the British Trade over the Caspian Sea,' London, 1763-54, which have considerable value, since Hanway had personal knowledge of many of the facts which he has recorded. A detailed life of Nádir is also given by Malcolm in his second volume of the 'History of Persia.'

NÆVIUS, CNEIUS, a native of Campania, and one of the earliest Roman poets, was older than Ennius, and the contemporary of Livius Andronicus. He served in the first Punic war, and afterwards wrote an epic poem on the same, 'De Bello Punico,' and another called 'Ilias Cypria.' He also wrote several dramas in imitation of the Greek, and other comedies on national or Roman subjects, such as 'Machius exul,' 'Vindemistores,' &c. Of all these, the titles and a few scattered lines are all that have come down to us. ('Fragmenta Poetarum Latinorum, quorum Opera non extant,' by Stephanus, 1564; and also Maittaire, 'Corpus Poetarum.') Cicero, 'De Oratore,' ii. 69, 70, and iii. 12, praises him for his unaffected simplicity and native humour. It appears that

he had a genius for the satirical, which proved unlucky to him; for, having exposed in his plays some of the leading men at Rome, among others some of the Metelli family, he was imprisoned and banished as an alien. He is said to have retired to Utica in Africa, where he died about B.C. 204, according to the chronicle of Eusebius. Aulus Gellius (iii. 3) says that, being imprisoned at Rome, he composed two comedies in his prison, through which he was restored to liberty.

NAHUM, one of the twelve minor Hebrew poets, was called the Elkoshite (Nahum i. 1), probably from the place of his birth, Elkosh, a village in Galilee. (Hieronymus, 'Proem. in Nahum;' Eusebius, 'Onomasticon,' art. 'Ελκωσι'). He prophesied in the kingdom of Judah, whither we may suppose he had gone after the overthrow of Israel. His age can only be conjectured from certain indications contained in his prophecy, from which it appears that both the kingdoms of Israel and Judah had been subject to severe attacks from the Assyrians (chap. i.), and that the captivity of Israel had already taken place (chap. ii. 2). He is thought to allude to the destruction of Sennacherib's army (i. 11-14), as having occurred recently (ii. 1). He also prophesies the speedy restoration of Judah to prosperity (i. 15; ii. 7), which happened in the reign of Josiah. These circumstances would place his prophecy towards the close of Hezekiah's reign, about B.C. 705. Some suppose that the destruction of Thebes and the captivity of the Egyptians and Ethiopians, spoken of in Nahum (ii. 8-10), are the same events to which Isaiah refers (chap. xx.); but this is uncertain.

Nahum's prophecy is a complete poem, the subject of which is 'the burden of Nineveh' (i. 1), that is, the destruction of Nineveh and the Assyrian empire, as the punishment of its wickedness and oppression. The prophecy commences with a sublime description of the power of Jehovah in punishing his enemies and protecting his people, and proceeds to foretell the impending destruction of Nineveh (chaps. i. ii.), which is described in the most vivid poetry in chap. iii. The event which he prophesies took place in the year B.C. 625, in the reign of Chyniladanus, king of Assyria, when Nineveh was destroyed and the Assyrian empire overthrown by Cyaxares I. and Nabopolassar.

"None of the minor prophets seem to equal Nahum in boldness, ardour, and sublimity. His prophecy too forms a regular and perfect poem; the exordium is not merely magnificent, it is truly majestic; the preparation for the destruction of Nineveh, and the description of its downfall and desolation, are expressed in the most vivid colours, and are bold and luminous in the highest degree." (Bishop Lowth, 'Prælect.,' xxi.) Some expressions and images which are peculiar to him occur in i. 10; ii. 4-9; iii. 17. The canonical authority of Nahum's prophecy is undisputed.

NAKHIMOV, AKIM NIKOLAEVITCH, a Russian poet, was born at Kharkov, of wealthy parents, in 1782, and educated at the University of Moscow. According to the usual custom of that period, he entered the military service at an early age, but did not long continue in it; for, on the new university being opened at Kharkov, he enrolled himself among the students, and applied himself to literature with such zeal and diligence as to excite general astonishment. Having taken his degree, he retired to his own estate to indulge in that fulness of literary enjoyment which his fortune permitted him, and in that domestic society which he shortly after secured to himself by his union with a very amiable young lady. Thus eminently favoured in every respect, the tranquil felicity of his life met with no other interruption than that of a premature death, for he was suddenly carried off by a fever, July 17-29, 1814, in the thirty-second year of his age, leaving behind him two infant children, to whom he had looked as pledges of the increasing happiness in store for him.

Though of amiable disposition, and possessed of a fund of good sense and philosophy, Nakhimov had many singularities, and was at times morbidly shy even among his most intimate acquaintances. Another trait in his character was his singular diffidence of his own literary talents, notwithstanding that his favourite subjects, and those in which he best succeeded, were of a satirical cast. This turn for caustic observation displays itself also in his 'Fables,' which are remarkable for their epigrammatic point. Besides his satires in verse, he wrote many pieces in prose that partake more or less of the same spirit, more particularly that entitled 'The Speaking Monkeys,' which was composed in derision of the attempted conquest of Russia by Napoleon I., and which may challenge comparison with Voltaire's 'Micromégas.' A short memoir of him, with a critical notice of his chief productions, was published at St. Petersburg in 1818 by Dr. Maslovitch.

NANNI, GIOVANNI, called Giovanni di Udine, was born at Udine in 1487. He studied first in the school of Giorgione, and afterwards passed to that of Raffaello, under whose direction he executed the greater part of the stuccoes and grotesque ornaments in the loggie and other apartments of the Vatican. He is considered as the most eminent in this branch of the art. His bowers, plants, and foliage, his aviaries, with birds of every description, are so true to nature as almost to deceive the eye by the closeness of the imitation. After the sack of Rome he visited other parts of Italy, and many of his works are at Florence, Genoa, and Udine. He died in 1564. Vasari frequently calls him 'Ricamatore.'

NANTEUIL, ROBERT, a celebrated French engraver and draftsman, was born at Rheims in 1630, and was the pupil of his brother-in-law, N. Regnesson. He engraved chiefly portraits, in which class he is one of the most distinguished engravers, though he generally

engraved the head only, without accessories; but he frequently executed them of the size of life. He also took portraits from the life in pastel in a very able manner; but as he used these chiefly to engrave from, few of them have been preserved. He engraved in line and in stipple, and generally combined both styles, stippling the middle tints; and he contrived to express colour to a considerable degree in his prints. Nanteuil died in 1678, and though he lived to the age of forty-eight only, he has engraved nearly three hundred plates, almost exclusively portraits, and comprising many of the princes of Europe, and most of the celebrated men of France during the reign of Louis XIV., of whom alone he engraved nineteen portraits, all in different periods of his life. His master-pieces are J. B. van Steenberghe, after Duchatel, known as 'L'Advocat de Hollande,' 1668; M. de Pomponne, after Le Brun; F. M. la Mothe le Vayer, 1661; and Marshal Turenne, besides some others.

NAPIER, JOHN, baron of Merchiston, was born at Merchiston Castle, near Edinburgh, in the year 1550, at which time his father was but sixteen years old. His lineage is traced from John de Napier, who, in 1296, swore allegiance to Edward I. of England; and among his more immediate ancestors are mentioned William Napier, governor of the castle of Edinburgh, and Alexander Napier, vice-admiral of Scotland. His father, Sir Archibald Napier, was master of the mint of Scotland. Napier was never raised to the peerage, as might be inferred from the writings of some authors, Briggs among others. ('Letter to Archbishop Usher,' vol. v. p. 422.) His name has been variously written. Besides the Latinised forms Neper and Neperus, we meet with Naper, Napier, and Nepar. The last is the orthography adopted in the title-page of Wright's translation of the logarithmic canon, which work was revised by Napier himself the year before his death. The name at the head of this article appears to have been the family name, and is certainly that by which he is now generally known.

Napier's matriculation into the University of St. Andrews took place in the year 1562-63, as appears from the books of the university. That it took place early also appears from the following passage in the preface to his 'Plain Discovery of the Revelation of St. John,' published at Edinburgh in 1593, 4to. Speaking of the university, he says, "In my tender years and bairn age at schools, having on the one part contracted a loving familiaritie with a certain gentleman, a papist, and on the other part being attentive to the sermons of that worthy man of God, maister Christopher Goodman, teaching upon the Apocalyps, I was moved in admiration against the blindness of papists, that could not most evidently see their seven-hilled citie of Rome pointed out there so lively by St. John as the mother of all spiritual whoredom: that not only bursted I oute in continual reasoning against my said familiar, but also from thenceforth I determined with myself, by the assistance of God's spirit, to employ my study and diligence to search out the remanent mysteries of that holy booke, as to this houre, praised be the Lord, I have bin doing at all such times as convenientlie I might have occasion." One object of the 'Plain Discovery' was to show that the doctrines of the pope were antichristian, which so accorded with the views of the French Huguenots, that a translation of the work, stated in the title-page to have been revised by Napier, appeared at Rochelle in 1603, and the same year the council of Gap formally declared the pope to be Antichrist. In the same work he fancies he has determined the dates at which the completion of the prophecies will take place, and he assigns the destruction of the world to the year 1786.

From the time of his entering the university to the publication of the above work, scarcely anything is known concerning him. His biographers, David Stewart, earl of Buchan, and Walter Minto, about the close of the last century made inquiries among the descendants of Napier for letters or other documents which might throw light on his history during this long interval. Their exertions in this respect seem to have been attended with little success. MacKenzie, in his 'Lives and Characters of the most eminent Writers of the Scottish Nation,' folio, published at Edinburgh in 1708-22, informs us, but without mentioning any authority, that Napier passed some years in France, the Netherlands, and Italy, and that while absent he applied himself to the study of the mathematics. This is confirmed by his biographer, Mark Napier, who supposes him to have left Scotland as early as the year 1566, and adds that his college residence had been too short to entitle him even to the degree of B.A. In 1571 he had returned to Scotland. In 1593 he was chosen by the General Assembly one of the commissioners appointed to assemble at Edinburgh to counteract the attempts of the Roman Catholics to put aside Protestantism, then recently established. We are left to conjecture at what time prior to the year 1594 the mind of Napier first became occupied with the discovery of a method which should supersede the long and laborious arithmetical operations which the solution of the most simple trigonometrical problems then exacted. That he was thus occupied in the year 1594 is probable from a letter written by Kepler to Crugerus, dated 1624, wherein, speaking of Napier's logarithmic tables, which had then been published ten years, he says, "Nihil autem supra Napierianam rationem esse puto: etsi quidem, Scotus quidam, literis ad Tychonem anno 1594 scriptis, jam spem fecit canonis illius mirifici." (Kepl., 'Epist.,' Lips., 1718, fol., p. 460.) The Scotchman here alluded to was Dr. Craig, of whom a circumstance is

related by Wood, in his 'Athens Oxoniensis,' under the article 'Brigge,' upon the authority of Oughtred and Wingate, and cited by several authors with reference to Napier's invention. The substance is this:—Craig, coming out of Denmark, called on Napier at Merchiston, and informed him, among other things, of a rumoured discovery by Longomontanus, "as 'tis said," whereby the tedious operations of multiplication and division in astronomical calculations were avoided; and intimated that this was effected by means of proportional numbers, of which information Napier availed himself so skilfully, that upon Craig repeating his visit a few weeks after, he showed him a draught of what he called canon mirabilis logarithmorum. The correctness of this story, as regards Longomontanus, is disproved by the fact that Longomontanus attributes the invention to Napier. ('Astronomia Danica,' p. 7, &c., quoted by Dr. Hutton.) There appears however to be no doubt that Craig did write to Tycho Brahe at the time stated, acquainting him with the progress which Napier had then already made.

Besides Longomontanus, several authors have been mentioned, and their works referred to, with a view to detract from the merit of Napier by bringing him in debtor to some of his contemporaries. All these attempts appear to proceed more or less on the supposition that the principle of logarithms was in Napier's time a novelty. The fame of Napier however does not rest on the discovery of that property of numbers upon which all the advantages of logarithms depend. Long before his time it was known that if the terms of an arithmetical and geometrical series were placed in juxtaposition, the multiplication, division, involution, and evolution of the latter would answer to and might actually be effected by a corresponding addition, subtraction, multiplication, and division of the former. To a certain extent this property was employed by Archimedes, in his 'Arenarius,' or treatise on the number of the sands. Stifel also, in his 'Arithmetica Integra,' Nürnberg, 1544, p. 35, exhibits its principal uses, and evinces so clear a conception of the nature of logarithms, only not under that name, that had he been furnished with a table of such numbers, he would doubtless have been able to make use of them. He might even have constructed a table, but the natural numbers would not have been consecutive, and the omissions would have been by far more numerous than the insertions, and this would have happened simply because he, in common with all other mathematicians previous to Napier, possessed no means of determining the logarithm corresponding to any proposed number, but merely those corresponding to particular numbers. Until such means were supplied, no table of any practical utility could have been constructed. Napier discovered the means, but had he not been of a peculiarly ardent disposition, he would have shrunk from the labour which their application required, and his discovery would perhaps have remained a mere sterile truth. It happened to him, as it has happened to most original discoverers, that the view which he took of the problem was not the most natural, and consequently not the most simple. The problem itself was purely arithmetical; Napier arrived at its solution through geometrical considerations. But notwithstanding this circumstance and the disadvantages he must have laboured under, arising from the imperfect methods of analysis then in use, and the almost total absence of notation, his processes even now are to a certain extent the most eligible, and are analogous to those employed in the construction of the great 'Tables du Cadastre.' "Modern formulae," says Delambre, "have furnished processes more sure and exact, but not more convenient." ('Astronomie Moderne.') Concerning Napier's principles we have not further to speak; the reader will find them explained in the article LOGARITHMS, in ARTS AND SCIENCES DIVISION.

With regard to the importance of the invention, and the claim of its author on the gratitude of his successors, we may cite the words of Laplace ('Exposition du Système du Monde'). "By reducing to a few days the labour of many months, it doubles, as it were, the life of an astronomer, besides freeing him from the errors and disgust inseparable from long calculations. As an invention it is particularly gratifying to the human mind, emanating as it does exclusively from within itself. In the arts man avails himself of the materials and forces of nature; in this instance the work is wholly his."

His tables were published in 1614, by the title of 'Mirifici Logarithmorum Canonis Descriptio,' Edinb., 4to. As their principal object was to facilitate trigonometrical computations, they contained only the logarithms of the natural sines corresponding to each minute of the quadrant and to a radius = 10⁷. The principle of their construction Napier at first withheld, "waiting the judgment and censure of mathematicians before exposing the remainder to the malignity of the envious." This explanation was given in a posthumous work, edited by his son, and published in 1619, Edinb., 4to. It is entitled 'Mirifici Logarithmorum Canonis Constructio: una eum annotationibus aliquot Dostissimi D. Henrici Briggsii.' The two works were reprinted at Lyon in 1620.

From the date of the publication of the logarithmic canon until the death of Napier, which took place the following year, there is little recorded of him which demands particular notice, except his connection with Briggs, already noticed. [BRIGGS, HENRY.] His 'Rabdologiae, seu Numerationis per Virgulas, libri duo,' Edinb., 1617, 12mo, was the last of his literary productions. [NAPIER'S BONES, in ARTS AND SC. DIV.]

Napier died at Merchiston on the 3rd or 4th of April 1617 (not 1618), old style, and was interred in the cathedral church of St. Giles at Edinburgh. On the eastern side of the cathedral is a stone tablet with a Latin inscription, indicating the spot of his interment. He was twice married. By his first wife, the daughter of Sir James Stirling of Kier, or Keir, he had one child, Archibald, who became privy-councillor to James VI., and was raised by Charles I. to the peerage in 1627, by the title of Lord Napier. By his second wife, the daughter of Sir James Chisholm of Crombie, he had five sons and five daughters. To his third son Robert, to whom he had taught the mathematics, he confided the care of publishing his posthumous works.

Of Napier's improvements in trigonometry it is sufficient to refer to the elegant theorems known as Napier's 'Analogies,' and to his theorem of the 'five circular parts,' which furnishes a ready solution of all the cases of right-angled spherical triangles.

The only work of Napier not already mentioned is a letter to Anthony Bacon, entitled 'Secret inventions profitable and necessary in these days for the defence of the island, and withstanding strangers, enemies to God's truth and religion' (the original is in the archbishop's library, Lambeth; two copies are in the British Museum; it is also printed in Tyloche's 'Philosophical Magazine,' vol. xviii.). Watt, in his 'Bibliotheca Britannica,' adds 'Arithmetica Logarithmica,' Lond., 1624, fol.; but this is a mistake, Briggs being the author of that work.

(*Life, Writings, and Inventions of John Napier*, by David Stewart, earl of Buchan, and Walter Minto, LL.D., Perth, 1787, 4to; Hutton, *Tracts*, &c.)

NAPIER, VICE-ADMIRAL SIR CHARLES JOHN, K.C.B., M.P., is the eldest son of the late Hon. C. Napier of Merchiston Hall, N. B., and consequently grandson of the sixth Lord Napier, whose family has enjoyed the Barony of Merchiston for upwards of three centuries, and who was sixth in lineal descent from the renowned inventor of Logarithms. Sir Charles was born March 6, 1786, and entered the Navy in 1799, on board the *Martin* sloop, then stationed in the North Sea. In 1800 he was transferred to the Mediterranean station. Here he took part in several minor actions between this date and August 1808, when in command of the *Recruit* brig he had his thigh broken by a shot in action with a French corvette. Next year he assisted in the reduction of Martinique, and was the first to scale the walls. For his gallantry here and in a subsequent action he obtained post rank; for a short period after this he served on land as a volunteer in Spain. In 1811 we find him engaged on the coast of Sicily, near Talmiuro, the heights of which he carried under a galling fire, a success which he afterwards followed up by the capture of several merchantmen and ships of the enemy. In 1818 he served in North America, and earned the thanks of Captain Gordon for his support in the expedition against Alexandria and the operations against Baltimore. Having been paid off at the close of the war in 1816 and nominated a C.B., he remained unemployed until 1829, when he was sent on a special service to the Portuguese coast for the purpose of compelling Don Miguel to restore certain ships which he had seized contrary to the law of nations. A narrative of this expedition will be found in his 'History of the War of Succession in Portugal.' Being appointed to the command of the Portuguese Fleet in 1838, he engaged the fleet of Don Miguel, and gained for Don Pedro a decisive victory, for which the emperor rewarded him with the post of admiral of the Portuguese fleet and the title of Viscount of Capo S. Vincent, and the Order of the Tower and Sword. The subsequent treatment which he experienced in Portugal was such as to determine him to resign his post and return to England.

In 1839 he was nominated second in command under the late admiral Sir Robert Stopford, then commander on the Mediterranean station. Here he took a prominent part in all the operations on the coast of Syria, the storming of Sidon, the defeat of Ibrahim Pasha near Beyrout (which was speedily followed by the surrender of that city), and finally the siege of Acre, which was taken almost by a 'coup de main.' By his conduct here, as well as by his Portuguese services Captain Napier had gained a high reputation for personal courage and daring, which seemed always successful, though too often spoiled by great vanity and excessive self-confidence. After the reduction of Acre, he went on to Alexandria, where he put himself at the head of the British squadron and made terms with Mehemet Ali. For his Syrian and Egyptian services he received the thanks of Parliament, was made a K.C.B., and was presented with the ribands of most of the military and naval orders of Europe. In the following year he gained flag-rank, and for two years held the command of the Channel fleet. Sir Charles Napier had been from his early days an advocate of Naval Reform, on which subject he had frequently written letters in the public papers. These letters he reprinted in 1851; they are caustic and severe, but they lost much of the influence that they might otherwise have exerted from their extreme personality against the ministers of the day; still there was much of sterling common sense in many of his suggestions, several of which he has lived to see carried into effect. Among the more valuable of his remarks were those urging the abolition of flogging, and the introduction of a system of registration. In 1849 he was superseded in his command of the Channel fleet; but when the war with Russia broke out in 1854, the popular tide ran so strongly in his favour that the ministry were induced to entrust to him the command of the Baltic Fleet. He left the shores of England with boasts, in which he was not alone, of all that was to be

performed in the regions of the Baltic, declaring, among other things, that within a month he would be in Cronstadt. On reaching those parts however he found or fancied that the fortress of Cronstadt was impregnable; he returned home without having gained any laurels except by the destruction of the petty town and fort of Bomarsund; but he was able to announce that he had brought home his ships uninjured—a valuable service no doubt, but the first time probably that such a claim to honour was put forward by an English admiral in time of war.

On returning to England however in November 1855 he was elected to represent the borough of Southwark in the place of the late Sir William Molesworth. He had sat for Marylebone in the parliament of 1841-47, when he had signalled himself by repeated attacks on the ministry of the day. He now commenced a system of attacks on Sir James Graham and the rest of the ministry of Lords Aberdeen and Palmerston, declaring that his failure at Cronstadt was owing to the fact that he was fettered by unfair restrictions and not adequately supplied with stores from home, while his fleet was inadequately manned. The result was the waste of much valuable time in fruitless recriminations between the home ministry and their commander-in-chief. He has also lost no opportunity of assailing his employers, and everyone who differs from him, through the columns of the 'Times.' He has since visited Russia and declares that the Russian admiral Constantine quite agreed with him as to the impregnability of Cronstadt: he has also announced his intention of publishing an account of his Baltic expedition, with notes of his recent visit to Russia. As a member of the House of Commons he is a supporter of the ballot, an extended suffrage, and administrative reform in all departments. [See SUPPLEMENT.]

NAPIER, SIR CHARLES JAMES, G.C.B. (cousin of the preceding), was the eldest son of Colonel the Hon. G. Napier, comptroller of accounts in Ireland, by the Lady Sarah Lennox, daughter of Charles, second duke of Richmond. He was born at Whitehall on the 10th of August 1782. Having received his early education under his father in Ireland, he obtained his first commission as ensign in the 22nd foot before he had completed his twelfth year, and first saw active service during the Irish rebellion of 1798, and again in the insurrection of 1803. In 1806, having obtained his company, he joined the British forces in Spain, and commanded the 50th regiment of foot during the terrible retreat on Corunna under Sir John Moore, on which occasion he received five wounds and was taken prisoner. Being allowed to go to England on parole, he found his friends actually in mourning for him as dead, and administering his effects; and he employed his period of compulsory inactivity by writing on colonies, colonisation, and military law, and an essay on the state of Ireland. In 1809 he again joined the British army in the Peninsula as a volunteer; he had two horses shot under him at Coa, and was severely wounded at Bussaco; he also took part in the hard-fought battle of Fuentes de Oñoro, and in the second siege of Badajoz, as well as in a considerable number of lesser skirmishes. In 1813 we find him serving in a floating expedition on the coast of the United States, and occupying his time by the capture of American vessels, and frequent descents upon the coast. He returned to Europe a few days too late to be present at the battle of Waterloo, though he took part in the storming of Cambrai, and accompanied the British army to Paris.

Not long after this, while stationed in the Ionian Islands, he was appointed governor of Cephalonia. Here his administrative powers were first developed; and the success of his governorship is proved by the fact that to the day of his death the Cephalonese called him their 'father,' and sent to him an annual tribute of the produce of their vines. While holding this post he joined with Lord Byron in a scheme for the deliverance of Greece. He was shortly afterwards superseded—an event which he regarded, whether rightly or wrongly, as a great affront and indignity.

After a short command of the military district of the north of England, in 1838 and 1839, Sir Charles Napier, now a major-general, was ordered in 1841 to take command of the army in Bengal. This was the turning-point of his career. At Bombay he attracted attention by his energetic plans of military reform, to which he continued to devote himself until the appointment of Lord Ellenborough to the governor-generalship of India. At his suggestion Sir Charles Napier drew out the plan of an Afghan campaign. Scinde at this time was in a very disordered condition, and the British influence and prestige had been much impaired by the disasters in Cabul. The Ameers of Scinde were perfidious, and as they would be bound by no treaty he resolved to subdue them by open attack. From the first his plans were eminently successful. He blew up the fortress of Emaum Ghur, which was always deemed impregnable. Having accomplished this exploit, which was characterised by the late Duke of Wellington as one of the most curious and extraordinary of all military feats, he pressed on, and with a very inferior force in point of numbers routed the Ameers at Mecanee, February 17. 1843. In a few days the army took possession of Hyderabad, and outflanking Shere Mohammed (surnamed the Lion) by a dexterous manœuvre, drove him from the field with prodigious slaughter. Having now become master of the fair territory of Scinde, Sir Charles Napier set vigorously to work to improve its condition. He re-organised the native society, re-distributed the collectorates of taxes, ameliorated the native law, put

down the 'suttee' system, and set the tenure of land on a more equal and judicious footing. Whilst in the midst of carrying out these reforms Lord Ellenborough was recalled by the East India Company, and Sir Charles Napier felt that he had lost his best friend and supporter. His Indian services are thus summed up, in the words of his brother Sir William Napier, in his 'Narrative of the Administration of Scinde':—"Two years only elapsed since he quitted Sukkur to make war on the Ameers, and in that time he had made the march to Emaum Ghur in the great desert, gained two great battles, reduced four large and many smaller fortresses, captured six sovereign princes, and subdued a great kingdom. He created and put into activity a permanent civil administration in all its branches, conciliated the affection of the different races which inhabited Scinde, had seized all the points of an intricate foreign policy, commenced a number of military and other well-considered public works, and planned still greater ones, not only suited to the exigencies of the moment, but having also a prospective utility of aim." And all these works he performed in spite of a press of correspondence, long journeys on camels and horseback beneath a tropical sun, and under frequent and severe attacks of illness, at the age of sixty-three, and in spite of every mortification that malice and intrigue could devise against him. Unwilling to leave Scinde without some permanent proof of his ascendancy over the popular mind, and the consciousness of having contributed to its temporal prosperity, he persuaded the people to change the feudal system of land-tenure for that of landlord and tenant, considering that such was the best plan of forming loyal subjects by raising a class of farmers and small landholders attached to the government by ties of a personal and pecuniary interest.

In 1847 Sir Charles Napier returned home, and met with an enthusiastic reception; but ever ready at the call of duty, he re-embarked for India in March 1849, at the suggestion of the Duke of Wellington, on hearing of the then recent reverses which we had sustained in the Sikh campaign. Happily however on his arrival at Bombay he found that the tide had turned, and that his military services were no longer needed. There was no enemy to contend with in the field, and no principally to administer; so he set his active mind to work forthwith to carry out a system of military reform, his immediate object being to school the luxury and extravagance of the British officers into a simple and severe mode of living. In this work he was partially successful.

He returned to England in 1850, but his health and spirits were fast failing, and the last time that he appeared in public was on the occasion of the funeral of his friend and patron the Duke of Wellington, in November 1852. He died of a gradual decline at Oaklands, his seat, near Portsmouth, on the 29th of August 1853, like a gallant soldier, under the old colours of the 22nd regiment and other trophies of his European and Indian career, and was buried in the ground attached to the garrison chapel at Landport, near Portsmouth. Sir Charles Napier was twice married—first, in 1827, to Elizabeth, daughter of John Oakley, Esq., of Deal, Kent, by whom he had two daughters; and secondly, in 1835, to Frances, daughter of William Phillips, Esq., and widow of Captain R. Alcock, R.N. A bronze statue of the conqueror of Scinde has been erected by subscription in Trafalgar-square.

NAPIER, LIEUT.-GEN. SIR WILLIAM FRANCIS PATRICK, K.C.B., was born in 1785 at Castletown, near Celbridge, in the county of Kildare, Ireland. He is the third son of the Hon. Colonel George Napier, by his second wife, Lady Sarah Lennox, seventh daughter of the second Duke of Richmond, and is brother to the late Generals Sir Charles James Napier and Sir George Thomas Napier. He entered the army as ensign June 14, 1800; became lieutenant April 18, 1801; and captain June 2, 1804. He served at the siege of Copenhagen and battle of Kioge in 1807, in Sir John Moore's campaign in Spain in 1808-9, and in the subsequent war in the Spanish peninsula from 1809 to its termination in 1814. He was present in 1810 at the combat of Almeida on the Coa, where he was wounded, and at the battle of Bussaco. In March 1811, during Massena's retreat from Portugal, he was engaged in the combats of Pombal, Redinha, Casal Nova (where he was severely wounded), and Foz de Aronco; and in May at the battle of Fuentes de Oñoro. He attained the rank of major May 30, 1811. He was engaged in the battle of Salamanca in July 1812. He became lieutenant-colonel November 22, 1813. He was at the passage of the Huebra in November 1812, and of the Bidassoa in October 1813. He was engaged in the combat of Vera, at the battles of the Nivelle and the Nive, and was wounded in defending the churchyard of Arcangues. He was again engaged in the battle of Orthes. He served also in the campaign of 1815, but does not appear to have been at the battle of Waterloo. He received the gold medal and two clasps for his services in the battles of Salamanca, the Nivelle, and the Nive, in which he commanded the 43rd regiment of light infantry; and the silver medal with three clasps for Bussaco, Fuentes de Oñoro, and Orthes. He was present in many minor actions, and received other wounds besides those before mentioned.

In 1828 Lieutenant-Colonel Napier commenced the publication of his 'History of the War in the Peninsula and the South of France, from the year 1807 to the year 1814.' The volumes came out in succession till the work was completed in 1840 in 6 vols. 8vo. He attained the rank of colonel July 22, 1830; and that of major-general November 23, 1841. From April, 1842 to January 1848 he was

lieutenant-governor of the island of Guernsey, and in 1848 was created a knight-commander of the Order of the Bath. In 1845 Major-General Napier published 'The Conquest of Scinde,' 8vo, in 2 parts. He became lieutenant-general November 11, 1851; and colonel of the 22nd regiment of foot September 19, 1853. In 1851 he published his 'History of General Sir Charles Napier's Administration of Scinde, and Campaign in the Cutchee Hills, with Maps and Illustrations,' 8vo; and in 1855 'English Battles and Sieges in the Peninsula,' crown 8vo, extracted from his 'War in the Peninsula.' He has also published two pamphlets: 'Six Letters in Vindication of the British Army, exposing the Calumnies of the Liverpool Reform Association,' 8vo, 1848; and 'Comments upon a Memorandum of the Duke of Wellington, and other Documents, censuring Lieut.-Gen. Sir Charles James Napier; with a Defence of Sir C. Napier's Government of Scinde, by Captain Rathbone, late Collector in Scinde,' 8vo, 2d edit., 1854. He has recently announced (January, 1857) 'The Life and Opinions of the late Sir Charles Napier, by Sir William Napier.' Sir William Napier married in 1812 the second daughter of the late Hon. General H. E. Fox, uncle to the third Lord Holland.

Sir William Napier's 'History of the War in the Peninsula,' has passed through several editions, and is now a standard work. Of all the wars in which Great Britain has been engaged that war of six years was the most important, difficult, and expensive, and Sir William Napier's History is worthy of the transactions it records and the skill and heroism it celebrates. Perhaps no military history of equal excellence has ever been written. It cost the author sixteen years of continuous labour. He was himself a witness of several of the series of operations, and was engaged in many of the battles. His wide acquaintance with military men enabled him to consult many distinguished officers, English and French, and he was especially supplied with materials and documents by the Duke of Wellington and Marshal Soult. The ordinary sources of information were embarrassing from their abundance. One mass of materials deserves especial mention. When Joseph Bonaparte fled from Vittoria he left behind him a very large collection of letters, which however were without order, in three languages, many almost illegible, and the most important in cipher, of which there was no key. It was the correspondence of Joseph Bonaparte while nominally king of Spain. Sir William Napier was in a state of perplexity, and almost in despair of being able to make any use of these valuable materials, when his wife undertook to arrange the letters according to dates and subjects, to make a table of reference, and to translate and epitomise the contents of each. Many of the most important documents were entirely in cipher; of some letters about one-half was in cipher, and others had a few words so written interspersed. All these documents and letters Lady Napier arranged, and with a rare sagacity and patience she deciphered the secret writing. The entire correspondence was then made available for the historian's purpose. She also made out all Sir William Napier's rough interlined manuscripts, which were almost illegible to himself, and wrote out the whole work fair for the printers it may be said three times, so frequent were the changes made. Sir William Napier mentions these facts in the preface to the edition of 1851, and in paying this tribute to Lady Napier, observes that this amount of labour was accomplished without her having for a moment neglected the care and education of a large family. The military history thus laboriously constructed, is doubtless destined to descend to a late posterity. The historian is skilled in the science and practice of war, is well informed in the politics of the time, and has written the work honestly and in good faith, from excellent materials, and in a tone of lofty and severe morality. The narrative is exceedingly interesting. The leading events are distinctly traced and connected, and the leading characters briefly but vividly sketched. The sites of the battles are clearly described, and the arrangements, manoeuvres, and evolutions, made intelligible even to non-military readers. The descriptions of the combats, battles, and sieges, are in the highest degree forcible and animated, fix the attention, and excite the feelings. The style is original, clear, and vigorous, and though somewhat laboured and declamatory, has a peculiar charm from its seeming to be obviously the outpouring of his own carefully collected thoughts and well considered convictions. Sir William Napier's account of his brother's 'Administration of Scinde,' though somewhat diffuse, and too much mixed up with controversial matter, defensive and accusatory, is full of information and interest. The account of the 'Campaign in the Cutchee Hills' (a stupendous mass of lofty rocks, more than one hundred miles in length and eighty in width, intersected by difficult ravines, and then the stronghold of skilful and daring robbers) resembles a narrative of eastern romance, so wild is the scenery and so wonderful are the details.

* NAPIER, ROBERT, of the firm of Robert Napier and Son, ship-builders and mechanical engineers of Glasgow—to whom the growing success which has attended steam-navigation during the last twenty years is largely owing—was born at Dumbarton, in Scotland, on the 18th of June 1791. His father, a blacksmith by trade, had a proper regard for the value of a good education, and sent his son to the grammar school of the town, where there were then masters of more than ordinary ability, and where young Napier acquired besides the usual branches of an English education, the Latin and French languages, the elements of Greek, mathematics and landscape drawing.

About the end of this time a gentleman named Trail, connected with Messrs. Dixons' works, who had many varied accomplishments, formed an acquaintance with Mr. Napier, sen., and from him Mr. R. Napier learnt architectural and mechanical drawing, and to him he believes he was indebted for his taste for mechanical pursuits and works of art. He had an ardent desire to become a good practical mechanic, and when he was about the age of fourteen, urged his father to allow him to leave school and begin to work. His father wished him to go to college, but eventually the son prevailed, and was apprenticed in the trade of a blacksmith to his parent. Here his spare time was chiefly occupied in making small tools, and drawing instruments, and in making and repairing guns and gun-locks. He remained with his father some years after his regular apprenticeship; and about the same time, executed the smith's work for the extensive calico printing works of Messrs. Stirling, where he had the opportunity of seeing a great variety of ingenious machinery, and of coming in contact with the best millwrights of that period,—millwrights in fact then being the only practical engineers. About the end of the year 1811, Mr. Napier being desirous to get experience in new fields, left Dumbarton for Edinburgh, with the sum of 5*l.*, and a certificate of character from the parish minister. In Edinburgh he could get no employment for a fortnight, and then, although an expert workman, at the wages of only 10*s.* 6*d.* per week: he supported himself however on this for about nine months, though prices made living excessively dear. At the end of the time he got employed in works in which Mr. Stevenson the constructor of the Bell Rock lighthouse was a partner, and where he had greater advantages of every kind. At this time so little was the manufacture of steam boilers understood in Edinburgh, that on Mr. Napier's employers happening to have one to make, their men were completely foiled. The manager applied to Mr. Napier to get a new hand; but this was not to be done; so Mr. Napier was induced to try himself, but as it proved, without sufficient knowledge,—for the caulking of the joints being omitted, the boiler which had appeared perfect, leaked after it was fixed in its place, so much that the fire was extinguished. At this Mr. Napier was mortified: he left Edinburgh, again joined his father, and afterwards went to Glasgow, where he was for a short time with Mr. W. Lang, whose principal articles of manufacture were jacks and machinery for calender works.

In May 1815 Mr. Napier, having received from his father the sum of 50*l.*, purchased with 45*l.* of it, the tools and goodwill of a small blacksmith's business in the Gallowgate of Glasgow, and thus started with 5*l.* of clear capital. He began with two apprentices,—he has now the control of works in which 3000 people are frequently employed.

It was in 1823 that Mr. Napier made his first marine-engine, which was worked for many years in a vessel on the Clyde, and was then put into a new vessel, and is believed to be still at work on one of the Mersey ferries. This commenced a course in which both the magnitude and the success of the works executed have been remarkable—although not purchased without difficulty and trouble, and strict attention to business. Mr. Napier himself attributes his success less to merit as an inventor, than to his efforts in all cases to execute the work best for the purpose; money, his friends say, never having been his idol. Thus he justly feels that there is cause for satisfaction in the fact that, although he has had many heavy contracts, not an accident of any importance has happened to machinery or vessels constructed by him, or the firm of Robert Napier and Sons; to which reference—properly made here—we may add one to the proverbial immunity from danger of the Cunard steamers, as suggestive of a right line of inquiry into the calamities in other cases. In 1827, in a steam-boat race on the Clyde, the fastest boats were two which had been provided for a Glasgow company by Mr. Napier. In 1830 Mr. Napier, in conjunction with the City of Glasgow Steam-Packet Company, established a line of vessels which were many years unequalled, till superseded by railways. In 1834 he supplied the Dundee and London Shipping Company with the Dundee and Perth steam-ships, and in 1836 the East India Company with the *Berenice*, for the Bombay and Suez voyages. In 1839 he furnished the machinery for the *British Queen*. He subscribed 100*l.* towards the trial voyage of the *Syrius*,—the first steam-vessel to cross the Atlantic, at least at the regular commencement of the Atlantic steam-navigation, which had been spoken of as an impossibility. In the same year he built the *Fire-King*, after the model of Mr. Ashton Smith, and the vessel proved to be the fastest steamer then afloat.

In 1840 the Hon. Samuel Cunard and his partners were supplied by Mr. Napier with their first four steamers. Since that time he has constructed the machinery for nine other Atlantic steamers; and in 1856 he built and supplied with machinery, for the same company, the *Persia* of 3600 tons, and 900 horse-power, the first iron vessel belonging to the Cunard company; and believed to be at present the fastest and strongest steamer afloat.

In 1853, it should have been said, Messrs. Robert Napier and Sons fitted up the machinery on board the first-rate ship of war, the *Duke of Wellington*, and that the *Black Prince* was constructed in their yard.

Mr. Napier is a member of the Institution of Civil Engineers, and of the Institution of Mechanical Engineers. At the Paris Exposition of 1855, the International Jury awarded him the great gold medal of honour, and the Emperor Napoleon III. conferred on him the

decoration of the Legion of Honour, in testimony to the success which had attended the vessels fitted out by him for the Atlantic navigation.

NAPOLEON. [BONAPARTE.]

NARBOROUGH, SIR JOHN, an English naval commander of some distinction, was descended from an old family in Norfolk, and received his first commission, as lieutenant of the *Portland*, in the year 1664. In the ensuing Dutch war his bravery and good services soon became so conspicuous that, within two years, after the long and desperate action, in June 1666, between the English fleet, under Prince Rupert, and Monk, duke of Albemarle, and the Dutch under De Ruyter and Van Tromp, he was promoted to the command of the *Assurance*, a fourth-rate. After the conclusion of peace he was selected to conduct a voyage of discovery to the South Seas, for which destination he sailed in 1669, in the *Sweepstakes*, of 36 guns, attended by the *Bachelor* pink. In the following year he passed the Strait of Magalhães; and, after being impeded in the ports of the Pacific, by the jealousy of the Spanish authorities, with the usual obstacles to either intercourse or research, from which he extricated himself with remarkable prudence, he returned home in 1671. Captain Philip Parker King, in speaking of the early navigators who explored the Strait of Magalhães, observes that, "among the numerous plans of it that are extant, those of Sir John Narborough and Cordova are the most correct."

On the breaking out of the second Dutch war, in 1672, he was taken by the lord-high-admiral, the Duke of York, into his own ship, the *Prince*, as second captain; and in the obstinately contested battle of Solebay with the Dutch fleet under De Ruyter, in which the first captain of the *Prince*, Sir John Cox, was killed, and the vessel so disabled that the Duke of York was compelled to shift his flag into the *St. Michael*, Narborough's energy and ability in refitting the ship for action in a few hours, as well as his courage during the fight, were deemed sufficiently meritorious to be made the subject of special commendation in the account of the action published by authority of government. After being next successfully employed in convoys and other duties, he was raised, in 1673, to the rank of rear-admiral, and received the honour of knighthood. In 1674 he was appointed commander-in-chief of a fleet sent to the Mediterranean, for the purpose of overawing the Tripolines and other piratical states, and obtaining redress for their depredations upon the national commerce; and he acquitted himself with so much spirit, address, and success in this duty, that he compelled the Bey of Tripoli to release all his British captives, to pay 80,000 dollars in reparation for injuries to the British trade, and to grant to British subjects more honourable and valuable privileges than any other nation had before possessed or claimed. Having achieved these objects, Sir John Narborough returned to England with his squadron in 1677: but the skill and gallantry with which he had fulfilled his instructions, caused him almost immediately to be despatched again to the Mediterranean, in command of another fleet, with a similar commission to chastise the piracies of the Algerines. In this expedition he acted with his accustomed vigour; burnt or sunk many Algerine vessels of war; cannonaded the city of Algiers itself with good effect, though without being able to bring the pirates to terms; and concluded his operations by capturing and carrying into Cadiz a whole squadron of five Algerine frigates, which the Dey had equipped to obtain satisfaction for his previous losses. This exploit, after which he returned home in 1679, was Sir John Narborough's last important service at sea; but in the following year he was made a commissioner of the navy, and continued to hold that office both during the remainder of the reign of Charles II., and throughout the whole of that of his patron James II., until his death, which occurred towards the close of 1688.

(Charnock, *Biographia Navalis*; Captain P. P. King, in the *London Geographical Journal*, vol. i.; Sir John Narborough, *Journal*.)

NARDI, JA'COPO, born at Florence in 1476, served first in the troops of the republic, and afterwards in a civil capacity. He was sent in 1527 as ambassador to Venice. He died at a very advanced age, after the fall of the republic. He wrote '*Storia della Città di Firenze dell'anno 1494 al 1531*,' published at Lyon in France, 4to, 1582; another edition was published at Florence in 1584. Some passages which were expunged in both editions, but especially in that of Florence, on account of the political feelings of the author, are found in the manuscripts in the libraries of Strozzi of Florence and Naul of Venice. Nardi was warmly attached to the republican constitution of his country, of which he witnessed and described the overthrow, whilst his contemporary Nerli, who composed a general history of Florence including the same period ('*Commentarii dei Fatti Civili occorsi in Firenze dall'anno 1215 all'anno 1537*,' fol. Augsburg, 1728), wrote in a manner favourable to the Medici, and accepted office under the grand-duke Cosmo I. The history of Nardi forms a sequel to that of Machiavelli, which ends with the death of Lorenzo the Magnificent in 1492, and the two together form a complete history of the Florentine republic from its rise till the overthrow of its independence.

Nardi wrote also '*Vita di Antonio Giacomini*,' 4to, 1597. Giacomini was one of the most distinguished captains of the Florentine republic. He was also the author of an Italian translation of Livy, and a comedy, '*L'Amazizia*,' one of the earliest comedies in Italian verse.

NARES, JAMES, Mus. Doc., was born at Stanwell in Middlesex, in 1715, and received his musical education first as a chorister in the King's Chapel, under Bernard Gates, and afterwards under the celebrated Dr. Pepusch. At an early age he was chosen organist of the cathedral of York, and in 1756 was appointed organist and composer to George II., on the decease of Dr. Greene; and about the same time the degree of Doctor in Music was conferred on him by the University of Cambridge. In 1757 he succeeded Mr. Gates as master of the children of the Chapels-Royal, which office he held till 1780, when declining health induced him to resign it to his friend Dr. Ayrton, who had been his pupil. He died in 1783, "regretted," says his eldest son, the late Archdeacon Nares, "not only by the family he left, but in a proportionate degree by all related to or connected with him." Among these were, his younger brother, Sir George Nares, one of the judges of the court of Common Pleas, and his nephew, the Rev. Edward Nares, D.D., author of the '*Life and Administration of Cecil, lord Burleigh*;' also of *Sermons* and other works.

Dr. Nares published several musical works, the most important of which are:—'*Twenty Anthems in Score*, composed for the Use of the Chapels-Royal,' and now constantly heard in every cathedral in England and Ireland; '*A Collection of Catches, Canons, and Glee's*,' dedicated to the Earl of Mornington, including the prize-*glee*, "*To all Lovers of Harmony*," and "*Fear no more the Heat of the Sun*;" '*A Treatise on Singing*,' with a set of English duets; and '*The Royal Pastoral, a Dramatic Ode*.' After his death a second set of anthems, six in number, together with his popular *Service*, were, as he had directed, published by his son; and though these anthems have not obtained the same celebrity as those in the former set, they are not inferior in merit, and ought to be brought into notice by the influential persons in our choirs.

NARRIEN, JOHN. The subject of the present notice, though he may not be considered as one whose annals are likely to interest posterity, may justly be ranked among the many who have cultivated knowledge under difficulties. He was born in August 1732 at Chertsey, where his father, a stonemason and builder, was then employed on the bridge over the Thames. Before he was three years old his parents removed to Kew, and they remained there till the year 1792, his father being during seven years employed on the construction of the bridge at that place. In a private school at Brentford, Narrien gained the first steps in education, which however extended only to the elementary parts of arithmetic and algebra, with the rudiments of Latin and English. An intelligent father gave him instruction in elementary geometry, and before the boy was ten years of age he had acquired some knowledge of the first books of Euclid.

The bridge at Kew being completed, his parents in 1792 removed to London, where his education was continued at a school which then existed near the church of St. Mary Overy; but his father dying two years afterwards, his education was for a time suspended: his mother being now a widow with four children, of whom John was the eldest, was compelled to seek some employment for him by which he might contribute to his own support. He was so fortunate as to be taken in 1796 into the office of a gentleman connected with the legal profession, where, during three years, he was employed chiefly in copying papers relating to the prizes captured on the seas by British cruisers. He was at this time enabled to extend his acquirements in mathematical science and in the Latin grammar, as well as to begin the study of the French language, by means of those useful establishments, the night-schools for persons in humble circumstances, whose occupations prevented them from attending the seminaries for education during the day; and two folio volumes of an old '*Historical Dictionary*,' which were placed under him in order to raise the seat of his office-chair to a height which would enable him to write at the desk, were the means by which he acquired his first knowledge of general history and geography. This work he diligently studied during the intervals of his regular employment, while the construction of maps, representing the principal parts of the ancient world, became his chief pleasure.

About the middle of the year 1799 an opportunity presented itself of gratifying a wish he had long entertained of making a sea-voyage, and for a time he may be said to have been "a ship-boy on the high and giddy mast." He was at St. Petersburg in the reign of the Emperor Paul, but the knowledge he acquired during this trip was only so much of practical navigation as the narrow limits of the "blown Baltic" could afford. At his return to England in the beginning of the year 1800, on the recommendation of a friend of the family, he engaged himself with an optician in London with a view to establish himself ultimately in a branch of art, and thus obtain opportunities of rendering his taste for scientific studies available for his future benefit. In this capacity he continued during ten years, and he employed this interval in extending his acquirements in science by the study of the works then recently published in England and France, both on pure and mixed mathematics and on natural science; at the same time, by his intercourse with civil engineers and men professing the liberal arts, he in some measure qualified himself for the exercise of any employments in which the pure sciences are rendered subservient to purposes of practical utility.

Mr. Narrien followed the occupation of a mathematical and philosophical instrument maker, after the retirement of his friend and patron, from 1810 to 1817, but with a constant aspiration after a state

nore congenial to a man of retired habits and moderate desires, and one in which the prosecution of his studies might be more immediately consistent with his daily occupations; and having given some lessons in mathematics to the late General Sir Charles Napier, he was, by the kindness of that distinguished officer, then a major in the army, recommended as an Englishman competent to teach the art of fortification in the Royal Military College at Sandhurst; and to that post, which had till then always been filled by natives of France or Germany, he was appointed in the beginning of 1817. A reduction in the number of teachers in that branch of military art taking place shortly after his appointment, he was transferred to the department of mathematics in the same institution, and he continued to act in that capacity till 1820, when the senior department of the college, which had been till then a separate establishment, located at Farnham, was united to the junior department at Sandhurst; and from that time he conducted, in mathematics, natural philosophy, and military science, the studies of commissioned officers who enter the institution for the purpose of qualifying themselves to serve on the general staff of the army.

In 1833 Mr. Narrien published 'An Historical Account of the Origin and Progress of Astronomy' (Baldwin and Cradock), in which an effort is made to trace the gradual advances made by the human mind in the attempt to account for the phenomena of the heavens, from the first rude conceptions of an untaught spectator, through the complex machinery invented by the Egyptians or Greeks, to the sublime simplicity of the system devised by Copernicus, Kepler, and Newton. The work had only a limited sale, but it has not been without its use in having been the means of directing many to the study of astronomical science. He subsequently published a 'Treatise on Practical Astronomy and Geodesy' (Longmans, 1845), in which are contained descriptions of the principal instruments employed in making astronomical and nautical observations, and investigations of the rules by which the principal phenomena of the heavens, the problems of nautical astronomy, and the figure of the earth are computed.

This last work is more immediately intended for the purposes of instruction; and for the like purpose he published his 'Plane and Solid Geometry' (Longmans). Part of this work is from the text of Simpson's Euclid, the rest consisting of tracts embodying in propositions the subject of proportion, the geometry of circles, and the elementary solids, to which is added a tract on spherical geometry: the first edition was published in 1842. He afterwards published a work on 'Analytical Geometry and the Conic Sections,' to which is appended a tract on 'Descriptive Geometry' (Longmans, 1847). He also contributed largely to the 'Outlines of Lectures on Fortifications,' which was printed only for circulation among the students at the Royal Military College.

Mr. Narrien wrote the article 'Architecture' which is published in the 'Encyclopædia Metropolitana'; a review of the 'Life of Napier of Merchiston' in the 'Westminster Review'; of Colonel Sabine's 'Pendulum Experiments' in the 'Monthly Review'; and the article 'Army' in the 'Dictionary of Greek and Roman Antiquities.' In the year 1835 he began to write for the 'Penny Cyclopædia'; and to that work he contributed the articles on Fortification and the Military Art in general. Many articles relating to natural philosophy in the 'Penny Cyclopædia' were written by him, together with notices of the lives of many celebrated scientific men. He was employed on that work till its completion.

Mr. Narrien was elected a Fellow of the Royal Astronomical Society in 1833, and of the Royal Society in 1840.

Except himself, and a sister who lived to the age of fifty-five, and died in 1843, all the children of his father died at early ages. In 1814 he married the daughter of a medical gentleman, and had the misfortune to become a widower, without a child, in 1852. [SUPPLEMENT.]

NARSES, the name of a eunuch who became one of the most successful generals of the emperor Justinian I., and rivalled Belisarius in his military triumphs. His origin and parentage are unknown. He was probably by birth an Asiatic, emasculated, and sold, according to the old barbarous custom of that part of the world, and employed in his youth in menial services in the imperial household of Constantinople. His natural abilities and insinuating manners attracted the attention of Justinian, who had certainly the tact of discerning merit in those about him. Justinian employed Narses about his person, and raised him successively to the office of 'cubicularius,' or 'groom of the bedchamber,' and afterwards to that of keeper of the emperor's privy purse.

Narses seems to have known and practised the arts of a courtier, but at the same time he was also capable of better things. He was sent on several missions, and at last, in A.D. 538, he was appointed to the command of a body of troops which were sent to Italy to act under Belisarius. [BELISARIUS.] The two generals acted in concert at first, and obliged the Goths to raise the siege of Ariminum; but they soon quarrelled, and Narses, who was supported by a party at the court of Justinian, chose to act for himself: the consequence was, that Belisarius was cramped in his operations, and meanwhile the Goths and Burgundians took and ravaged Milan. (Procopius, 'De Bello Gothico,' xi. 21.) In the year 539 Justinian recalled Narses, who resumed his place at the imperial palace. Several years after, Belisarius having been recalled from Italy, the state of that country fell

again in utter confusion; the Goths under Totila overran the whole country; and Germanus, a nephew of the emperor, being sent with an army to prevent the total loss of Italy, fell ill in Dalmatia and died. In 552, Justinian determined to make a last effort: he appointed Narses commander-in-chief of the Italian expedition, and supplied him plentifully with money, with which he collected a number of auxiliaries, Herculi, Longobardi, Gepida, and others, whom he united with the army of Germanus, and assembled them all near Solona. Not having sufficient vessels to embark his troops, he marched along the shores of the Adriatic, through Dalmatia, Istria, and Venetia, and thus arrived at Ravenna, from whence, after some days' rest, he moved on across the Apennines, and met Totila, who was advancing from Rome, at a place called Tagina, or Tadini, where a desperate battle took place, in which the Goths were completely defeated and Totila was killed. Narses advanced to Rome, which he took, whilst the Goths, having retired to Pavia, elected for their king Teias, who moved with a fresh army to encounter Narses. The two armies met on the banks of the river Sarno, near Nocera in Campania: Teias was killed in the fight, and the remaining Goths entered into a convention with Narses, by which they laid down their arms and withdrew to North Italy, where they dispersed in various parts of the country. Not long after however part of them joined a host of Franks and Alemanni who had crossed the Alps, under two brothers, called Lothar and Bucelin, and the whole made an irruption into South Italy whilst Narses was besieging Lucca. The barbarian host advanced as far as Calabria, plundering and committing all sorts of excesses; but on returning northwards loaded with booty, they were met by Narses on the banks of the Volturno, and totally destroyed. The Gothic kingdom in Italy was now at an end, and the whole country acknowledged the authority of Justinian, who appointed Narses exarch of Italy, A.D. 558. Narses fixed his residence at Ravenna, as the most convenient place for a prompt communication with Constantinople.

During his fifteen years' administration, Narses did much to re-establish order throughout Italy; he checked the licentiousness of his troops, dismissed the most turbulent of his barbarian auxiliaries, appointed governors with the title of dukes to the different provinces, and repressed faction and religious schism. He has been accused of only one vice—avarice; he is charged with accumulating a large treasure during his residence in Italy. After the death of Justinian, in 565, the enemies of Narses obtained his recall from the emperor Justinus II., who sent Longinus to supersede him as exarch of Ravenna. It is said that Sophia, the wife of Justinus, added to the letters of recall an insulting message to the purport that he ought to leave to men the command over other men, and return to the use of the distaff among the women of the palace; to which Narses is said to have retorted, that he would spin her a thread that she should not be able to unravel. He is accused of having entered into a correspondence with Alboin, king of the Longobards, inviting him to invade Italy. This however rests upon dubious report. Narses, after giving up his command, withdrew to Naples; but soon after, upon the urgent application of the Roman people, forwarded through their bishop, he removed to Rome, where he died at a very advanced age in 568. About the same time Alboin was crossing the Noric Alps to invade Italy. (Agathias; Paulus Diaconus; Gibbon.)

NARUSZEWICZ, ADAM STANISLAUS, a voluminous Polish writer, was born October 20th, 1733, and at the age of fifteen entered a seminary of the Jesuits, where his abilities and application so greatly recommended him to his instructors that he was sent to the college of Jesuits at Lyon, and on quitting it was enabled, by the liberality of his patron, Prince Czartorysky, to travel through Italy, France, and Germany. Having employed the opportunity thus afforded him in acquiring information and perfecting himself in various branches of study, on his return to his native country he was appointed professor of poetry at the University of Wilna. Within a short time afterwards he was promoted to a similar professorship in the College of Nobles at Warsaw. The reputation of his talents now procured for him also the notice of the king, Stanislaus Augustus, who, besides other repeated marks of his favour, conferred upon him the bishopric of Smolensk after the suppression of the order of the Jesuits, and in 1790 that of Lukow. He died on the 6th of July 1796 in his sixty-third year.

Besides his poems, which consist of fables, satires, pastorals, and books of odes and other lyrical pieces, including several imitated from Anacreon and Horace, he wrote a 'History of Poland,' in 6 vols., a translation of Tacitus, a description of Taurida, a history of the Crim Tartars, a translation of all the odes of Horace, and Stanislaus Augustus's Journey to Kaniow in 1786, which contains an account of the origin of the Kossaks.

NASH, JOHN, architect, was born in London in the year 1752, of Welsh parents. His father was an engineer and millwright in Lambeth, who died when Nash had not reached seven years of age. Nash appears to have commenced the preparation for his profession at an early period of life, when he was articled to Sir Robert Taylor, and he served his time in company with other young men who became afterwards well known as architects. He could scarcely however have had the opportunity which might have been open to him for profiting from the school in which he was, at least as regards the grammar of architecture, in which—whatever were his merits other

wise—he always showed defective training. But he is said to have attracted the attention of his master, when very young, by his extraordinary determination and perseverance. It was probably about the same time, that he began to acquire the skill in sketching which gave rise to the statement that he had once practised miniature painting, and which is now denied. He commenced in London when still young rather as a measuring surveyor and speculative builder than an architect. He then retired to a small property at Caermarthen, but having taken some woods near there, on lease in partnership with another, he lost much money; and in 1790, on receiving a visit from his friend and fellow-student, Mr. Cockerell, sen., he was induced to return to architecture as a profession. His first works after this change were in Wales, and included the reinstatement of the west end of St. David's cathedral by shoring and buttresses; and he acquired a large business. About 1792 he settled in London, and speedily assumed a prominent position.

In 1797 a patent was granted to John Nash, "of Duke-street, St. James's," for a method of constructing the arches and piers of bridges of hollow iron boxes, to be filled with earth, gravel, or other materials, and in which system he dispensed with a coffer-dam of the ordinary description—thus in some measure anticipating by suggestion the improvement made practically in the foundations of the new Westminster and Chelsea bridges. Whether there is any bridge existing, built on the principle of the patent, is doubtful; but Mr. Nash always claimed much of the credit of the introduction of iron into bridge-building, on the general principle of solid arch-ribs, or girders, as employed in Sunderland bridge. From this time to 1812 we have no precise information of his works, but they included a large number of 'castles' in Ireland, and houses in England, for Lords Foley, Caledon, Gage, and Ravensworth; Mr. Stuart, Mr. Hoare, and others.

In 1812 were commenced the plans for the Marylebone (afterwards Regent's) Park, and Regent-street. The former had been laid out for streets in continuation of Baker-street and Harley-street, and of the same stamp. The 'London Gazette' of September 19, 1812, helps us to the date of the great street improvements, which are shown in the present form—with the exception of the portion of Regent-street north of Oxford-street, and a few portions of the locality of Pall Mall East and Cockspur-street—in a plan "ordered by the House of Commons to be printed, 10th of May, 1813." On the 13th of February 1815 a formal agreement was entered into, amended three years later, between John Nash and the Board of Woods and Forests, by which he was appointed their architect, valuer, and agent, for letting land, at a specified rate of remuneration. The line of Regent-street chiefly was in progress during the next four years; and in 1819, the crown-leases of ground at Pall Mall East and Cockspur-street being about to fall in at Michaelmas, Nash, in pursuance of his duty, estimated and reported the probable rental, and at the end of the year was instructed to proceed with the letting. Nine years afterwards, at the instance of Lord Lowther, a select committee was appointed to inquire into his conduct as regards the leases or sale of crown-lands in that locality, and Regent-street, and adjoining the Regent's Canal—for in the course of his management he had been enabled to make some profitable speculations, chiefly by the purchase of leases from an original lessee who happened to be a near connection of his, and by the unexpectedly great improvement which occurred in their value. In another case, he was the representative of the Regent's Canal Company, of which he had been a chief promoter from somewhere about the year 1815. The committee however, after a very careful investigation, were able to report entirely in his favour; as it was proved, by independent testimony, that the ground had not only realised what was estimated, but that there had been no collusion between the parties.

As surveyor to the crown estates, a considerable number of designs had to be made by Nash: but it may be erroneous to suppose, as is not uncommonly done, that all those connected with the improvements were his; though as surveyor, he was required to exercise a general supervision. What he chiefly did towards improving street architecture was in laying out the routes, contriving the general masses in the buildings, and fixing their sites—so as to contribute to an effect, which if not free from drawbacks, had not before been attained in London. As instances of this, the positions of the Haymarket Theatre, of the church in Langham-place, and the plans of the Quadrant and Circus, might be mentioned. In conjunction with Mr. Repton, he remodelled the Opera House in 1820, and in the same year commenced the Haymarket Theatre. The terraces in the Regent's Park, of which Chester and Hanover terraces are the chief of those from his designs, were in progress during the next eight or nine years, and in 1826 Buckingham Palace, twice altered subsequently by Mr. Blore, was commenced. The entrance to the Royal Mews is the chief portion of the original now visible. About the same period, he planned the improvements in the garden of St. James's Park, and in 1828 was engaged upon Carlton House terrace.

It is impossible to name all his works. The Pavilion at Brighton (with the exception of the stables), one of the whims of George IV., should however be mentioned. Nash published a work on that building, at an expense of 1000*l*., with the architecture drawn by Augustus Pugin, who was much associated with him, the figures by Stephanoff, and the other portions by Copley Fielding. He made a book of designs for churches, now in the hands of the Church

Building Commissioners; and supplied a design in competition for Windsor Castle.

In 1834 Nash retired from the practice of his profession, and on May 13, 1835, he died at his residence, East Cowes Castle. He had also a residence in Regent-street, part of the building with a recessed centre, of which the other half is now occupied by the Parthenon Club, and here he had a number of valuable works of art arranged in a gallery, which is represented in 'Britton and Pugin's Public Buildings of London,' and which is one of the best specimens of his skill in the architecture of interiors, in which he is considered to have had more skill than in exteriors.

The taste displayed in Regent-street and the Regent's Park, has perhaps not contributed to raise our national character in regard to architecture, indeed may have tended to bring into vogue a sketchy, showy, and meretricious style, wherein, though richness is affected, poverty and meanness are the prevailing qualities. Notwithstanding all their pretension and finery, the terraces in the Regent's Park appear still as ranges of common-place houses, garnished with columns and pilasters, insipid enough in themselves, and rendering the poverty of all the rest disagreeable. To this it may be added that in his use of the orders, he constantly disregarded the structural principle—especially the requirement in architectural art—placing his colonnades where they have obviously no use, and where they indeed interfere with the use of the building. In like manner, his application of the newly introduced Roman cement and mastic was imitative of stone-work, and therefore suggestive of inferiority; and the clauses which it was sought to introduce in the leases to ensure simultaneous colouring of the fronts have proved inoperative. Still, what Nash did for the architecture of London was a step, and one that in some respects has hardly yet been improved upon—for he certainly possessed pictorial power of composition and grouping, which is precisely what is most needed still for the improvement of our streets and buildings.

There is a portrait of Nash by Lawrence, in Jesus College, Oxford, painted after some gratuitous services rendered by the architect in connection with the college estate, when Waterloo Bridge was built; and there is a bust of him in marble by Behnes, in the possession of Mr. John Pennethorne.

NASH, RICHARD, commonly known as BEAU NASH, was born at Swausea in Glamorganshire, on the 18th of October 1674, the son of a gentleman of small income. He was educated at Caermarthen School, and thence sent to Jesus College, Oxford, with a view to his following the profession of the law. At college, though not deficient in talent, he distinguished himself more by dissipation than attention to his studies. Before he was seventeen, an improvident marriage which he contemplated occasioned his being sent away from the university. His father then purchased him a commission in the army. He soon quitted the military profession, and entered himself at the Middle Temple, but instead of studying law became a fashionable "man about town." While at the Temple however he made himself popular with its members, and was entrusted with the conduct of a pageant, the last there given, in honour of King William, who it is said, was so well pleased with his exertions, that he offered to knight him—an honour which he declined, unless he were made one of the poor knights of Windsor, because, as he avowed, he had no property, and that would give him some. In truth, he was now living by gaming. Nash was skilful, and he is said to have relied on his skill, and never to have had recourse to cheating. At length, in 1704, he visited Bath, where some people, for the sake of their health, assembled to drink the waters, and danced occasionally on the bowling-green. Dr. Ratcliffe, who had been offended there, had just then threatened to "cast a toad into the spring," that is, to write down the waters. Nash offered his assistance to counteract this attempt, and he was appointed master of the ceremonies in succession to Captain Webster, who had already removed the balls to the town-hall. Nash had tact and confidence, and he succeeded in establishing the place as a fashionable resort by instituting rules that ensured civility in behaviour and decency in dress, to which rules he enforced an inflexible adherence. This was a great benefit to society, though the instrument was insignificant, and the means apparently frivolous. The deference to women, which had reached perhaps an extravagant height in the reign of Elizabeth, had been extinguished by the puritanism of the civil wars, while the profligacy introduced after the Restoration had reduced them to objects of licentious intrigue, and exposed them to the coarsest behaviour. Men attended balls in boots and armed with swords. Nash succeeded, partly by ridicule and partly by firmness, in removing these customs, and restoring at least outward politeness. His position was a singular one. However apparently ill-suited for his office, for he was big, clumsy, and awkward in his person, with harsh and irregular features, and tawdry though expensive in his dress, he established an authority almost despotic. At no other period could this have happened. Though the manners we have spoken of were those of the gay world, there were abundance of unobtrusive families who felt that their prevalence was disgraceful to the nation and oppressive and dangerous to themselves. He was therefore, though a fop and a gambler, supported in his reforms, and Bath became a prosperous and much frequented place. He caused an elegant assembly-room to be built, and Wood commenced his handsome buildings. Nash shared in

the general prosperity. During the height of his power he travelled in a chariot with six horses, outriders, footmen, and French horns, and this although he was still without any ostensible means of supporting the expense. From such a man it would scarcely be expected that much attention would be paid to morality, but Nash had some virtues. It is said that in many cases he took pains to warn thoughtless young men against gambling; he was particularly sedulous in preventing young women from becoming the prey of adventurers; moreover, he was charitable even to profusion. Anstey, a severe satirist of the follies of the time, in his 'Bath Guide,' has noticed these honourable points of his character.

To him and Dr. Oliver, with the assistance of Mr. Allen (the Allworthy of Fielding), Bath Hospital owes its foundation. His reign was long and without a rival. But gaming was suppressed by act of parliament; he grew old, poor, and peevish; his popularity gradually waned, until revived by his death on February 3, 1761, when he was honoured by a public funeral, as the patron and benefactor of the city. Of his benevolence and wit many anecdotes are told, but they are not well authenticated, and his audacity and arrogance must have often offended many. Smollett, in his 'Roderick Random,' has introduced him as displaying his conversational powers to one of his characters, a lady, whom he asks "if she could inform him of the name of Tobit's dog?" and she answers "His name was Nash, and an impudent dog he was." Probably the question was an unfair representation of Nash's wit, but the answer clearly implies Smollett's estimate of his character.

NASH, THOMAS, was born about 1584, at Lowestoft, in Suffolk, and closed a calamitous life of authorship in or about 1601. Dr. Beloe has given a list of his works, and Mr. Disraeli an account of his privations and miseries. As a wit and a satirist, he was perhaps superior to all his contemporaries; but as a dramatic poet, much below most of them. He has left only one dramatic performance entirely of his own composition, 'Summer's Last Will and Testament,' which is not to be regarded so much in the light of a play as of a spectacle. It was exhibited before Queen Elizabeth at Nonsuch in the autumn of the year 1592, but not printed till eight years afterwards. Nash was concerned with Marlow in writing 'Dido, Queen of Carthage,' 1594, which was also acted before the queen by the children of her chapel.

He had a vigorous understanding, well stored with learning, and was capable of giving powerful descriptions of things and striking characters of persons, as will be found by his 'Supplication of Pierce Penniless to the Devil,' 1592: this latter work was followed up, though with less effect, by his 'Christ's Tears over Jerusalem,' 1598. 'Summer's Last Will and Testament' has been reprinted in the last edition of Doddeley's 'Old Plays.' It has no pretension to diversity of character in the persons, nor to interest in the plot, the only part that approaches to anything like individuality being that of Will Summers (or Sommers), the jester of Henry VIII.; the piece depends upon a sort of pun between the name of the jester and the division of the year which corresponds with that name.

NASIR-ED-DIN, MOHAMMED-BEN-HUSSEIN-AL-THUSSII, a Persian and an astronomer, who died in 1274, aged about seventy. Having met with some slight from Al-Mustassem, the kalif, he left his country and went into Tartary. Here he obtained the friendship of Hulaku (commonly written Hologu), surnamed Ilkhan, the brother of the reigning prince. It is said that Hulaku, being on the point of leading an army against Constantinople, was deterred by Nasir-ed-din, and induced to prefer an invasion of Persia. D'Herbelot treats this as a fiction so far as the astronomer is concerned; but whether this be so or not, Hulaku overran Persia, put Mustassem to death, and fixed his seat of government at Maragha in Azerbaijan, where he collected men of science, built an observatory, and placed Nasir-ed-din at the head of both. The instruments there used are described by Delambre, from an Arabic manuscript, in the 'Hist. de l'Astron. du Moyen Age,' page 199, &c. The tables made at this observatory are called the Ilchanic Tables, from the name of their author's patron. They enjoyed great reputation in the East, and are known in Europe from the 'Synopsis Tabul. Astron. Persicarum' of George Chrysocooca, printed by Boullaud in 1645, and the Commentary of a Persian, whose Latinised name is Shah Cholgius, printed by Greaves in 1642. The Ilchanic Tables, according to Delambre, differ from those of Ptolemy only in the correction of some of the mean motions.

Nasir-ed-din also wrote a work on geography, which was printed by Greaves in 1652, and which we believe was long the authority for many Asiatic longitudes and latitudes; also a work on ethics, and several other writings.

NASMITH, DAVID, was born in Glasgow, on the 21st of March 1799, of respectable parents, who educated him with a view to his entering upon a course of college study at the university of that city. Finding however that he was averse to the study of the learned languages, this intention was abandoned, and he was early placed in a mercantile establishment. In 1818 he commenced the efforts by which he subsequently became distinguished, by taking an active part in the formation of a Youths' Bible Association at Glasgow, of which he became secretary; and having at the age of sixteen joined the church of the late Rev. Greville Ewing, he shortly afterwards made great exertions to prepare himself for the Christian ministry. His

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friends did not however encourage the attempt, and he returned to secular employment, but engaged with much zeal in Sunday-school teaching, in the establishment of adult-schools, the religious instruction of prisoners, and other philanthropic efforts. In the autumn of 1821 an event occurred which, by affording enlarged scope for his benevolent desires for the religious and temporal welfare of his fellow-men, led to the fuller development of a character which, for disinterested devotedness, has been rarely equalled. "The conductors of the various religious and benevolent societies in Glasgow," observes Nasmith's biographer, "with a view to concentration, economy, and efficiency, had procured a large and commodious edifice, which was divided into rooms and offices, suitable to their respective objects;" and the completion of their plan required the services of an active secretary, who should be common to them all. Nasmith was elected to this office at the low salary, for the first year, of 60*l.*, though the interests of twenty-three societies thus devolved upon him. In this office he was brought into frequent communication with committees composed of ministers and laymen of all sects and parties in religion and politics, and he gained the personal esteem of many of the most eminent men of Glasgow; and the remarkable course of mental training thus afforded had the effect of fitting him for the singular career he was subsequently to pursue. Not only did he become unusually familiar with the conduct of religious and benevolent societies, and the direction of committees, but he obtained also a remarkable insight into the actual condition of city society, and thus discovered its wants, as well as the amount and character of the agency required for the supply of those wants.

While faithfully discharging his onerous duties in connection with the existing philanthropic societies of Glasgow, Nasmith applied himself also to the formation of such new associations as appeared needful for the moral and religious welfare of that and other populous places. Young Men's Societies, or associations for promoting the religious interests of young men, for protecting them from the temptations incident to a residence in large towns, and for directing their united energies into channels of benevolent exertion, occupied then, as in his later years, a large share of his attention; and in a letter upon the subject addressed by him to Professor Buchanan in February 1826, he states that he had been the means of forming about seventy such societies in the United Kingdom, France, and America, since the close of the year 1823. A still more important project, and one which has proved far more extensively successful in practice, was the formation of city and town missions, or societies for carrying religious instruction, by means of lay agents wholly devoted to the work, into the homes of the neglected poor, and even into the very haunts of vice and dissipation. Attempts had been previously made in a few instances, and on a small scale, to accomplish this object; but the difficulties of the task, especially those arising from the mutual jealousies of various sections of the Christian Church, had impeded their success. In spite of such difficulties, Nasmith succeeded in establishing, at the commencement of 1826, the "Glasgow City Mission," which, though commenced by the congregation to which he belonged, was constituted on so catholic a footing that, before the end of its first year, eight evangelical denominations of Christians were united in its management, and eight missionaries were employed. The success of this society encouraged Nasmith to print and circulate widely, not only in the British Islands and America, but also in France and other parts of the continent of Europe, a brief account of its design, with testimonials of its usefulness. In the same year Nasmith married Miss Hartridge, a native of Kent, who was then residing in Glasgow, and who became a most valuable coadjutor in his benevolent designs.

In 1828, his health being impaired by the arduous duties of his office, Nasmith resigned his connection with the Institution House at Glasgow, and from that time until his death he devoted himself wholly to the exercise of what he deemed his peculiar vocation, that of a kind of moral agent or missionary, travelling from place to place to promote the establishment of city and town missions, young men's societies, and other kindred associations. The self-denial and moral courage necessary for such an undertaking was of no ordinary character, since it involved the relinquishment of any settled means of obtaining a livelihood, and of all prospect of attaining a station to which his talents entitled him; while he had no property on which to rely even for travelling expenses, nor any society on which to fall back for support. His first removal was to Dublin, where he succeeded in establishing a prosperous city mission. On a second visit to Dublin, he formed a society for promoting the establishment of local missions in Ireland; and thence, in 1829, he proceeded on a tour through the south of Ireland, establishing missions in Cork, Limerick, Waterford, and several other places. In the following year he performed a similar journey, with the like results, in the north of Ireland, after which he returned to Glasgow, and prepared for a voyage to the United States on the same benevolent errand. Arriving at New York in September 1830, he formed a city mission there, and performed a journey of about three months' duration, visiting and establishing similar societies at many towns in the United States, after which he returned to New York, sailed to New Orleans, made some stay in Philadelphia, and afterwards, pausing for a third time at New York, proceeded to Canada. How completely disinterested Nasmith was in these travels may be seen from the fact that while his necessary expenses from

May 1828, when he first left his native country for Ireland, to December 1831, when he returned from America, where he travelled about 3000 miles, amounted to rather more than 671*l.*, a sum wonderfully moderate when it is considered what he accomplished during the three years and seven months over which the expenditure was spread, the sums received by him from friends who took an interest in his efforts amounted only to 439*l.*, leaving a deficiency of 232*l.* to be provided from his own very scanty resources. Pecuniary difficulties however, could not repress his ardour, and it was not long before he visited Paris and established a city mission there, and set on foot a similar institution at Havre.

He subsequently resided for some time in Glasgow, and, in March 1835, fulfilled a long-cherished intention of removing his residence to London, for the purpose of establishing a city mission. So many difficulties intervened here, that to all but himself his enterprise seemed hopeless: he persevered however, and eventually surmounted all obstacles. The London City Mission was therefore commenced, in conformity with the design of its founder, on a humble scale. At first only four missionaries were employed, with salaries amounting in the whole to 297*l.* per annum; but such has been the progress of the institution that, in 1856, at the date of the twenty-first annual report, the number of missionaries employed was 320, and the expenditure in salaries alone for the preceding year had been upwards of 28,000*l.*, exclusive of all other expenses incident to the mission. In the same year the number of domiciliary visits, and visits to hospitals, asylums, and other places where the poor and ignorant are congregated together, paid by the missionaries, amounted to 1,499,391, of which 174,321 were to the sick and dying. In a large majority of the latter class of visits the agents of the city mission were the only individuals by whom religious instruction and consolation were carried to the bedside of the sufferers. The distribution of Bibles and religious tracts, the holding of religious services in neglected neighbourhoods, and various other benevolent operations, are also carried on by the missionaries. During the year referred to 11,564 children had been sent to school by the missionaries, 6544 copies of the Scriptures and 2,278,584 religious pamphlets and tracts had been distributed, and 73,949 volumes lent to read. By gaining the confidence even of the most wretched and abandoned, the missionaries have obtained access, and often with the best results, to haunts of misery and vice which no other agency has been able to reach. They therefore constitute a kind of moral police, of the efficacy of which the reports of the society and the documents published monthly in the 'London City Mission Magazine' afford abundant proof.

The establishment of so excellent an institution might have been supposed sufficient to satisfy the desires even of Nasmyth; but such was not his feeling. He could not rest without devising further means of usefulness, and therefore he set on foot several kindred societies, one of which was the London Female Mission, a society designed to operate upon the condition of prostitution in the metropolis, both by reclaiming woman, and by preserving destitute females from degradation. The English Monthly Tract Society and the Adult School Society also appear on the long list of philanthropic institutions established by him; but that to which he appears to have been most personally devoted in his latter years was a society originally called the British and Foreign Mission, and intended to promote the establishment of city missions and other similar associations. The name was afterwards altered to the British and Foreign Town Mission, but which subsequently, under the modified title of the Town Missionary and Scripture Readers' Society, chiefly confined its efforts to the establishment of local missions. In connection with this society Nasmyth visited and formed missions at Cambridge, Birmingham, Manchester, Leeds, Bradford, Halifax, Huddersfield, Wakefield, and York; and subsequently visited Scotland for the same purpose. He afterwards travelled in Wales, revisited Dublin, and made several other tours in various parts of England, of which Dr. Campbell gives full particulars. During these efforts he was supported, but in a very humble and precarious way, by the contributions of a few friends who appreciated his character and services, but he was often reduced to great pecuniary difficulties, the effect of which, coupled with incessant exertion, undermined his health; and at length he was seized at Guildford, whither he had gone with the intention of establishing a Town Mission, with a sudden illness, of which he died on the 17th of November 1839. His body was brought to London, and interred in the presence of a large assemblage of ministers and others of various denominations, in Bunhill-Fields burying-ground: and a subscription of 2420*l.* was very shortly raised by his friends for the benefit of his widow and children. A very full account of his remarkable career is given in Dr. Campbell's 'Memoirs of David Nasmyth; his labours and travels in Great Britain, France, the United States, and Canada,' 8vo, 1844.

NASMYTH, ALEXANDER, a distinguished Scotch landscape-painter, was born at Edinburgh in 1758. He came early to London, where he was for some time the pupil of Allan Ramsay, painter to George III. He resided afterwards several years in Rome, where he studied portrait, history, and landscape. He settled in Edinburgh as a portrait-painter, and his well-known portrait of Robert Burns is the only authentic likeness of the great poet. Having however a decided taste for landscape-painting, he ultimately confined himself to this branch; but much of his time was occupied in teaching, in which he

was very successful. His landscapes, which are very numerous, are many of them, reminiscences of Italian scenery, or compositions in which themes from the classic land of art are treated in a manner founded on a careful study of the famous old landscape-painters. They are wanting consequently in originality and vigour; but they are picturesque and simple, have much quiet beauty and grace, and are remarkably popular with his countrymen. In England his works were comparatively little known. Mr. Nasmyth was a favourite in society, and the leading teacher in art of the higher classes of Scotland; his practice was ample, and his emoluments large. During his later years he was commonly looked up to as the patriarch of Scottish art; and he not only took much interest in the proceedings of the artistic societies of Edinburgh, but often raised an influential voice in respect to the alterations making in that city, many of the more admired improvements in which are said to have been suggested by him. He died at Edinburgh, April 10, 1840.

Soon after his return from Italy Mr. Nasmyth married the sister of Sir James Foulis of Woodhall, Colinton, by whom he had a large family, and he lived to see all his children distinguish themselves by talents of no common order. His eldest son, Patrick, the landscape-painter, and a younger son, James, the celebrated engineer, are noticed separately below. His daughters, like their brothers, all possessed both natural taste and artistic culture; and all of them, we believe, at some period or other, practised painting as a profession. The eldest, Anne, prior to her marriage with Mr. Bennett, the engineer of Manchester, had acquired considerable notice for her very charming little picturesque rustic scenes. Another daughter, the wife of Sir Walter Scott's friend Terry, after the death of her husband, also successfully practised painting prior to her second marriage. Barbara and Margaret Nasmyth have likewise been honourably recognised as painters of very graceful and pleasing landscapes; whilst Jane Nasmyth, the youngest of the gifted sisters, stands perhaps at the head of contemporary female landscape painters: her "wild woods and bosky bourns" displaying, with the quiet truth and refinement characteristic of the Nasmyth pictures, a firmness and precision of handling not usual among English lady painters.

NASMYTH, PATRICK, or PETER, as he is frequently called in catalogues and biographies.—Peter being merely the Scottish familiar equivalent for Patrick,—eldest son of Alexander Nasmyth, was born in Edinburgh, in 1786. He showed an early decided predilection for landscape painting, and his zeal in the pursuit of his favourite art left him little opportunity as he evinced little inclination for acquiring other instruction. Early in life he injured his right hand, and learned to use the pencil and brush with equal readiness with his left. At the age of twenty he went to London, and his productions soon became very popular, obtaining for him the designation of the English Hobbima. It cannot be said however that he had much in common with the great Flemish master, excepting the minuteness of his details in landscape scenery. He had not the same firmness and largeness of touch as Hobbima, producing his results by an apparent multiplicity of detail. He improved however on the style of his father, and his pictures have less of the spotted chalky character, which, from its having been followed by other members of this clever family, is somewhat characteristic of what is called 'The Nasmyth School.' Notwithstanding a certain air of feebleness, Peter Nasmyth's landscapes are eminently pleasing. Though he often painted Scottish scenes, and his works are perhaps more admired in his native country than elsewhere, the character of his landscapes is eminently English. His style was not sufficiently massive properly to represent the wild mountain scenery and striking atmospheric peculiarities of Scotland. Light clouds, sunshine, smooth water, or small pattering brooks, meadows, gentle rising ground, and green trees, are the objects which his style was best calculated to represent. He was passionately attached to his art, and the eagerness with which he pursued it, as well as a certain recklessness of disposition, led him to expose himself in wet and inclement weather, by which he caught cold, which in the first instance brought on deafness, and ultimately resulted in consumption. He died in lodgings in South Lambeth, London, on the 17th of August 1831, during a memorable thunder-storm, which—his ruling passion for the contemplation of natural objects 'strong in death'—he was lifted up in his bed to behold, that he might as he said make notes of the 'effects' in his memory.

*NASMYTH, JAMES, practical engineer, inventor of the steam-hammer, steam pile-driver, and many other self-acting tools, was born in Edinburgh, on the 19th of August 1803. He is one of a remarkable family, two of whom, his father Alexander Nasmyth, and his elder brother Patrick Nasmyth, are noticed above. Mr. James Nasmyth when very young had a liking for mechanism, choosing to spend much of his time about workshops, where he was allowed to "lend a hand" in any work that was in progress. His father having previously acquired a taste of a similar kind, was accustomed to divert himself from the more sedentary occupation of his art in a small workshop which he had fitted up; and this place afforded the son the means of putting into form ideas which he had gathered out of doors. He thus acquired dexterity in the manipulation of tools, as well as that habit of extemporising resources which appears to form the true basis of the efficiency of the mechanical engineer. Attendance at the High School was an interruption to the pursuits of the young Nasmyth not

at first welcomed by him, but it served to afford the usual branches of elementary education—though by his skilful use of pen and ink in pictorial and artistic illustrations on the margins of the ‘classics,’ he often purchased from his monitors, exemption from the exercise of the day—whilst ‘steels’ for striking lights, which he had forged over night out of old files, judiciously dealt out, “commanded the services” in his tasks of any of his schoolfellows. One of his favourite companions was the son of an iron-founder, whose yard, littered over with the debris of obsolete machinery, formed perhaps the best school for a boy of a scientific and practical turn. Here the young engineer also could observe the chief operations in casting and forging metals, and bringing them into the forms of their mechanical application; and here also his observation gave him the mechanism of many a device of pipes, wheels, and pinions, which, if applied sometimes in the way of mischief, was not less the useful medium of instruction for his future pursuits. Another of his associates was the son of a colour-manufacturer, and this led to the study of practical chemistry in the laboratory of the works. The companions made it a rule to employ no substance (such as acid or alkali) in their experiments, which they had not themselves formed from its elements; and if this was in one respect a round-about method of proceeding, it perhaps gave the best groundwork, and the habit of facility, in experimental research. The institution of the School of Arts afforded Mr. Nasmyth the opportunity for studying the principles as well as the practice of various branches of science; and after four years spent there, he joined the University classes, whereat his diligence procured him the friendship of the eminent men who were then professors. Leslie indeed availed himself of Mr. Nasmyth’s practical skill in the construction of the apparatus required in some of his investigations in natural philosophy. Meanwhile, the fine arts were not forgotten; and Mr. Nasmyth acquired a power of readily delineating objects, such as would be another of the most valuable qualifications for the mechanical engineer.

The construction of steam-carriages to run on common roads was about this time the great engineering problem, and Mr. Nasmyth made a small locomotive of simple construction, in which the draught was obtained by the waste steam sent up the chimney—this arrangement forming perhaps the earliest application of a now vital principle in locomotive engines. This subject occupied Mr. Nasmyth the greater part of the years 1827 and 1828. The cost out of pocket was under 70*l*. Mr. Nasmyth then proceeded to London with the object of gaining admittance into the establishment of Messrs. Maudsley and Co. A difficulty with him was the premium, but armed with a cargo of steam-engine models and mechanical drawings which he had brought, he at once was able to show that he was worth what he asked for—the moderate pay of 15*l*. a week. With Maudsley and Co. he continued from 1829 as private workman or assistant to Mr. Maudsley, till the death of the latter in 1832, when he returned to Edinburgh. His object now was to construct a stock of tools and machinery, in which preparatory work he was occupied till the end of 1834, when he visited Liverpool and Manchester to inquire into the probable opening for a small engineering establishment, and deciding in favour of the latter town, he took one floor of an old cotton-mill, with the use of two horse power supplied from the engine of his landlords at a distance. Here he brought the results of his two years’ labours in Edinburgh, got employed, and by 1835 had such an accumulation of machinery in progress of construction that the floor of his room failed, and he had “notice to quit.” On the evening of that same day he visited a site (which he had fixed his eye upon in 1830) at Patricroft, a few miles from Manchester, and which now had the advantage of immediately adjoining both the Bridgewater Canal and the Manchester and Liverpool Railway; and two days afterwards he obtained a lease of it for 999 years. Timber was bought and sawn at Liverpool, and a temporary workshop, sufficient to complete the work in hand, was run up. The Bridgewater Foundry, on the site, soon appeared as a group of buildings somewhat superior in their architectural effect, at that day, to what was the common character of such manufactories; a successfully resisted turn-out helped to the advantage of the new undertaking; and speedily, by excellence of workmanship and a number of successful inventions, the concern (which was for a short time known as that of “Nasmyth, Gaskell, and Co.”) made the name of its author widely known, and yielded him other and substantial results. With these latter he was enabled to retire from commercial affairs at the end of the year 1856, hoping to devote the rest of his days to the pursuit of art and science, and to those investigations for which his training has made him so well fitted.

Amongst the inventions of Mr. Nasmyth, the two which have been named at the head of this notice are perhaps the most important. Though very different as to the form, the machines are applications of the same principle. By the steam-hammer a vast increase of concussive force can be applied to the forging of iron,—whilst the hammer is under such control, that with the greatest ‘momentum’ it can be arrested at any point as easily as the lightest instrument used by hand. One especial advantage in the case of the pile-driver, is the immense saving which it effects in time,—it being now possible to drive a pile in a mere fraction of the time formerly needed in the process of working a machine by hand. But this is not all. There is not that destruction of the heads of the piles which formerly was the cause of much trouble and frequent renewals. Thus the invention has contributed

greatly to the speedy and successful completion of the chief harbour works of late years.

Some years ago, Mr. Nasmyth put forth a very simple but ingenious suggestion, as to a method which was perhaps used in forming the letters of the old arrow-headed inscriptions, which he showed might all be made with the greatest facility by one three-sided tool or ‘stylus,’ held and pressed on the soft clay at various angles of inclination. Practical astronomy has also much engaged his attention; and he has constructed for his own use telescopes of considerable power, by which he has pursued investigations into the physical structure of the moon; and these investigations have received the approbation of eminent astronomers, and the deductions in elucidation of some of the chief cosmical laws of the universe, have been published in most of the scientific journals in Europe and America.

NASSAU, HOUSE OF, an ancient and illustrious German family, which having distinguished itself throughout Europe, during the 16th and 17th centuries, in the cause of civil and religious liberty, has in our own times attained the regal title with the sovereignty of the Netherlands. The counts of Nassau on the Rhine had, in the middle ages, acquired sufficient power at one period to dispute the pre-eminence with the House of Austria, and to give a sovereign (Adolphus of Nassau, elected emperor in 1292) and five ecclesiastical electors to the German empire. Early in the 16th century the family of Nassau obtained, through marriage and bequest, the French principality of Orange in Provence, from whence their most celebrated title has been derived: but the possession of several large domains and hereditary dignities in the Netherlands had meanwhile numbered the counts of Nassau among the vassals whom the House of Austria gained by the marriage of Maximilian with Mary of Burgundy; and William I. of Nassau, prince of Orange, the true founder of the glories of his race, was the subject of the emperor Charles V. Besides William I., the most remarkable personages of his house were his son Maurice, the ablest general of his age, and his great-grandson William III., stadtholder of the United Provinces and king of England; the lives of each of these three individuals will claim a separate notice.

I. WILLIAM I. OF ORANGE was born in the year 1533, at Dillenburg in Nassau. His father having embraced the reformed doctrines, he was at first educated in those principles; but the emperor Charles V., who early interested himself in his fate, removed him to his court, and had him brought up in the Roman Catholic faith. The emperor, who is said to have foreseen and predicted the great statesman in the boy, placed him about his person, allowed him alone to be present when he gave audience to foreign ambassadors, and soon honoured him with a confidence far above his years. William merited his favour by a discretion which had already obtained for him his famous surname of ‘The Silent;’ and the emperor did not blush publicly to avow, that to so young a man he had often been indebted for suggestions which had escaped his own sagacity. In the last solemn act of his public life, when he abdicated his throne to his son Philip II., Charles leant on the shoulder of William of Orange; and to him also, still only in his twenty-third year, the retiring monarch committed the honourable mission of delivering over his imperial crown to his brother Ferdinand.

The esteem of Charles seems to have been sufficient of itself to excite the jealousy and distrust of his son; and, from the commencement of Philip’s reign, William became to that gloomy and suspicious despot an object of hatred and fear, which he repaid with deep though dissembled indignation. The state of religion in the Netherlands enabled him to convert those provinces into a theatre of action for projects which have been variously attributed to his patriotism or revenge, but which perhaps may with more probability be ascribed to the mixed motives that usually influence human conduct. While his benefactor Charles was on the throne, William had adhered to the Imperial creed; but after the abdication of that monarch we find him embracing Calvinism with the same facility with which he had in earlier years deserted the Lutheran for the Roman Catholic faith. This last transition was yet undecided or unknown when he was resident at the court of France as a hostage for the peace of Cateau-Cambresis; and the French king, Henri II., believing him to be as deep in the confidence of Philip II. as he had been in that of Charles V., incautiously spoke to him of the secret treaty which the crowns of France and Spain had recently concluded for the extirpation of the Protestants in the dominion of both.

This disclosure had a double consequence; for William hastened to communicate it to the leaders of the Protestant party in Brussels, and Philip II. discovered that he had given the information. The existence of this treaty and its detection served to increase the antipathy between William and his sovereign; but the dissimulation which belonged to their characters in common long prevented any open rupture, and for several years, while the Netherlands remained under the feeble administration of Margaret of Parma, the Prince of Orange, as a member of the Flemish council of state, and as stadtholder of Holland, Zealand, and Utrecht, covertly but indefatigably employed himself in undermining the tyrannical designs of Philip. At length the approach of the energetic and sanguinary Duke of Alva, to whom Philip had transferred the government of the Netherlands from the hands of Margaret of Parma, warned William that it was time to throw off the mask; and he avoided the tragical fate of his friends,

the counts Egmont and Hoorn, by retiring from the Low Countries to his paternal domains of Nassau.

In the following year, 1568, the detestable tyranny and inhuman cruelties of Alva against the Protestants in the Netherlands, his own wrongs, and the appalling sufferings of a people whom he loved, roused William from his retreat, and thenceforward he stood forth the fearless and zealous champion of the great cause, which he is supposed to have embraced less from religious than from political motives. His efforts in arms were for the most part unsuccessful; for the raw and heterogeneous levies which he was enabled to make among the German and French Protestants for the succour of the unwarlike people of the Netherlands were no match for the veteran Spanish and Italian bands which Alva had led into the Low Countries. But every disadvantage under which William contended in the field with Alva and his skilful successors, Don John of Austria and Alessandro Farnese of Parma, was more than counterbalanced by his consummate abilities as a statesman, which enabled him finally to triumph, not only over his Spanish enemies, but over every rival in the councils of the revolted provinces. The archduke Mathias of Austria and the Duke of Anjou, both of whom had been invited by the party opposed to William to assume the government of the insurgent states, found their authority less durable than his influence; and it was by his suggestions and under his auspices that the seven Protestant provinces of Holland, Zealand, Utrecht, Friesland, Groningen, Overijssel, and Guelderland, concluded, in 1576, the famous Union of Utrecht, which formed the lasting basis of the Dutch republic.

Philip II. no sooner heard of this decisive measure than he showed his sense of its importance and his dread of its author by setting a price upon his head. So atrocious a temptation, combined with fanatical zeal, soon produced two attempts upon the life of William, from the first of which he escaped with a wound. The second was more successful, and he fell at Delft, in the year 1584, by a pistol-shot from the hand of one Balthazar Gerard, a Burgundian, who had been instigated or encouraged to the deed by Roman Catholic priests. William was four times married, and left, besides daughters, three sons, of whom Philip William, the eldest, having been seized in his youth by Alva, sent to Spain, and educated in that country in the Roman Catholic faith, was ultimately restored to the principality of Orange, and the two others, Maurice and Frederic Henry, successively attained the dignity of stadtholder of the United Provinces.

II. MAURICE OF NASSAU, the second surviving son of William I., was born in 1567, and named after his maternal grandfather, the celebrated Elector Maurice of Saxony, whose military genius he inherited. Although only seventeen years of age when his father was assassinated, the states of Holland and Zealand showed their gratitude to the memory of their deliverer by immediately electing young Maurice their governor or stadtholder; and though the Count of Hohenloe was at first appointed his lieutenant to aid his inexperience, he soon proved himself capable of the unassisted conduct of military affairs. For a time indeed his further rise was impeded by his extreme youth, and by the desire of the States to gratify Queen Elizabeth of England through the elevation of the Earl of Leicester to the supreme command of their forces. The proceedings of that nobleman however soon gave them just grounds of suspicion and disgust, and in 1587 they solemnly elected Maurice to fill, in his absence, the office of captain-general of the whole Seven United Provinces, a dignity which accordingly devolved altogether upon him, when the misconduct of Leicester had at length compelled the queen of England to recall him from the Netherlands. At this epoch a great part of the territory of the Seven United Provinces was still in the hands of the Spaniards; but Maurice began vigorously though gradually to make head against them. In 1591 he displayed his skill and activity by the capture of Zutphen, Deventer, Nimeguen, and other important places; and his successes had now infused such confidence into the States and people, that he was received at the Hague with transports of public joy. In 1593 he took Gertruydenberg, after a memorable siege, and Groningen in the following campaign. The progress of the republican arms was marked during some years principally by the reduction of those and other fortified places; but in 1597 Maurice, with the aid of the English auxiliaries under Sir Francis Vere, completely defeated the Spaniards in his first ranged battle at Turnhout in Brabant; and three years later, in 1600, he obtained at Nieuport, with the same confederates, a second and more brilliant victory over the Archduke Albert of Austria.

Thenceforth, until the recognition by Spain of the independence of the Seven United Provinces in the truce for twelve years, which was concluded in 1609, Maurice continued to extend the successes of the states, and to raise the glory of their arms. The undoubted talents of the great generals to whom he was opposed, and over whom he gained many advantages, signally enhanced his own reputation: for, after having baffled in his youth the enterprises of the renowned Duke of Parma, Alessandro Farnese, he found, in his later career, another worthy opponent, in the equally famous Italian, Spinola, who had succeeded to the command of the Spanish forces. Under such leaders, the operations of the hostile armies in the Netherlands riveted the attention of the world; and the camp of Maurice, as well as that of Parma and Spinola, being thronged with volunteers from every quarter of Europe, became the great school of military instruction.

The cessation of hostilities exhibited the qualities of Maurice in a less favourable light. He had laboured from selfish views to obstruct the conclusion of the truce with Spain, and was successfully opposed in these and other ambitious designs upon the liberties of the republic, by the pensionary Barneveldt, a man of real patriotism, eminent ability, and incorruptible integrity. But the religious disputes, which arose in the republic at this juncture between the Calvinists and Arminians, enabled Maurice to revenge himself upon the pensionary. Barneveldt being attached to the Arminian opinions, Maurice placed himself at the head of the opposite faction, the Calvinists, or Gomarists, as they were called after Gomar, the professor of theology at Leyden, who had been the antagonist of Arminius. As the Gomarists composed the great mass of the people, that party at length prevailed; the Arminian preachers were banished; and in 1619, at the age of seventy-two years, the virtuous and venerable Barneveldt, who had for nearly half a century served the republic as successfully in the cabinet as Maurice had done in the field, was, by the machinations, and to the eternal dishonour of that prince, brought to the scaffold after being convicted on various false charges, of which the principal was, that he had "troubled the state and religion." [BARNEVELDT.] The stadtholder, who by the decease of his elder brother had succeeded in 1618 to the principality of Orange, gained little by his persecution of Barneveldt. After the death of the pensionary the people awoke to a sense of their injustice and ingratitude to that patriot, and his oppressor Maurice suddenly became as hateful and suspected in their eyes as he had hitherto been popular. His designs of acquiring the sovereignty of the states were perceived and frustrated, and whenever he appeared in public, groans and execrations pursued him as the murderer of Barneveldt.

The resumption of hostilities with Spain, at the expiration of the truce in 1621, turned the tide of public indignation; and Maurice again appeared in arms to measure himself against his old antagonist Spinola. The fortune of the contest however between these two great commanders was now so nicely balanced, that it would be difficult to assign the palm of victory to either. In 1622 Maurice compelled the wily Genoese to raise the siege of Bergen-op-Zoom, after having expended on it the lives of 10,000 of his veteran troops; but three years later, Spinola succeeded in reducing Breda, notwithstanding all the efforts of Maurice; and so much to his mortification, that the circumstance is believed to have produced or hastened his death, which occurred on the 23rd of April 1625, and in the fifty-eighth year of his age. He left no legitimate offspring, and was succeeded, both in the principality of Orange and stadtholderhip of the United Provinces, by his half-brother, Frederic Henry.

The character of Maurice of Nassau was favourably distinguished only by military genius. As a statesman, he was without the sagacity and prudence of his father; as a man, in his treatment of Barneveldt and his family, he showed himself devoid of honour and humanity; and the violence and grossness of his nature were redeemed by no virtue of private life. But as a general he must ever be numbered among the greatest masters of his art, and may in fact be regarded as the founder of the military science of modern Europe. He was the first to methodise the practice of sieges, encampments, and marches; and he introduced numberless reforms in the armament, training, and formation of troops. He taught the cavalry of inferior physical weight to engage in close encounter, and to overthrow the ponderous masses of the old *gems-d'armerie*; he first accustomed the infantry to a systematic management of their arms; and to his institutions must be referred that uniformity of exercise and regularity of movement which have become the simplest elements of martial discipline. To this may be added, that the celerity, as well as good order of his marches, the able arrangements by which he husbanded the lives and health of his troops, and the felicitous skill with which his camps were chosen and secured from assault, are the constant subjects of contemporary eulogy. He excelled particularly in the art of fortifying, besieging, and defending places; and, as the circumstances and localities of the contest in which he was engaged rendered such operations less perilous for the States than the hazard of decisive encounters in the field, his successes were gained more by a war of sieges, marches, and entrenched camps, than of great battles: but the victories of Turnhout and Nieuport were not the less the triumphs of his tactical system. Those actions were the first important defeats inflicted upon the Spanish bands, who had so long been the terror of Europe; and it was in the school of Nassau that the fundamental rules of military science were established which, within less than half a century, finally prevailed over the slow and cumbersome array of the Imperial and Spanish service, in the plains of Lutzen and Rocroi.

William III. of Nassau, prince of Orange, stadtholder of the united provinces, and ultimately king of England, will be found fully noticed under WILLIAM III. With the death of William III. the male line of William the Silent became extinct; and the States-General were not sorry to leave the stadtholderhip vacant, and tacitly abolished. But William had named for his personal heir his cousin John William Friso, prince of Nassau-Dietz (grandson of his aunt Albertina Agnes by William Frederic of Nassau-Dietz), from whom the present regal line of Orange is descended.

NAUCYDES (*Ναυκύδης*), a Greek sculptor, who was born at Argos, and was in repute, according to Pliny, about O. L. 95: he was the son

of Mophon and the brother and master of the younger Polyclethus of Argos, and, says Thiersch, was one of the most important artists between Alcámenes and Praxiteles. Pliny mentions a Mercury, a Discobolus, and a man sacrificing a ram, by him. Pausanias notices six other of his works: a Hebe, in ivory and gold, placed near the celebrated chryselephantine statue of Juno at Mycenæ by Polyclethus; the rest were in bronze—a Hecate at Argos, and four victors at the Olympic games, one of Eules at Rhodes, two of Chimon, one of which was at Olympia, the other in the Temple of Peace at Rome, and the fourth of Bacis the wrestler. A tenth work by Naucydes, a bronze statue of Erinna, is mentioned by Tatian. The two statues of Chimon were, according to Pausanias (vi. 9), his best works. He was the master of Alypus of Sicyon. The well-known Discobolus in repose, standing with the quoit in his hand, is sometimes called the Discobolus of Naucydes, but without the slightest foundation. (Junius, *Catalogus Artificum*; Thiersch, *Ueber die Epochen der Bildenden Kunst unter den Griechen*.)

NAUDÉ, GABRIEL, was born at Paris in 1600; and displayed at an early age a great aptitude for philological and critical studies. In 1622-23 he studied medicine, but it was not till several years later that he took his Doctor's degree in that science at Padua. In 1624 he made his first journey into Italy, and on his return to Paris he published his work, 'Apologie pour les grandes Personnes fausement accusés de Magie,' 1625. In 1631 he accompanied the papal nuncio Cardinal de' Bagni on his return to Rome, and was appointed his librarian. While he was at Rome the controversy concerning the authorship of the book 'De Imitatione Christi' began. [KEMPIS, THOMAS A.] The Benedictines claimed the authorship for one of their order, John Gersen, abbot of Vercelli; whilst the regular canons of St. Génève claimed it for Thomas à Kempis. Naudé, being in Italy, was requested to examine several manuscripts of the work in question. His report was unfavourable to the claims of the Benedictines, who were much incensed against him, and accused him of bad faith. The affair then came before the courts in the shape of a charge of defamation; the suit lasted for years, and was at last compromised. In 1640 Cardinal de' Bagni died, and Naudé, after remaining some time with Cardinal Barberini, the nephew of the reigning pope Urban VIII, was recalled to Paris in 1642, and appointed librarian to Cardinal Mazarin. In this capacity he travelled through several parts of Europe to collect books and manuscripts to enrich his patron's library, which was afterwards sold according to a sentence of the parliament of Paris, during the civil war of La Fronde, to the great sorrow of Naudé, who attempted to prevent what he considered an act of barbarism, 'Avis à Nosseigneurs du Parlement sur la Vente de la Bibliothèque du Cardinal Mazarin,' 1652. On receiving an invitation from Queen Christina of Sweden to be her librarian, Naudé went to Stockholm in 1652, where he was very well received. The climate of Sweden not agreeing with his health, he set out to return to Paris, but died on his way, at Abbeville, in July 1653.

Naudé wrote numerous works in French and Latin, a catalogue of which is annexed to the 'Naudeana, ou Singularités remarquables prises des Conversations de M. Naudé,' 1701 and 1703; the latter edition is by Bayle. His principal works are—1, 'Instruction à la France sur la Vérité de l'Histoire des Freres de la Rose Croix,' 1628, in which he shows the absurdity of the wonderful stories concerning the Rosicrucians, which had begun in Germany, and were then spreading into France; 2, 'Bibliographia Politica,' being a list of the principal writers upon politics, with his own remarks; 3, 'Avis pour dresser une Bibliothèque,' 1627; 4, 'Additions à l'Histoire de Louis XI,' 1630; 5, 'De Studio Militari Syntagma,' 6, 'Jugement de tout ce qui a été imprimé contre le Cardinal Mazarin,' 4to, 1650; 7, 'La Marfore, ou discours contre les Libelles,' 8, 'Considérations politiques sur les Coups d'Etat,' Rome, 1639. Naudé says that he wrote this work at the request of and for the private perusal of his patron Cardinal de' Bagni, who however for his own convenience had twelve copies of it printed. The work was afterwards reprinted in Holland in 1667, and again in 1678, with comments by way of refutation, by L.D.M. (Louis Dumaz). The principles broached in this book are of a similar nature with those of the 'Principe' of Machiavelli. Among other things Naudé (in ch. iii.) approves of the massacre of St. Bartholomew, not on religious but on political grounds, considering the Huguenots as obstinate rebels, and says that the obloquy which has been thrown upon it is, "because it was done only by half; for had all the heretics in France been cut off, the country would afterwards have enjoyed perfect tranquillity."

Naudé appears however to have been in himself a man of irreproachable morals, of great learning, but self-opinionated and somewhat paradoxical. Father Jacob, in his 'Gabrielis Naudæi Tumulus,' 1659, has collected all the eulogies and epitaphs that have been written in his honour.

NAUNTON, SIR ROBERT, a diplomatic statesman, was born in 1563, and was the son of Henry Naunton of Alderston, in Suffolk. He studied at Trinity College, Cambridge. He attended his uncle, William Ashby, when he was sent as ambassador by Queen Elizabeth to Scotland in 1589, and being sometimes trusted with the management of important business connected with the mission, he was thus initiated in diplomatic life. In 1598, he was sent by Essex to France, with letters to Antonio Perez, formerly Spanish secretary, probably

with a view of securing the services of that statesman to the English government, or at least of sounding his intentions. Returning home, he was, in the same year, appointed tutor to a young gentleman named Vernon, of whom the Earl of Essex was guardian. He proceeded with his pupil to the Hague, and thence to France, in company with the French ambassador, the Duc de Bouillon; and it is manifest that the object hidden under his appointment, and his journey, was to give Essex the services of so able a man as a spy on the French court. He seems to have been naturally of a candid disposition, which did not easily mould itself into the pliant morality necessary for successfully conducting the service required of him. He wrote many complaining letters to his patron. "The best allowance of credit I can have," he says in one of them, "is but in nature of betwixt a pedagogue and a spy; both trades I know not whether more odious or base, as well in their eyes with whom I live as my own." After the fall of Essex, little seems to be known of him, until 1614, when he reappears as member of Parliament for Helstone; a favourite of King James on account of his scholarship; and one of the persons patronised by Buckingham. He was sworn secretary of state, on the 8th of January 1618. Having afterwards opposed the favourite's friend, Gondomar, the Spanish ambassador, he was deprived of office, but he was subsequently appointed master of the Court of Ward. He died on Good Friday, 1635. His 'Fragments Regalia; memoirs of Elizabeth, her court, and favourites,' was greedily perused in manuscript and frequently copied over, until it was printed in 1641. It has passed through several editions. This little book is remarkable as one of the very few which in that age noticed political events and characters in their relation to the progress of the constitution; a purpose on which the writer brought to bear a sagacious spirit and animated style.

NAVARRETE, JUAN HERNANDEZ, was born at Logroño in Castile. He is commonly known by the name of 'El Mudo,' from having been rendered deaf and dumb by an illness in the third year of his age. This misfortune probably led to the choice of the profession of a painter, in which he made such rapid progress in the school of Fr. Vincente, at Madrid, that he was soon able to visit Italy, and especially to study at Venice the works of Titian. After his return to Madrid in 1668, he was appointed painter to the king, for whom he painted his finest works, which are preserved in the Escurial. Among them are a small picture of the Baptism of our Saviour in the Stable, the celebrated 'Presepico,' in which the principal light proceeds from the infant; the 'St. Hippolytus, in search by night of the body of St. Lawrence;' and a Holy Family, generally considered as his masterpiece, in which the singularity of the accessories attracted as much notice as the beauties of the composition. These accessories were a cat, a dog, and a partridge. They were perhaps the cause of his being obliged to bind himself in a contract with King Philip not to introduce cats, &c., again in such subjects: "Y en las dichas pinturas non pongo, gato, ni perro, ni otra figura que aia dehonesta." His works at Valencia, Salamanca, and Estrella are scarcely inferior to the preceding, and all are distinguished by a brilliancy of colouring which justly gained him the appellation of 'El Ticiano Español.' He died in 1577, aged fifty-three years.

NAVARRETE, DOMINGO FERNANDEZ, a learned Spanish Dominican, born about 1610, was sent in 1647 as missionary to the Philippine Islands, whence he afterwards proceeded to China, where he remained many years as head of the missions of his order, studying at the same time the language and the history of the country. He was at last put in prison by the Chinese authorities, but succeeded in escaping to Macao, whence he returned to Europe in 1673. He went to Rome, and was well received by the pope, to whom he gave an account of the missions in China, in which he exposed the latitudinarianism of the Jesuits in accommodating themselves to several of the superstitions of the natives, in order to increase the number of their pretended converts. This practice had already been denounced by Morales, another Dominican, and condemned by a papal decree of the 12th of September 1645, of which Morales was the bearer to China. The Jesuits however, having obtained from Rome several modifications of this decree, persisted in their practices, which Navarrete himself appears to have winked at while in China. In 1678 he was appointed archbishop of Santo Domingo in the West Indies, where he died in December 1689.

Navarrete wrote a work in Spanish, which has become very scarce, on the history and the moral and political condition of China, the first volume of which was published at Madrid in 1676; but the second volume, which contained an account of the disputes between the Jesuits and the Dominicans in China, is said to have been suppressed by the Inquisition. This work is entitled 'Tratados historicos, politicos, ethicos, y religiosos de la Monarchia de China,' fol., Madrid, 1676. It contains many curious particulars. At the end of the first volume are several decisions and decrees of the popes concerning the regulation of the Chinese missions.

NAVARRETE, MARTIN FERNANDEZ DE, a Spanish scientific naval officer and historical investigator, who had the good fortune to bring to light materials of unusual value. He was born at the town of Abalos in Old Castile, on the 9th of November 1765; and his uncle, who was afterwards grand master of the Knights of Malta, being high in influence among them, he was received into the order of St. John of Jerusalem on the 9th of August 1768, or three months before he was

three years old. The Count of Peñaflores, the patron of the school of Vergara, where he studied Latin and mathematics, took a fancy to send to Don Tomas Iriarte, the then fashionable poet, the verses in which some of the boys had celebrated his popular poem of 'Music,' and Iriarte was so pleased with those of Navarrete that he began a literary correspondence with him, and invited the young scholar to visit him at his house at Madrid. Soon after, in 1780, Navarrete entered the naval service, and became a 'guardia marina,' or midshipman, at Ferrol. In the next year, on board of the Concepcion, he was one of the Spanish fleet under Cordova which, during that part of the American war, cruised unassailed in the English Channel; and he was at the disastrous attack of the Spanish floating batteries on Gibraltar, in September 1782. After some cruises against the Moors and Algerines, Navarrete was, in 1789, obliged to quit active service for some time on account of the state of his health, and his character of a naval and literary man combined procured for him the commission from the new king, Charles IV., to examine the national archives to form a collection of documents relative to the naval history of the kingdom, and in particular that of the voyages of discovery which have conferred such immortal honour on Spain. This was the commencement of Navarrete's great work, the first volume of which did not appear till thirty-six years after. In 1793 the Spanish declaration of war against the French republic recalled him to sea, and in 1796 the declaration of war with England kept him there; but his health was still weak, and when in 1797 his friend Langara became minister of marine he provided Navarrete (now risen to the rank of captain in the navy) with a post in his office at Madrid. His life after this appears to have been as undisturbed by violent changes as a life in that country and time could possibly be. At the outset of the war of independence he refused to accept office under the French, and he removed to Seville, but he took no active share in the war. He was re-instated in office as soon as Ferdinand returned, and for many years continued to be the great naval authority of Spain, the moving power of the Admiralty, although the title he bore was that of chief of the Hydrographic department, to which he was appointed in 1823. In the midst of his official duties his zeal for literature never slackened: he left behind him two volumes of poems, though he never showed them to any but his most intimate friends. As a member of the Spanish Academy, he proposed, about 1815, the new system of orthography which was adopted for its Dictionary, and has been followed by many of the Spanish writers. As secretary of the Academy of San Fernando, which is that of the Fine Arts, he was always at his post, and to their 'Transactions,' and those of the Academy of History, he was a contributor of valuable papers. He was also the author of numerous works, some of which are of great importance from the information they contain. He held his offices and also a distinguished place in the literary society of Madrid through several revolutions; and in 1834, when the Estatuto Real established a chamber of peers on the French model, he was one of the first peers created. He died at Madrid, on the 8th of October 1844, at the age of seventy-eight.

The great work of Navarrete is the 'Coleccion de los Viages y Descubrimientos que hicieron por mar los Españoles desde fines del siglo XV.' ('Collection of the voyages and maritime discoveries made by the Spaniards since the close of the 15th century'). The work was to consist of seven quarto volumes: the first and second were published in 1825, the third in 1829, the fourth and fifth in 1837, the sixth and seventh, chiefly consisting of documents relating to Columbus, have not yet appeared in print, but the materials for them were left by Navarrete at his death, arranged for publication and only awaiting the introductions and notes he intended to add to them. The book is described by Humboldt as "one of the most important historical monuments of modern times." Washington Irving, who went to Madrid expressly for the purpose of translating it, afterwards changed his intention and wove the new matter which it supplied into the 'Life of Columbus,' in which in fact little belongs to Irving, except the style. This mode of dealing with the materials was perhaps the best that could have been adopted under the circumstances. A French translation of Navarrete's works which was commenced never advanced beyond a few volumes. Navarrete was a man who let no day go by without searching into something, who habitually read with a pen in his hand, who had an excellent memory for names and dates, and other small facts of all kinds, and a talent for combining their results; but he lacked the power of condensation; he was not a man to write a European classic; his prejudice as a Spaniard of the old school influenced not only his writings, but in its absolute theory interfered with his dignity as an historian. Perhaps he did himself an injury by the learning with which he loaded his volumes. In his 'Coleccion' the number of new documents brought forward in the first two volumes, is said to have been five hundred, and while the work is one which is absolutely indispensable in every large library, and necessary to be consulted by every inquirer into the subject of which it treats, it is little read and is mainly known as a mine for others to dig in. One of the most interesting volumes of the Hakluyt Society, Mr. Major's letters of Columbus, is for the most part taken from it, but there are few other documents in the collection of such surpassing interest as these.

The other great work with which Navarrete was connected was the 'Coleccion de Documentos Ineditos para la Historia de España,' or

'Collection of Unpublished Documents for the History of Spain,' commenced by him in 1842 in conjunction with Don Miguel Salvá and Don Pedro Sainz de Baranda. It was and is published in numbers, and one of the editors on bringing a number to Navarrete once remarked, "Well, volume three is done at last;" "Three," the old man replied with vivacity, "I wish there were three hundred, and that I saw them on my shelves. Without such publications we shall never have a history of Spain." He died when it had reached the fifth volume, and the last numbers we have seen belong to the twenty-fifth, and were issued in 1855, by Don Miguel de Salvá and the Marquis de Pidal, the latter a member of the Spanish cabinet, and also eminent as a man of letters. This collection is one of the most important now publishing in Europe, and is, like Navarrete's previous one, indispensable in every large library. It has been frequently laid under contribution by English and American writers; in particular by Mr. Helps, Mr. Prescott, and Mr. Stirling.

Among Navarrete's other works is the most copious life of Cervantes yet written, originally prefixed to a new edition of 'Don Quixote,' and afterwards separately published in 1819. It contains a very large number of new facts which he had unearthed by patient research. A work entitled 'The Life and Writings of Cervantes, by Thomas Roscoe,' which was published by Tegg in 1839 as a portion of Murray's 'Family Library,' appears to be entirely taken from Navarrete without acknowledgment; at least, in several passages that we have compared we have been unable to discover any difference. A history of the part that the Spaniards took in the Crusades, which was contributed by Navarrete to the 'Memoirs' of the Spanish Academy of History, and a translation of which was inserted by Michaud in his 'Histoire des Croisades,' was a portion of a general history of maritime affairs in Spain which he left behind him complete, and which is likely to be published by the Spanish Academy of History in two or three volumes quarto. That academy issued in 1846 a 'Dissertation on the History of the Nautical and Mathematical Sciences in Spain,' which Navarrete had, it is said, been at work upon occasionally for fifty years. His next important work after that is a view of the discoveries of the Spaniards on the western coasts of North America, prefixed to a narrative of the 'Voyage of the Sutil and Mexican on the Coasts of California,' published in 1802. The book was frequently referred to in the disputes between the English and American governments respecting the Oregon territory.

A collection of the smaller works of Navarrete, 'Coleccion de Opusculos,' was commenced in 1848 by his sons, but has not been carried farther, we believe, than two volumes, though it was intended to consist of five or six, comprising a selection from his correspondence, and an extended account of his life and times. The two volumes mainly consist of short biographies of Spanish literary men and seamen, which had mostly been scattered in periodicals and transactions of academies.

NEAL, DANIEL, an English dissenting divine and writer of considerable eminence, was born in London on the 14th of December 1678. His early education was received at Merchant Taylors' School. In 1697 he entered the academy of the Rev. Thomas Rowe; and after having continued there about three years, went to prosecute his studies at Utrecht and Leyden. On returning to England he became assistant to Dr. Singleton, the pastor of an independent congregation in Aldersgate-street; and at the death of the latter in 1706 was chosen his successor. Notwithstanding his official duties, in discharging which he was eminently faithful, he found leisure for literary labours. In 1720 he published a 'History of New England,' and subsequently edited a 'Narrative of the Method of Inoculating for Small-pox,' as practised in New England. His printed discourses also are numerous. But his chief work is the 'History of the Puritans,' which is written with great minuteness and accuracy. It was originally published in 4 vols. 8vo, the first of which appeared in 1732, and the second, third, and fourth in 1733, 1736, and 1738 respectively. It has since passed through many editions. The first volume was reviewed by Dr. Maddox, bishop of St. Asaph, and the remaining volumes by Dr. Zachary Grey. To the former Neal himself replied; and an answer was given to the latter by Dr. Toulmin, in an edition of Neal's 'History,' published in 1797. Neal died at Bath in April 1743, highly esteemed by the dissenting body both as an author and a divine. (Neal's *Life*, by Toulmin.)

NEALCES (Νεάλκης), probably of Sicily, a celebrated Greek painter, contemporary with Aratus of Sicily, about B.C. 213. Few of his works are mentioned, but he was the most celebrated painter of his time. Pliny mentions a Venus by him, and a battle between the Egyptians and Persians on the Nile. To show the locality of his battle, Nealces painted an ass drinking at the side of the river, and a crocodile lying in wait for him—an ingenious application of accessories, of which there are also many other examples in the history of Greek painting. Nealces is one of the painters whom tradition represents as having succeeded by accident in painting the foam on a horse's mouth with his sponge.

Aratus, in his zeal against the tyrants, waged war even against pictures, and resolved to destroy all their portraits which were preserved at Sicily. This he did with one exception: Nealces saved the portrait of Aristratius by Melanthius and Apelles from the common destruction, but only partially. Aristratius was represented standing by a

chariot of Victory; Nealees painted out the figure of Aristratius, and substituted a palm-tree in its place. "The piece was so admirable," says Plutarch, "that Aratus could not avoid feeling the art that was displayed in it; but his hatred of tyrants soon overruled that feeling, and he ordered it to be defaced." Nealees the painter, who was honoured with his friendship, is said to have implored him with tears to spare that piece; and when he found him inflexible, said, "Aratus, continue your war with tyrants, but not with everything that belongs to them; spare at least the chariot and the Victory, and I shall soon make Aristratius vanish." Aratus gave his consent, and Nealees defaced the figure of Aristratius, but did not venture to put anything in its place except a palm-tree.

Anaxandra, the daughter of Nealees, was likewise distinguished for her paintings; and his colour-grinder, Erigonus, became a painter, and acquired great honour through the celebrity of his pupil Pasius.

(Pliny, *Hist. Nat.*, xxxv. 11, 40; Plutarch, *Aratus*, 18.)

NEANDER, CHRISTOPHER FREDERIC, deservedly esteemed as the author of some of the best specimens of devotional poetry in the German language, was equally estimable as a man. He was born at Ekau in Courland, on the 26th of December 1724, and lost his father when about eight years old, but was so fortunate as to possess in his surviving parent not only a tender guardian, but a model for those virtues by which he afterwards distinguished himself. Having completed his studies at the University of Halle, he first became tutor in a private family, and in 1750 was appointed pastor of a small congregation in a retired part of the country, to whom, and to the duties of his office, he became so attached, that when a professorship at Halle was pressing offered him he refused to accept it, preferring to remain in obscurity, where he felt that he could be eminently useful. He afterwards however accepted the more lucrative living of Gränzhof, that he might thereby be enabled to support a widowed sister and her five children. By this change too the sphere of his usefulness was greatly enlarged, for he became generally followed as a preacher. In 1775 he was made dean of the diocese of Doblen, and in 1784 superintendent of church matters in the duchies of Courland and Semgallen; but he still continued to reside among his congregation at Gränzhof. He died on the 21st of July 1802. As a writer, his fame rests chiefly upon his 'Geistliche Lieder,' a collection of devotional songs, which may be regarded as models of that apparently easy, yet in reality exceedingly difficult species of composition. At once animated, simple, dignified, and breathing heartfelt piety, they are the genuine effusions of devotional feeling regulated by cultivated taste.

NEANDER, JOHANN AUGUST WILHELM, Professor of Theology in the University of Berlin, and a member of the Consistory of the province of Brandenburg, was born of Jewish parents, at Göttingen, on the 15th of January 1789. His early youth was spent in Hamburg, where he was educated at the Gymnasium, and at the Johanneum, a college founded on the site of the old cathedral, in which is placed a large public library. While pursuing his studies here he became a sincere and zealous convert to the Christian faith, assuming the name of Neander ('a new man,' from the Greek) on his baptism. He then, in 1806, repaired to the University of Halle to study theology, and thence removed to that of Göttingen. After a short stay in Hamburg, in 1811, he transferred himself to the University of Heidelberg, where his remarkable theological attainments obtained him in 1812 the situation of Professor Extraordinary of Theology; and in the same year his reputation occasioned him to be called to a similar office in the University of Berlin. From that time his whole life was devoted to the advancement of Christianity by his writings, which have continued to gain an ever-extending influence, and to the interests of the university and of the students under his care. The earliest published work which established his reputation was 'The Emperor Julian and his Times,' which at once showed that in this branch of Church history he was a master of his art. This appeared in 1812; in 1813 was issued 'St. Bernard and his Times,' and others followed—on the principal Gnostic systems, on St. Chrysostom and the Eastern Church, on Tertullian and his writings, 'Memorable Occurrences from the History of Christianity and Christian Life,'—between 1818 and 1826. These however were only the preparatory labours for his valuable work, 'Universal History of the Christian Religion and Church,' in 5 vols., issued successively between 1825 and 1845. This history, he says, is at once "a speaking proof of the divine power of Christianity; a school of Christian experience; a voice sounding through centuries for the edification, the instruction, and the warning of all who are willing to hear." The development of the Christian Church and faith during the Apostolic times formed the subject of his next work, 'Geschichte der Pflanzung und Leitung der Kirche durch die Apostel,' in 2 vols., published in 1832-33. In these works he has with great ability combated the neologism and rationalism so prevalent in Germany, to which he was ever as active an opponent as Schleiermacher, Hengstenberg, or Tholuck. In 1835 he issued 'Das Leben Jesu in seinem geschichtlichen Zusammenhange' ('The Life of Jesus in its historical relations'), a work which was written in direct refutation of that of Strauss bearing a similar title, and which with his 'General History of the Church,' and the 'History of the Apostolic Church,' have had great influence in England, and been highly valued. His reputation as a lecturer was also great, and his lectures were numerously attended.

After a short illness he died on July 14, 1850. His smaller occasional writings were collected by himself, and published in 1829 under the title of 'Kleinen Gelegenheitschriften,' for the benefit of the Bible Society of Berlin, of which he was always an earnest supporter. The 'Life of Christ,' 'History of Christianity,' 'History of the Planting of Christianity and of the Apostolic Church,' and other of his works have been translated into English, and form a part of Bohn's 'Ecclesiastical Library.'

NEARCHUS, the son of Androtimus, was a Cretan by birth, but an inhabitant of Amphipolis on the Strymon. He accompanied Alexander in his invasion of Asia, and was appointed by him to conduct the Persian Gulf the fleet which had been built on the Hydaspes. The narrative of this voyage, the earliest of which any account is given, was written by Nearchus himself; and though the original journal has been lost, Arrian appears to have given us, in his 'India,' everything of importance which it contained. Strabo and Pliny have also preserved some account of this voyage, but their narratives are full of mistakes and inconsistencies, and cannot be compared with the full and accurate account of Arrian.

Dodwell and some other modern critics have considered the journal of Nearchus, as preserved by Arrian, to be spurious; but its authenticity has been fully established by Gosselin ('Géographie des Grecs,' p. 25), Sainte Croix ('Examen Critique,' p. 250), and especially by Vincent ('Commerce and Navigation of the Antients in the Indian Ocean,' vol. i., p. 68-77.)

The fleet under Nearchus took its departure from a station south of Pattala, about nine miles from the mouth of the Indus, in the beginning of October, B.C. 326. After getting clear of the mouths of the Indus, the first place which they reached in the Indian Ocean was Krokela, which Arrian describes as a sandy island. This place appears to correspond to the modern Curachee, or Crotohey Bay, in which there is a sandy island, dry at low-water. At Krokela, Arrian places the commencement of the territory of the Arabii, an Indian nation, and its termination at the river Arabia.

After remaining one day at Krokela, the fleet proceeded to the west, keeping a promontory named Eirus (C. Monze) on the right, and a low island, almost level with the sea, on their left, which ran so near the coast as to leave only a narrow channel between both. Having cleared this passage and doubled the cape, they came to a bay, or harbour, protected from the ocean by an island called Bibacta (Churna, or Chilney). This harbour Nearchus called by the name of Alexander, and here he determined to remain till the season should be more favourable for his progress. It has been already remarked that he left the mouths of the Indus at the beginning of October; and as the north-east monsoon does not commence till November, and only becomes settled in December, a delay of some time was almost unavoidable. Having remained at this place for twenty-four days, he continued his voyage, though the monsoon had not yet completely changed; but he proceeded very slowly for some days. The fleet anchored successively at Domes, Saranga, Sakala, and Morontobara, or Morontobara, the position of which places cannot be determined, and afterwards arrived at the mouth of the river Arabis (Sonmenny), which separates the country of the Arabii from that of the Oritæ. From the Arabis they proceeded twelve miles and a half to Pagala, and from Pagala nineteen miles to Kabana, an open and desert shore: between Pagala and Kabana they lost two galleys and a transport. From Kabana they proceeded twelve miles to Kokala, where Nearchus disembarked his men and formed a camp on the shore. Here Leonnatus, who had been left in the country of the Oritæ by Alexander with a particular charge to attend to the preservation of the fleet, joined them, and supplied them with provisions.

After remaining some days at Kokala, they proceeded thirty-one miles to the river Tomerus. This was the longest distance they had sailed yet in a day; and their progress corresponds to the change of the monsoon, which would become more fixed about this time. They remained six days at the Tomerus, where they found barbarians, shaggy on the body as well as on the head, and with nails sharp and long like the paws of wild beasts. Thence they proceeded nearly nineteen miles to Malana (Ras Malin), where Arrian fixes the boundary of the Oritæ and the commencement of Gadoria. The whole of the coast from Malana to Cape Jask, a distance of 450 miles in a right line, was inhabited by the Ichthyophagi (fish-eaters), who lived almost entirely on fish. Their bread was dried fish, pounded and made into loaves or cakes; and even the few cattle which they had fed upon dried fish. Arrian's description of the coast and the people is confirmed by modern travellers, one of whom, quoted by Vincent, informs us that "they have few ports, little corn or cattle; their country is a low plain and desert; their chief support is fish, of which they take some of a prodigious size: these they salt, partly for their use, and partly for exportation; they eat their fish dry, and give dried fish likewise to their horses and cattle."

From Malana the fleet proceeded thirty-seven miles to Bagisara; and on the following day they sailed round a rock, or promontory, which extended a considerable way into the sea (probably Cape Arubah), and proceeded successively to Kolta and Kalama (Kalyba), where they found the dates green. Opposite to Kalama was an island called Karnina, which appears to be the same as the modern Aahola, or Sungadeep Island. From Kalama they proceeded twelve miles to

Karbis; and thence, after doubling a high rocky promontory, which projected nine miles into the sea, and which is probably the modern Cape Passeenoë, they reached a safe harbour, called Mosarna, which must be looked for a little to the west of this cape.

At Mosarna Nearchus found a pilot, who undertook to conduct the fleet to the Persian Gulf, and from this time they sailed on each day a much greater distance. From Mosarna they proceeded in succession to Balomus, Barna, Dendrobosia (perhaps the Dendrobilla of Ptolemæus), and Kophas, the position of which places is uncertain, with the exception of Kophas, which is perhaps the same as the modern Koppah. From Kophas the fleet sailed round Cape Gwadel, and proceeded fifty miles to Kyiza, where they did not land, as the coast was rocky and barren. On the following day they surprised a small town, probably situated on Gutter Bay, and obtained some corn, which they were greatly in want of. They afterwards anchored at a cape in the neighbourhood called Bageia: and thence proceeded about eighty-seven miles in two days to Kanasis, a town in ruins, probably situated on Choubar Bay. From Kanasis Nearchus sailed twenty-four hours without intermission to a desert coast, where he was obliged to anchor at some distance from the shore, as the distress of the people was now risen to such a height that, if he had suffered them to land, he had reason to suspect that they would not have returned on board. From this place they proceeded, in great want of provisions, to Kanate (Tanka), Troi, and Dagasira, and at length reached Badis, a place on the western side of Cape Jask, which separated the country of the Ichthyophagi and Karmania. At Badis they found corn, vines, and fruit-trees of every kind except the olive, a town inhabited, and the inhabitants ready to relieve their wants.

From Badis they proceeded fifty miles, and came to an anchor on an open coast, opposite Cape Maketa (Ras Mussendon), from which point Nearchus considered that the Persian Gulf commenced. From Badis they proceeded forty-four miles, to Neoptana (near Karroon), in the Persian Gulf. From Neoptana they sailed on the following day six miles to the river Anamis (Ibrahim), at the mouth of which was a town called Harmozaia, the name of which is still preserved in the celebrated island of Ormuz, in the neighbourhood. Near this place Nearchus landed his men, and ordered the ships to be drawn on shore; and learning that Alexander was only distant a journey of five days, he went with a few attendants to his camp, and was received by the king with marks of the greatest honour and respect. At first Alexander would hardly believe that the fleet had arrived in the Persian Gulf in safety; and when he was assured by Nearchus of the fact, he is reported to have said, "By the Grecian Zeus and the Libyan Ammon, I swear to you that I am more happy in receiving this intelligence than at being the conqueror of all Asia; for I should have considered the loss of my fleet, and the failure of this expedition, as a counter-balance to all the glory I have acquired." So anxious was Alexander to establish a commercial intercourse between India and the western provinces of his vast empire.

After remaining a few days with Alexander, Nearchus returned to the fleet, and set sail again about the beginning of the following year (B.C. 325). During the third day's sail, three of the ships grounded during a storm on a shoal off the western coast of the island of Oaracta (Kishma); but they got off when the storm ceased, and joined the fleet on the following day. The remainder of the fleet escaped the danger by sailing to the south-westward, and anchored at the islands called at present the Great and Little Tomb. On the following morning they sailed again to the mainland, leaving on their left the island Pulora (Poliur), and after a sail of two or three days arrived at Katea (Kaish, Guass, or Kenn), a low desert island, opposite to which, according to Nearchus, is the boundary of Persis and Karmania on the coast.

From Katea they proceeded along the coast of Persis, anchoring successively at Illa, opposite the island of Kaikandros (Inderabia); at Ochus, under a high mountain; at Apostani (Shewar), where they found many ships at anchor; at a bay, probably the same as the modern Nabend, on the borders of which were many villages with palm and other fruit-trees; at Gogana (Congoon), situated at the mouth of a mountain-stream called Areon; and at the river Sitacus, west of the modern Ras Khann, where Nearchus remained twenty-one days in order to repair and refit several of his ships, during which time he received a large supply of corn from Alexander. About the 1st of February they sailed from the Sitacus to Hieratis (Khore), a place well inhabited, and thence to Mesambria, and anchored at the mouth of a river called Padargos. Arrian describes the whole of this country as a peninsula, which corresponds most correctly with Aboushehr, generally called Bushire. Thence they proceeded to Taoko, near the mouth of the river Granis (Khisht), on which there was said to be a palace of the Persian kings, about 200 stadia up the country. Strabo (xv. p. 728. Casaub.) also mentions a Persian palace near the sea, called Oke, which apparently is a shortened form of Ta-oke. From Taoko they proceeded in succession to Rhogonis (Bunder Reight), to Brizana, a winter torrent, and to the river Arosis, called Oroatis by Strabo, Pliny, and Ptolemæus ('Tab.'), which, according to Arrian, divided Persis from Susiana.

At the Arosis they took in a supply of water for five days, as the pilots told them that no harbour could be gained without considerable danger, in consequence of the number of shoals which extended from the land far out into the sea. The whole of the navigation along the

coast of Susiana was attended with great difficulty and danger; but the fleet eventually passed through the shoals in safety, and sailed up the river Pasitigris (Karoon), when Nearchus joined Alexander and his army, who were on their march from Persepolis to Susa. Vincent supposes that the expedition was concluded on the 24th of February, B.C. 325.

After the death of Alexander, we find that Nearchus was governor of Lycia and Pamphylia (Justin, xiii. 4), and that he attached himself to the fortunes of Antigonus, whom he accompanied in several of his expeditions. The time and manner of his death are unknown. He is last mentioned as one of the generals selected by Antigonus in B.C. 314 as advisers of his son Demetrius in his first military expedition.

A very complete and interesting examination of the voyage of Nearchus is given by Vincent in the first volume of 'The Commerce and Navigation of the Ancients in the Indian Ocean,' from which the preceding account has been chiefly taken.

NEBRUS, one of the family of the Asclepiadæ, and the most eminent physician of his day, lived in the island of Cos, about B.C. 580. The Amphictyons, having consulted the oracle of Delphi, in consequence of the plague breaking out among their army while besieging the town of Crissa in Phocis, were directed to fetch from Cos "the young of a stag, together with gold." This was interpreted to mean Nebrus and his son Chrysus—[νεβροβς, in Greek, signifies 'a fawn,' and χρυσος, 'gold']—who accordingly joined the camp of the Amphictyons, where the former helped to reduce the town by poisoning the water; and the latter was the first person who mounted the wall at the time of the general assault. (Thessali 'Oratio ad Athen., apud Hippocratis Opera.') For the Crissean war see Strabo, ix. p. 418; and Pausan., 'Phoc.,' 37, who attributes the poisoning of the water to Solon.

NECKER, JAMES, son of a professor of law at Geneva, was born in 1732. He was sent to Paris in his youth, and was employed in the house of Thelsson, the great banker, who, after a time, in consequence of his abilities and the services which he had rendered to the house, took him into partnership. In the course of twelve or thirteen years, Necker realised a very large fortune by various successful speculations, and retired from business at forty years of age. He now began to aspire to official situations, and wrote several works on financial affairs, which made him favourably known. He wrote concerning the French East India Company, and also upon the corn-laws, 'Sur la Législation des Grains.' His 'Eloge de Colbert' obtained a prize from the French Academy. He afterwards wrote a memoir upon the French finances, suggesting the means of making up the deficiency in the revenue, and forwarded it to the minister Maurepas, the president of the council of finances. The president, being delighted with it, obtained for the author, from Louis XVI., after some hesitation on account of Necker being an alien and a Protestant, the appointment of director of the treasury in 1776. This was a new office, and was created for the purpose of giving assistance to that of comptroller-general, which was filled by the counsellor of state Taboureau de Réaux, a mild and unassuming man, who, feeling his inferiority to Necker, resigned his place in the following year. Necker was appointed director-general of finances in June 1777, but without a seat in the council. That was a critical period; the finances had been long in a state of great embarrassment, and the impending war with England on account of the American colonies required a great increase of expenditure. Necker, being averse to imposing new taxes, endeavoured to make up the deficiency by economy and loans. [LOUIS XVI.] In 1781 he published his 'Compte Rendu,' which disclosed for the first time the state of the revenue and expenditure of France, and made him numerous enemies.

In order to counteract their intrigues, Necker asked for a seat in the council as a mark of the king's confidence, but this being refused on the score of his religion, he tendered his resignation, which was accepted, in May 1781. He withdrew to Switzerland, where he purchased an estate at Copet, on the banks of the Lemane Lake, and here he wrote his work, 'Sur l'Administration des Finances,' 1784. "Both Necker and his predecessor Turgot," says a contemporary writer, "worked for the public good, and both made war against abuses. But Turgot had the disinterestedness of a philosopher and a philanthropist who entirely forgot himself for the good of the state and of mankind. Necker was disinterested, but only in money matters, for he was tormented by the ambition of fame and popularity. Turgot had faith in his principles; Necker confided in himself. Turgot had fixed ideas on legislation, and he wished to give a durable government to France; Necker combated only partial abuses, and appeared to have no settled notions of the science of government. . . . Turgot wished to give to the French a political and moral education; he wished to form public opinion; Necker believed that public opinion in France was very enlightened, and he bowed himself before it. The former spoke to the people as a legislator, the other as a courtier of the people." In his retreat however, after his second resignation, he altered his tone. "Public opinion," he says, in the preface to his work 'De l'Administration de M. Necker, par lui-même,' 1791, "appears to me no longer as it did once. The respect which I felt for it has been weakened since I have seen that opinion influenced by the arts of the wicked, since I have seen it waver and tremble before men whom it ought to have rightly estimated and marked with its scorn and reprobation."

"Necker's first resignation however was much to be regretted; it was a loss to France at a critical moment, and it was a great fault on his part, for he might have maintained himself in office; but his unconquerable self-love prevented him. He fancied that they could not do without him, and that he would be soon recalled, and thus become all-powerful. He was mistaken; and when at last he returned to office, the situation of the state was greatly changed, and circumstances had become such as to require talents very superior to his." (Droz, 'Histoire du Règne du Louis XVI.' b. 11, 1839.)

In 1787 Necker returned to Paris, where he wrote against Calonne, who had just been dismissed from his office of comptroller-general of the finances, and he was, in consequence, banished from the capital, but was soon after recalled. In the following year (August 1788), on the resignation of Brienne, and at the suggestion of that minister, Louis XVI. appointed Necker director-general of finances, as the only man capable of restoring order in the administration. The king had already promised the convocation of the states-general, and Necker urged him to keep his promise. But he failed as a statesman, in not arranging beforehand a plan for the sittings of those states, so as to prevent the collision that took place on their first meeting. In fact Necker was a financier, but no general statesman; he was a philosopher and a man of letters, but not a jurist or a legislator, and he was thus considered by a man well qualified to judge of these matters. [MIRABEAU.] His second ministry was short. Unable to check or direct the popular storm, and not enjoying the confidence of the court, Necker, unwilling to become a watchword of the agitators, offered privately to Louis XVI. to quit his place and the kingdom, if he thought his absence would tend to calm the public effervescence. On the 11th of July 1789 the king wrote him a confidential note, requesting him to set off quickly and privately. Necker obeyed, and set off for Switzerland that very night. But this step, instead of preventing, only precipitated the Revolution. After the taking of the Bastille, the National Assembly demanded the recall of Necker, and Louis complied. Necker was received in triumph, but his popularity was short-lived. He did not go far enough to please the movement-men. In December of the following year, 1790, he gave in his resignation to the National Assembly, which received it with cool indifference. He spent the remainder of his life in Switzerland, in retirement and study, and wrote several political tracts. He had written, several years before, a work, 'De l'Importance des Opinions Religieuses.' He died in April 1804. His daughter became celebrated as Madame de Staël. [STAËL.]

NEEFS, PETER, called 'the Old,' born at Antwerp in the year 1570, was a disciple of the elder Henry Steenwyck, whose manner he closely imitated. He painted views of churches and convents, especially interiors, preferring those in the Gothic style of architecture. He possessed a profound knowledge of perspective, and represented his subjects, with all their rich ornaments, and every member of the architecture, with strict truth, and yet without betraying the appearance of anxious labour. Every object is marked with minute precision, and finished with an exquisite touch and a light pencil. His bright clear pictures, in which he avoided the darkish brown colouring sometimes observable in the works of his master Steenwyck, are the most esteemed. Being an indifferent designer of figures, he often got F. Francks, Van Thuiden, Velvet Breughel, or Teniers, to paint the figures; those of the two last greatly enhance the value of the pictures of Neefs. He died in 1651. His son PETER MARTIN (called 'the Young') painted in the same style, and chose the same subjects as his father. He was born in 1601, and died about 1660.

NEER, ARNOLD VANDER, born at Amsterdam in 1619, is well known to connoisseurs and artists both by the peculiarity of his style and by the handling and transparency of his landscapes. His subjects are chiefly views of villages with fishermen's huts on the low banks of rivers and canals. His pencilling is remarkably neat, his touch free and clear, and his imitation of nature faithful. His reputation is founded on his moonlight scenes, in which he has never been excelled, and perhaps scarcely equalled. The lustre of his skies about the moon, and the reflection of the beams on the water, whether calm or slightly rippled, are admirable. His genuine pictures are highly prized all over Europe. In some instances they are rather too black, probably from the effects of time. He died in 1688.

NEER, EGLON HENDRICK VANDER, son of the preceding, was born at Amsterdam in 1643. He studied first under his father, and afterwards under Jacob Vanloo. He was well versed in all the branches of the art. In history, his composition is skilful and his drawing correct; his portraits both large and small are spirited and well coloured; and his conversations have all the excellencies of Terburg. He lived first at Paris, then at Orange, and lastly at the court of the elector palatine at Düsseldorf, where he died in 1703.

NEHEMIAH, the author of one of the canonical books of the Old Testament, gives what we may call his autobiography. He was the son of Hachaliah, and filled the high and confidential office of cup-bearer to Artaxerxes, king of Persia, then residing at Susa. After his countrymen had been released by Cyrus, had returned to Jerusalem under Zerubbabel, and were endeavouring to rebuild the Temple under the guidance of Ezra, Nehemiah was informed of the interruptions occasioned by the intrigues of the enemies of the Jews, and the oppressions and insults to which they were subjected. This

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intelligence occasioned a sadness which was remarked by his royal master, who, when informed of the cause, sent him to Jerusalem as civil governor, in succession to Zerubbabel, who died about this time, B.C. 445. He zealously assisted Ezra in enforcing his religious reforms, but his own special charge seems to have been to secure Jerusalem from the attacks of foreign enemies, and to re-organise the civil government. This he effected: he built walls and gates to the town, with a palace for himself and future governors, in despite of much vexatious opposition; each builder "with one of his hands wrought in the work, and with the other hand held a weapon." The walls were at length dedicated with much solemnity, and Ezra read the book of the law. Nehemiah had obtained leave of absence from Artaxerxes for twelve years, which were now expired; he therefore appointed his brother Hanani, with Hananiah the ruler of the palace, to be the civil governors, and returned to Susa. During his residence he states that he accepted of no salary as governor, and, in addition, kept a liberal public table, at which a hundred and fifty visitors, Jews and strangers, attended daily. Soon after his return to Susa, he learned that his regulations were disregarded, the Temple service neglected, and the Temple itself desecrated; that the high-priest was corrupt, the sabbath profaned, and marriages with heathen women encouraged. He obtained a re-appointment to his former office, returned, and proceeded vigorously to the correction of the evils grown up in his absence. His second residence continued about four years, till B.C. 420. The contents of the book of Nehemiah are to a considerable extent the same as that of Ezra, with which it was formerly united under the title of the First and Second Books of Esdras [EZRA], and some writers have contended, though we think without foundation, that Ezra was the author of both.

NELEDINSKY-MELETZKY, YURII, the most eminent song-writer Russia has yet produced, was born in 1751. He served in the campaigns against the Turks, from the year 1770 to 1774, and, after the peace between the two countries, accompanied the Russian mission to Constantinople. Subsequently an office in the civil department was bestowed upon him by the emperor Paul, and in 1797-98 he accompanied that sovereign in his journey to Kasan and White Russia. This last mark of the imperial favour was followed by others of a more substantial nature, for an estate with several hundred peasants was shortly after allotted to him as the reward of his services, besides the order of St. Anne, to which that of St. Alexander Nevsky was added in 1809. Though, considered singly, his songs and ballads may appear merely elegant poetical trifles, and indicate no very high literary effort or ambition, they prove him to have possessed a decided talent for that species of composition, and the power of infusing into it a gracefulness and charm for which the language afforded no previous models. To great simplicity they unite great tenderness and warmth of feeling. He died in 1829, at the age of seventy-eight.

NELSON, HORATIO, son of Edmund Nelson, rector of Burnham Thorpe, and Catherine his wife, was born at his father's residence in Norfolk, on the 29th of September 1758. His mother died in 1767, leaving eight children, for whom an early provision was desirable, on account of the slender income of their father. Nelson had neither a strong frame nor a hardy constitution, yet his weakness did not disincline him to leave home: he embraced willingly the opportunity of going to sea, which was offered through the position in the navy which was held by his uncle, Captain Suckling, who had been appointed to the *Raisonné*, 64, in which Nelson was entered as midshipman. The *Raisonné* was soon afterwards paid off, and service in a guard-ship, to which his relation was appointed, being objectionable for a boy, he entered the merchant service, and sought active employment in an outward-bound West Indiaman. Mr. Southey says, "He returned a good practical seaman, but with a hatred of the king's service, and a saying then common among sailors, 'aft the most honour, forward the better man.'" To remove this hatred, his uncle received him on board his guard-ship in the Thames, and though this service was less enterprising than might have been desired, it was advantageous to Nelson in two respects: it enabled him to overcome his prejudice against the navy, and to acquire skill in pilotage, which he afterwards turned to good account. By his uncle's influence he obtained a rating on board the *Carcass*, Captain Lutwidge, in the North Polar expedition under Captain Phipps: on his return he was placed on board the *Seahorse*, and went to the East Indies in her, whence he was invalided.

Recovering his health on the passage home, he was appointed acting-lieutenant to the *Worcester*, and subsequently lieutenant of the *Lowestoffe* and the *Bristol*; commander of the *Badger*, brig, in December 1778; and post-captain to the *Hinchinbroke*, June 11, 1779. He distinguished himself in the siege of Fort San Juan, Nicaragua, and took the island of St. Bartolomeo. Pestilence reduced his crew from 200 to 10 men, and Nelson, crippled by disease, was obliged to return home. The Bath waters having restored him, he was appointed to the *Albemarle*, in which he cruised during the winter of 1781-82 in the North Sea, whence he was ordered by Lord Sandwich to Quebec. On this station he remained until peace was concluded, when he went for a short time to St. Omer. He was appointed to the *Boreas*, 28, and sent to the Leeward Islands, in March 1784.

The Americans were then trading with the British colonies on the footing of British subjects, but as they had become foreigners by their separation from Great Britain, and as such were not allowed to trade

with those islands, Nelson determined to put a stop to these proceedings; and induced Sir R. Hughes to issue orders to enforce the navigation act, which orders however were subsequently recalled. Nelson then found he must either disobey his orders or the acts of parliament: he determined on the former, and seized four American vessels with freight at Nevis, carrying island colours. The whole colony rose against him, but the ships were ultimately condemned in the Admiralty court. He married at Nevis, 4th of March 1787, the widow of Dr. Nisbet, a physician, and daughter of Mr. Herbert, president of that island, who had one son, named Josiah. He returned to England in June 1787, and lived in retirement till the eve of the French revolutionary war, when he applied for employment.

On the 30th of January 1798, he was appointed to the *Agamemnon*, of 64 guns, and took with him his step-son Josiah Nisbet as midshipman. The fleet, under Lord Hood's orders, reached the south of France at a time when it would willingly have become a separate republic under the protection of England. Nelson was sent with despatches to the court of Naples, where he became acquainted with Sir William and Lady Hamilton. He afterwards joined Commodore Linzee at Tunis, to expostulate with the dey on the impolicy of supporting France. On the passage, he fell in with three French frigates, a corvette, and brig; a running fight of three hours ensued, when a change of wind enabled the enemy to get out of reach of the *Agamemnon's* guns, which ship had received so much damage in her sails and rigging, that she was unable to renew the action, and the enemy left her unmolested. Subsequently Nelson was detached with a small squadron to co-operate with Paoli in Corsica. The French having withdrawn from St. Fiorenzo to Bastia, Lord Hood, with Nelson as his senior captain, determined to reduce that place with a naval force, General Dundas having refused to co-operate. The garrison capitulated to Lord Hood, May 19, 1794. At the siege of Calvi, whither the *Agamemnon* was sent to co-operate with Sir Charles Stuart, Nelson lost an eye, from a shot striking the ground near him and driving the sand into it. Here the dog-days and an epidemic thinned his crew, whose health was previously impaired with hard service. Admiral Hotham had now succeeded Lord Hood in the Mediterranean command, and in the partial action with the French fleet which took place soon after, the *Agamemnon* engaged the *Ça Ira*; the action was renewed on the following day, when the *Agamemnon* again engaged the same ship, which was taken, together with the *Censeur*. Nelson was desirous of continuing the action with the rest of the fleet, but the admiral was satisfied with this slight success. The next service on which he was employed was the blockade of Genoa, in co-operation with the Austrian army, in order to drive the French out of that state. He had a squadron of frigates under his orders, and narrowly escaped capture by the French fleet within sight of the English fleet, which was becalmed in St. Fiorenzo Bay. Another partial action succeeded, in which the French ship *L'Alcide*, 74, was taken, but burnt by the explosion of some combustibles then in use among the French. Only 200 of her crew were saved. The Austrians, being beaten, gave the French possession of the Genoese coast, and Nelson sailed for Leghorn to rest. Sir John Jervis took command of the Mediterranean fleet in 1795, and Nelson resumed his station in the Gulf of Genoa. He next superintended the evacuation of Bastia, and having effected this, proceeded in the *Minerva*, Captain George Cockburn, to perform the same service at Porto Ferrajo. On the passage they fell in with two Spanish frigates, took one, and compelled the other to haul off, when a squadron, of which these frigates formed a part, hove in sight, and the prize was retaken. From Porto Ferrajo Nelson took convoy to Gibraltar, fell in with the Spanish fleet at the mouth of the Straits, and joined Sir J. Jervis with the intelligence. He hoisted his broad pendant as commodore on board the *Captain*, 74 guns, Captain R. W. Millar, and was eminently distinguished in the general action of February 14, 1797, with the Spanish fleet, in which the *Captain*, after engaging, with the *Culloden*, three first-rates and three others, being at length crippled, fell alongside the *San Nicolas*, of 80 guns, and carried her by boarding. Nelson himself on this occasion boarded through the cabin windows. The *San Josef*, of 112 guns, was lying on the other side, and he led the boarders from the *San Nicolas* to her, with the cry of "Westminster Abbey or victory!" Their efforts were crowned with success, and on the quarter-deck of this Spanish first-rate Nelson received the swords of the rear-admiral and his officers.

Before the news of the action reached England, Nelson had been promoted to the rank of rear-admiral; the order of the Bath was now bestowed on him, and the freedom of Norwich was voted to him, to which city he gave the sword of the Spanish rear-admiral. He now hoisted his flag in the *Theseus*, and commanded the in-shore squadron employed in the blockade of Cadiz. On the 3rd of July 1797 Lord St. Vincent bombarded that town. In withdrawing the bomb-vessel out of gun-shot, the Spanish gun-boats and launches endeavoured to capture her, but were successfully met by a similar force under Nelson, in which the Spanish commander attempted to carry his boat, and both distinguished themselves personally in a hand to hand fight. His next service was an unsuccessful attack on the town and fort of Santa Cruz, Tenerife, with three sail of the line, one fifty-gun ship, and three frigates: the British gained a footing on the mole, but were repulsed. In the act of stepping out of his boat, Nelson received a

shot through his right elbow. He was with difficulty carried on board his ship, where the arm was immediately amputated. Notwithstanding the failure of this enterprise, fresh honours awaited him. He was rewarded with a pension of 1000*l.*, on which occasion he was obliged to present a memorial, which exhibited a singular catalogue of services. He stated that he had been in four actions with hostile fleets, in three with boats employed in cutting out, and at the taking of three towns; employed at Bastia and Calvi; had assisted in capturing seven sail of the line, six frigates, four corvettes, and eleven privateers, taken fifty merchant vessels, and been in action 120 times; lost his right eye and arm, and received other severe wounds. He also received the freedom of the cities of London and Bristol. Early in 1798, Sir Horatio hoisted his flag in the *Vanguard*, 74, and joined Lord St. Vincent at Gibraltar, by whom he was detached on the 9th of May, to watch the port of Toulon, where the expedition for Egypt was then fitting. The *Vanguard* was dismasted in a heavy gale of wind off Toulon, on the 20th, and, during the thick weather that followed, the French fleet escaped. Having refitted his ship, and being reinforced by eleven sail of the line, he went in pursuit of the French fleet, with the following ships:—*Culloden*, *Goliath*, *Minotaur*, *Defence*, *Bellerophon*, *Majestic*, *Zealous*, *Swiftsure*, *Alexander*, *Orion*, *Theseus*, *Audacious*, and *Leander*, all of 74 guns.

Nelson heard of the enemy's armament at Malta, and shaped his course to Candia, but getting no tidings there, he returned to Sicily. Having obtained supplies at Syracuse, he sailed for the Morea on the 25th of July, obtained intelligence at Coron which caused him to shape his course for Alexandria, where he arrived August 1, 1798, and found the French fleet lying in the bay of Aboukir. The haziness had prevented the two fleets from perceiving each other, although they actually crossed in the night of the 22nd of June. The French had reached Alexandria on the 1st of July, and Brueys, unable to enter the long-neglected port, moored his fleet, consisting of one first-rate, three second-rates, nine seventy-fours, and four frigates, in Aboukir Bay. On perceiving the enemy's position, Nelson adopted the plan projected by Lord Hood in Gourjean Road, but which he had there found impracticable, of stationing his ships one on the outer bow, and another on the outer quarter of each of theirs. The action commenced at 6h. 20m. P.M., August 12th, and at noon of the 13th, of the French fleet one ship had blown up, eight had surrendered, two escaped, and two were aground, of which one yielded, and the other was burnt by her crew. The loss sustained by the English was 218 killed, and 678 wounded; that of the French is variously stated, but it probably amounted to 2000 killed, wounded, and missing. Brueys, after being thrice wounded, was blown up in his ship *L'Orient*, part of whose mainmast was made into a coffin by order of Captain Hallowell, and by him presented to Nelson. Nelson received a severe wound in his forehead from a piece of langridge-shot. The *Culloden* grounded at the commencement of the action, and was unable to take part in it. On this occasion Nelson was created Baron Nelson of the Nile, and pensions of 3000*l.* per annum were settled on him and his two next heirs male. The thanks of the parliament and gold medals were voted to him and all the captains engaged.

From this time Nelson remained chiefly employed on the Neapolitan coasts, during which period he permitted that which must ever remain a blot on his character, and which tarnished the honour of the British flag—the judicial murder of Prince Caraccioli. Capua and Gaëta now surrendered to the naval force under Nelson's orders. In February 1800 Nelson sailed for Malta, and captured the French ship of the line *Généreux*, which escaped from Aboukir, and also a frigate. On Lord Keith's return from England, Nelson came home, leaving Captain Trowbridge in command of the squadron blockading Malta, which island capitulated in September 1800. Within three months after his return, he separated from Lady Nelson, in consequence of his infatuated attachment to Lady Hamilton. He sailed, March 12, 1801, as second in command to Sir Hyde Parker, to the Baltic, with a fleet of eighteen sail of the line, frigates, bombs, fire-ships, &c., amounting in all to fifty-three sail, having on board the 49th regiment, two companies of rifles, and a detachment of artillery. The fleet arrived in the Sound, and after some time lost in negotiation by Mr. Vanittart, anchored between the island of Huen and Copenhagen. Lord Nelson having offered his services in the attack on the Danish fleet, he was detached with twelve ships of the line and smaller craft, making thirty-six sail, 1st of April 1801, and anchored at dark off Dracö Point, two miles from the Danish line. The formidable force opposed to the British consisted of eighteen vessels, mounting 628 guns, chiefly 86 and 84 pounders, manned by 4849 men, moored in a line a mile in length, flanked by two batteries, called *Trekroner*, of thirty 24-pounders and thirty-eight 36-pounders, with furnaces, commanded by block-ships. The action commenced at nine A.M., and lasted five hours, when a truce was agreed upon by the crown-prince sending the Danish adjutant-general to the commander-in-chief to settle the terms, in reply to Lord Nelson's celebrated note: "Vice-Admiral Lord Nelson has been commanded to spare Denmark when she no longer resists. The line of defence which covered her shores has struck to the British flag; but if the firing is continued on the part of Denmark, he must set on fire all the prizes he has taken, without having the power of saving the men who have so nobly defended them. The brave Danes are the brothers, and should never be the enemies of the English." The

British killed and mortally wounded were 850; and the wounded 850. The Danish loss was estimated at between 1600 and 1800 men killed and wounded: of the eighteen floating batteries, thirteen were taken or destroyed.

Amicable relations having been restored between England and the northern powers, Lord Nelson returned in command of the squadron to England (Sir Hyde Parker having been recalled), when the thanks of parliament were voted to him for Copenhagen. To allay the public alarm excited by Bonaparte's proposed invasion, Nelson took the command of the shores, reconnoitred Boulogne in the Medusa frigate, attacked the flotilla in the mouth of the harbour, and withdrew with a loss of 172 men, having gained no advantage. From this time he lived in retirement in Surrey, till he was called on to assume the Mediterranean command. He hoisted his flag in the *Victory*, on war breaking out in 1803. His chief employment was watching the French in Toulon. On the 17th of January 1805, the French fleet put to sea under vice-admiral Villeneuve, but was driven back by heavy gales. Villeneuve sailed again on the 29th of March, received a reinforcement at Cadix, and made for Martinique with seventeen sail of the line, seven frigates, and four sloops. On the 12th of May Lord Nelson sailed for the West Indies in pursuit of Villeneuve with ten ships of the line and three frigates, and arrived at Barbadoes on the 4th of June, on which day Admiral Villeneuve sailed from Martinique, and having effected nothing except the re-capture of the Diamond rock, and made prizes of a convoy of fifteen sail of West Indiamen, returned to Europa, and arrived off Cape Finisterre July 9th. Lord Nelson quitted Antigua June 18th, and made Cape St. Vincent on the 17th of July, having been absent sixty-six days. Thus frustrated in his plans, he judged best to reinforce the Channel squadron, lest the enemy should bear down on Brest.

With this view he joined Admiral Cornwallis off Ushant, and leaving his fleet there, he went home, and struck his flag. He hoisted it again in the *Victory* on the 15th of September, 1805, and arrived off Cadix on the 29th (his birth-day), to take command of the Mediterranean fleet. The force under him consisted of twenty-seven sail of the line, and four frigates, which he withdrew from the vicinity of Cadix to a station sixteen or eighteen leagues to the westward, in the hope of inducing the enemy to put to sea. On October 21st, at day-break, the combined French and Spanish fleets, consisting of thirty-three sail of the line and seven frigates, were seen ahead twelve miles to leeward. At 11h. 40m., while bearing down in two lines on the enemy, whose position was in the form of a crescent, concave towards the British, Lord Nelson hoisted the celebrated telegraphic signal, 'England expects every man to do his duty.' At ten minutes past noon Collingwood, in the *Royal Sovereign*, commenced the action on the part of the British. At one P.M. the *Victory* passed under the stern of the *Bucentaur*. In the heat of the action, about 1h. 25m., while in the act of turning in his walk on the quarter deck, Lord Nelson received his death-wound by a musket-ball fired from the *Redoubtable*, which entered his left shoulder, and lodged in the spine. He expired in three hours and a half, but not before he knew that the victory was complete. The total British loss was 450 killed, 1250 wounded. Seventeen French and Spanish ships were captured, and one burnt. Admiral Dumanoir escaped to the southward with four sail, which were shortly after taken by Sir R. Strachan. Admiral Gravina, with the remaining eleven ships, got into Cadix.

"The death of Nelson," says Southey, "was felt in England as a public calamity; yet he cannot be said to have fallen prematurely whose work was done, nor ought he to be lamented who died so full of honours and at the height of human fame." On the 9th of January 1806, the body of Nelson was buried at St. Paul's. His brother, the Rev. William Nelson, was created an earl, with a grant of 6000*l.* per annum; 10,000*l.* were voted to each of his sisters, and 100,000*l.* for the purchase of an estate. The unhappy Lady Hamilton, and his 'adopted child' Horatia, whom he had "left as a legacy to his country," both with his dying words, and in a codicil to his will—which codicil was most improperly concealed by his brother William till the parliamentary grant to himself was completed (see Pettigrew's *Memoirs of Nelson*, ii. 624-5)—remained without the smallest provision. Lady Hamilton died a few years later in extreme poverty at Calais. Horatia Nelson married a clergyman, and within the last few years a sense of the wrong done in levying almost the whole of the large parliamentary grant upon Nelson's very undeserving brother has caused an attempt to be made in some measure to atone for the original neglect by rendering easier the outset in life of Horatia Nelson's children.

Nelson's Despatches and Letters, edited by Sir Harris Nicolas, were published in 1844 in 7 vols. 8vo.

NELSON, ROBERT, author of various works in practical divinity, which have long been held in very high estimation by serious and pious persons, was born June 23, 1656. He was the grandson of Lewis Roberts, a merchant of London, who is believed to be the person of that name who wrote '*The Merchant's Map of Commerce*,' printed in 1638, and whose descendants, the Roberts, Nelson, and Hangers, were very extensively engaged in the trade to the Levant. How far he was himself connected with commerce does not appear; but he was of Trinity College, Cambridge, and while a young man elected a Fellow of the Royal Society. He was intimate with Halley,

with whom he travelled in France and Italy. While at Rome he met with, and married in 1682, Lady Theophila Lucy, widow of a baronet and daughter of the earl of Berkeley. This lady some time after their marriage became a Roman Catholic, to his great grief; his mind having been much occupied with the consideration of both the practical and controversial points in divinity, and his chief friends being eminent divines in the English Church, particularly Bull, Hickes, Lloyd, and Tillotson—the last especially was his intimate friend. Nelson not only employed his own powers of persuasion, both verbal and literary, but called in the aid of his friend Dr. Tillotson; both were however unsuccessful, the lady continuing in the Roman communion till her death. His first work '*Transubstantiation contrary to Scripture: or the Protestant's Answer to the Seeker's Request*,' 1688, appears to be the substance of his considerations on this subject.

At the Revolution he scrupled to take the oath to King William, and remained a non-juror till the year 1709, when on the death of Dr. Lloyd, the last survivor of the deprived non-juring bishops, except Dr. Keen, he, by Dr. Keen's advice, returned to the Church of England as then established. He died January 16, 1716, at Kensington, and was buried in the cemetery of St. George the Martyr, by the Foundling Hospital.

The following are his principal works:—'*Practice of True Devotion, in relation to the End as well as to the Means of Religion*;' '*Companion for the Festivals and Fasts of the Church of England*;' '*Great Duty of frequenting the Christian Sacrifice*;' '*An Account of the Life and Writings of William Kettlewell*;' '*Letters to Dr. Clarke on the Trinity*;' '*Whole Duty of a Christian*,' &c. He also published the English works of Bishop Bull, who had been his tutor, with an account of his life and writings. He is also remarkable for having been a bountiful contributor, both during his life and at his death, to institutions for the education of the poor and the diffusion of Christian knowledge.

NEMESI'ANUS, MARCUS AURELIUS OLYMPIUS, a Latin poet, said to have been a native of Carthage, lived towards the close of the 3rd century, under the reigns of Carus and his sons Carinus and Numerianus. Nothing more is known of the particulars of his life. He wrote a poem on hunting, '*De Venatione*,' which he dedicated to Carinus and Numerianus, and which has come down to us unfinished. He also wrote four eclogues, which have considerable poetical merit, and have been repeatedly published, together with the eclogues of his contemporary Calpurnius. Mairault has made a French translation of Nemesianus's eclogues, with copious notes, 8vo, 1744. The writings of Nemesianus have been inserted in the collection '*Poetae Rei Venaticae*,' with notes, by G. Kempher, Leyden, 1741; the best edition of them is that of Stern, Hal. Sax., 8vo, 1832.

NEME'SIUS, Bishop of Emesa in Syria, and one of the ablest of the ancient Christian philosophers. Of his life very few particulars are known; and even the time when he lived is uncertain, though this is generally supposed to have been during the reign of Theodosius the Great, towards the end of the 4th century. He has been accused of holding some of Origen's erroneous opinions, but has been defended by Bishop Fell ('*Annot.*,' p. 20, ed. Oxon. 1671), who however confesses, with regard to the pre-existence of souls, that he "differed from the commonly received opinion of the Church." But it is as a philosopher and physiologist that Nemesius is best known, and his work '*De Natura Hominis*' is one of the most accurate treatises of antiquity. Some persons (among whom we may mention Bishop Fell, in edit. Oxon.; Fabricius, '*Biblioth. Gr.*;' and Brucker, '*Hist. Philoa.*') have even supposed that he was acquainted with the circulation of the blood; but in the opinion of Freind ('*Hist. of Physic*'), Haller ('*Biblioth. Anat.*'), and Sprengel ('*Hist. de la Médecine*'), he has no right whatever to be considered as the author of this discovery. Still the passage which has given rise to the discussion is certainly remarkable: "The motion of the pulse," says he, "takes its rise from the heart, and chiefly from the left ventricle of it; the artery is with great vehemence dilated and contracted, by a sort of constant harmony and order. While it is dilated, it draws with force the thinner part of the blood from the next veins, the exhalation or vapour of which blood is made the aliment for the vital spirit. But while it is contracted it exhales whatever fumes it has through the whole body and by secret passages, as the heart throws out whatever is fuliginous through the mouth and nose by expiration" (cap. 24, p. 242, ed. Matth.). There is another passage equally curious respecting the bile, which is constituted, he says, "not only for itself, but also for other purposes; for it helps digestion, and contributes to the expulsion of the excrements, and therefore it is in a manner one of the nourishing powers; besides, as a vital faculty, it imparts a sort of heat to the body. For these reasons therefore it seems to be made for itself; but because it purges the blood it seems to be made partly for the sake of the blood" (cap. 28, p. 260, ed. Matth.). From this passage Nemesius has been supposed to have known all that Sylvius afterwards discovered with respect to the functions of the bile; but his claim in this case is no better than in the former, and indeed Haller and Sprengel both say that his physiology is not at all more perfect than that of Galen. But even if we cannot allow Nemesius all the credit that has been claimed for him, still from his general knowledge of anatomy and physiology (which is quite equal to that of the professional men of his time), his acuteness in exposing the errors of the

Stoics and the Manichees, the purity and elegance of his style compared with that of his contemporaries, and the genuine piety which shows itself throughout his work, he has always ranked very high in the list of ancient Christian philosophers. The following opinions in his book are recorded by Sprengel ('Hist. de la Méd.') as worthy of notice:—1. He calls the substance of the lungs "frothy flesh" (cap. 28, p. 256). 2. He distinguishes the nerves from tendons, and says that the former possess the power of sensation, which the latter do not (cap. 27, p. 251). 3. He says that the semen is prepared in the brain, that it descends by certain vessels (which he calls "two veins and two arteries") situated behind the ears, which he says is the reason why "when those two veins that are near the ears and those near the carotid arteries (or, as some read, 'the parotid glands') are wounded, the animal becomes barren;" that it is distributed throughout the whole body, and is deposited at last in the testicles (c. 25, p. 244). 4. He explains the senses, like Aristotle, by an intelligent spirit, which is propagated from the organ of sensation to those of the senses (c. 6, p. 176). 5. He places the sensations in the anterior ventricles of the brain, the intellect in the middle, and the memory in the posterior (c. 18, p. 204). 6. He says that the elements composing the human body are in a manner mutually opposed to each other, and that the assistance of certain intermediate substances is necessary in order to effect their union (c. 5, pp. 151-156). 7. That food and medicines only differ inasmuch as the former is similar to the elementary particles of our body, while the latter are opposed to them (c. 1, p. 49). The treatise *περί φύσεως ἀνθρώπου*, 'De Natura Hominis,' was first edited by Valla in Latin, Lugd., 1538, ap. Seb. Gryphium; the first Greek edition was by Ellebodium, 8vo, Antwerp, 1565, ap. Christ. Plantin; the next was by Dr. (afterwards Bishop) Fell, 8vo, Oxon., 1671; the most complete is by Matthæi, Halsæ Magd., 8vo, 1802. There is an English translation by George Wither, 12mo, Lond., 1836; a German one by Osterhammer, 8vo, Salzburg, 1819; and a French one by J. B. Thibault, 8vo, Paris, 1844.

NEMOURS, DUKES OF, a title derived from a town of France in the department of Seine et Marne. It was borne first by a branch of the Armagnac family, the last of whom, Louis d'Armagnac, duke of Némours, held a command in the army of Louis XII. in Italy, against the Spaniards under Gonsalo of Cordova, and was killed at the battle of Cerignola in Apulia, in April 1503. With him ended the line of Armagnac, which was descended from Caribert son of Clotharius II, who died in 630. The duchy of Némours was then bestowed by Louis XII. upon Gaston de Foix, son of Mary, the sister of the king. Gaston fell, at twenty-three years of age, in the battle of Ravenna, against the Spaniards and Italians, in 1512. The duchy of Némours was afterwards given by Francis I. to his uncle Philip of Savoy, duke of Némours, died, the last male descendant of Philip. His widow, Mary of Orléans, daughter of the duke of Longueville, survived him many years. She inherited in 1694, from her brother the Abbé de Longueville, the county of Neufchâtel, in Switzerland, and died in 1707: with her ended the line of Orléans Longueville. The title of Duc de Némours is now borne by the second and eldest surviving son of the late king of the French, Louis Philippe.

NE'NNIUS, according to several passages of the work 'Historia Britonum,' was, if these passages are genuine, a monk of Bangor, in Wales, who lived in the first part of the 9th century. Vossius ('De Historicis Latinis') says that he lived in the early part of the 7th century, but he assigns no authority for this assertion. In the history Nennius states himself to have been a Briton, and not a Saxon, and a disciple of the holy bishop Elbodius, or Elvudug. He wrote a history of Britain, 'Historia Britonum,' or, as it is sometimes styled, 'Eulogium Britannias,' which, he says at the beginning, he compiled from all he could find; "from the Roman annals and the chronicles of the Fathers, as well as from the writings of the Scots and the Angli, and from the traditions of our ancestors." The history begins with a fabulous genealogy of Brutus, grandson of Æneas, who reigned in Britain. The author afterwards relates the arrival of the Picts in North Britain, and of the Scots in Ireland; and after a brief and confused narrative of the Roman conquest and empire in Britain, he comes to the Saxon invasion and gradual subjugation of the country. The manuscript of Nennius was mutilated and interpolated by a transcriber, who signs himself "Samuel," and "a disciple of Beularius Presbyter," and who acknowledges that he left out what he thought useless in Nennius's work, and added what he gathered from other writers concerning the towns and wonders of Britain: see end of chap. lxiv. of Nennii Banchoriensis 'Eulogium Britannias,' edited by C. Bertram, and published together with 'Gildas' and 'Richard the Monk of Westminster,' 8vo, Copenhagen, 1757.

Such is the common account of Nennius, but it is, to say the least, doubtful whether such a person ever existed, and whether the work ascribed to him was not the fabrication of a much later age. Though the work existed earlier, the name of Nennius is not mentioned in connection with it earlier than the 18th century. The work is in any case of little value, but even that little is of course greatly reduced if it be the production of an age much later than it professes to be. The question will be found fully discussed in Mr. Wright's 'Biographia Britannica Litteraria: Anglo-Saxon period; and the Introduction to Mr. Stevenson's valuable variorum edition of the 'Historia Britonum.'

A translation of Nennius, by the Rev. W. Gunn, was published in London, 8vo, 1819, and reprinted in the 'Six Old English Chronicles,' published as a volume of Bohn's 'Antiquarian Library,' 1848.

NEPOS, CORNE'LIUS, a native of Hostilia (now Ostiglia) on the Po, was a Roman writer and a friend of Cicero, who speaks of Nepos in several of his Letters. ('Epist. ad Attic.,' xvi. 5 and 14.) Macrobius ('Saturn.,' xi. 1) quotes the second book of Cicero's Epistles to Cornelius Nepos, which have not come down to us. Lactantius mentions Nepos's Letters to Cicero, and Aulus Gellius (xv. 28) speaks of Nepos's 'Life of Cicero.' Catullus dedicated his poems to him. Nepos however was most intimate with Pomponius Atticus, whom he survived a few years, and whose life he wrote. He also wrote a short notice of Cato the Censor, in which he says that, at the particular request of T. Pomponius Atticus, he had written a more extended biography of Cato, which however has been lost. According to the old scholiasts, the lives of Atticus and Cato formed part of a larger work of Nepos, 'De Historicis Latinis.' In a passage in the Life of Dion, in the 'Vite Imperatorum,' attributed to Nepos, the author mentions a work which he had written 'On the Greek Historians,' and the grammarian Charisius ('Instit. Grammat.,' lib. 1) quotes a sentence of the sixteenth book 'Illustrium Virorum' of Cornelius Nepos.

The work styled 'Vite Imperatorum,' which is put into most school-boys' hands, not being mentioned by any ancient writer, was for a long time attributed to Æmilius Probus, who lived in the 4th century, and who in the manuscripts appears as having presented a copy of the book to the emperor Theodosius I., and prefixed to it some verses in which he seems to claim the authorship. Accordingly the earlier editions of the 'Vite Imperatorum,' the first by Janson, 1471, that of 1506, and others, were entitled 'Probi Æmili Excellenti Imperatorum Vite.' But afterwards the critics began to question the claims of Probus to the authorship of the work. The style and especially the sentiments of the lives certainly appear not suited to a writer of the age of Theodosius, such as the manifest disapprobation of a monarchical government, which is exhibited in many passages, among others in the lives of Timoleon (i. 3) and Dion (ix. 5). It is remarkable that the author in his preface addresses the work to Atticus; and yet at the end of the last life, that of Hannibal, when speaking of the uncertainty about the date of that great commander's death, he says that "Atticus, in his 'Annals,' had left it written ('scriptum reliquit') that Hannibal died under the consulship of M. C. Marcellus and Q. F. Labeo;" speaking thus of Atticus as of a person dead. After the first editions of the 'Vite Imperatorum' were published, Petrus Cornerus found in an old manuscript containing the letters of Cicero to Atticus, the life of Atticus, and the short notice of Cato the Censor above mentioned. These two biographies were published together with the 'Vite Imperatorum,' and the whole under the name of Æmilius Probus, contrary to all evidence, as the author of those two biographies speaks of Atticus as a personal acquaintance. At last Lambini, in the commentary to his edition of the 'Imperatorum Vite,' 1558, asserted the claims of Nepos as author of the whole. But several solecisms and barbarisms which occur in the 'Vite' appearing to invalidate Lambini's supposition, as not being likely to occur in a writer of the Augustan age, Barth and some other critics have supposed that Probus abridged the original work of Nepos in the same manner as Justin has epitomised the history of Trogus Pompeius. Vossius however ('De Historicis Latinis,' i. 14), Funccius ('De Virili ætate linguæ Latinæ,' part 11, ch. 14, sec. 38), and others, maintain that there is nothing in the 'Vite Imperatorum' which could not have been written by the Cornelius Nepos of the Augustan age, and that neither Probus nor any writer of the Theodosian age could have written in so pure a Roman style. The Introduction, &c. of Tzschucke, Roth, and Benscke, to their edition of Nepos, noticed below; Schoell, 'Abrégé de l'Histoire de la Littérature Romaine;' and Dunlop, 'History of Roman Literature,' may be consulted as to this controversy.

The 'Vite Imperatorum' are short biographies of twenty Greek commanders, and of two Carthaginian, Hamilcar Barca and Hannibal. From a passage at the end of the last it appears that the author intended to write also the lives of the great Roman commanders, "that their exploits might be compared with those of the Greek, in order to judge which were the greatest." These lives of the Roman commanders, if ever written, have not come down to us, but it seems that some of them at least were written, and it would appear, by Nepos, as Plutarch quotes the authority of Nepos for facts concerning the lives of Marcellus and Lucullus. The 'Vite Imperatorum,' besides the faults in language which are pointed out by Tzschucke in his proemium and in the commentary which follows the text, contain many erroneous statements of facts, such as mistaking Miltiades, the son of Cypselus, for the great Miltiades, the son of Cimon, confounding the battle of Mycale with that of the Eurymedon, and others which are noticed by Tzschucke and Schoell. The author however gives many details of private life and manners, which are curious, as in the life of Epaminondas. The sentiments expressed by the author of the 'Vite' are generous and virtuous, though often puerile and trifling. The sketch of the character of Alcibiades has been admired for its graphic touches; but the life of Pomponius Atticus is much better both for the matter and manner than any of the rest, and although too panegyrical, gives a lively description of his character. It has

been translated into English by Sir Matthew Hale, 1677, and by the Rev. E. Berwick, 1818.

The editions of the 'Vite Imperatorum' are numerous: those of Longolius, 1548; Lambinus, 1569; Bosius, 1657; Van Staveren, 1734, 1773; Tschucke, 1804; Harles, 1806; Fischer, 1806; Brema, 1827; Roth, Basel, 1841, and Benecke, Berol. 1843, are reckoned the best.

NEPOS, FLAVIUS JULIUS, was the nephew of the patrician Marcellinus, who, in the confusion into which the affairs of the Western Empire had fallen after the death of Majorianus, A.D. 460, made himself independent sovereign of Dalmatia, was acknowledged as such by Leo I. emperor of the East, and was afterwards killed in Sicily in an expedition against the Vandals. Leo, having given his niece in marriage to Nepos, named him Emperor of the West, A.D. 473, after the death of Olybrius. But a certain Glycerius, supported by the Burgundian and other barbarian auxiliaries who were then the real masters of Italy, had already been proclaimed emperor at Ravenna. Nepos sailed from Constantinople with some troops in 474, and landing at Ostia, surprised Glycerius in Rome, made him prisoner, and, having stripped him of the imperial garments, caused him to be ordained bishop of Salona in Dalmatia, which was considered as a kind of exile. Nepos made peace with Euric, king of the Visigoths, by ceding to him the provinces of Gaul which lay west of the Rhone. But soon after, A.D. 475, Orestes, a native of Pannonia, who had long served in the Roman armies, revolted against Nepos, and marched upon Ravenna, when the emperor, unable to oppose him, fled across the sea to Dalmatia, over which province he seems to have retained his authority, with the title of Augustus; whilst Orestes had his own infant son Romulus proclaimed emperor of the West. Nepos applied in vain to Zeno, emperor of the East, to assist him in recovering Italy. In the year 480 he was murdered at Salona by two officers of his court, upon which Odoacer, who then ruled over Italy, passed over into Dalmatia and conquered that province. Nepos is said to have been a good and amiable but weak man, and unfit for the times. Sidonius Apollinarius praises him for the excellent choice which he made of those whom he employed under him.

NERATIUS PRISCUS, a Roman jurist who lived under Trajanus and Hadrianus. Spartianus ('Hadrianus' 4) states that there was a general opinion that Trajanus once intended to make Neratius Priscus his successor in the empire, instead of Hadrianus. However, Priscus was employed by Hadrianus as he had been by Trajanus. A case is mentioned (Dig. 37, tit. 12, a. 5) in which Trajanus acted on the advice of Neratius Priscus and T. Aristo. Pomponius (Dig. 1, tit. 2, s. 2, § 47) states that Neratius was elevated to the consulship, but the year of his consulship is not certain.

Neratius succeeded Celsus the father, and was therefore of the school of Proculus. His writings which are mentioned in the Florentine Index, are fifteen books of Regulæ, seven of Membrana, and three books of Responsa. There are sixty-four excerpts from Neratius in the Digest. Neratius is often cited by the subsequent jurists. He is also mentioned by Gellius (iv. 4) as the author of a treatise De Nuptiis, but in place of Neratius some manuscripts have Veratius in this passage of Gellius.

NERI, FILIPPO DE, was born in 1515 of a noble Florentine family. After studying in his native country he proceeded to Rome, where he fixed his residence. Naturally of warm feelings and benevolent disposition, he turned his whole attention to the relief of the poor, the instruction of children, and the reclaiming of vicious persons. In the pursuit of these objects he displayed a sincerity and a single-heartedness which exposed him to the sneers and the slanders of the worldly, the prudish, and the sticklers for outward decorum. The particulars of his life, some of which are very curious, have been fully narrated by his biographers Bacci and Gallonio. He founded an asylum for poor and sick strangers, and other houseless or helpless persons, in which they were sheltered until they were able to return to their home. Having taken holy orders, he associated with himself several pious friends, among whom was Baronius, afterwards a cardinal. They performed spiritual exercises together, and instructed the poor, and especially youths, in the streets, at the doors of the churches, and in the market-places. He attended the sick and the dying, visited the prisoners, and pleaded in the courts of justice for the oppressed.

Neri was not gloomy or morose; his piety was not repulsive; he conversed freely with all kinds of people; and being a man of education and general information, he entered into the spirit of their respective pursuits, and joined in their harmless mirth, whilst he checked any excess or vicious tendency. He was the founder of the oratorios, or sacred musical entertainments, the object of which was to attract the youth, and wean them from the public theatres and their temptations. At first the oratorios were hymns which were sung after the sermon, accompanied by music. Afterwards dramas were introduced, founded upon scriptural subjects, and some of them were written by distinguished writers, such as Zeno and Metastasio, and the parts were sung like those of an opera, with this difference, that there was no acting or stage, the singers being stationed in a gallery of the chapel. The chapel being called in Italian 'Oratorio,' that is, a place of prayers, gave its name to the performance; and the congregation, or order, constituted by Neri took the name of 'Fathers of the Oratory.' But Neri, more prudent in this than other founders of monastic orders, did not bind the members of his congregation by perpetual vows: he

said that the spirit of charity should be the only common bond. The institution was approved of by Gregory XIII. in 1575, and it soon spread over Italy, France, and other countries. The congregation 'De l'Oratoire' has produced many distinguished men, Baronius and Masillon among others. Study, preaching, and the education of youth, are the chief occupations of its members. Their handsome church at Rome, Santa Maria in Vallicella, has a good library, and the oratorios continue to be performed in a chapel devoted to the purpose. Neri, after resigning the generalship of his congregation to his disciple Baronius, died in 1595. He was canonised by Gregory XV. Some of his letters, and his 'Ricordi,' or advice to youth, have been published, as well as two sonnets out of many which he composed. He was an amiable, virtuous, and religious man, and his example had a great influence on the clergy of Rome.

NERI, POMPEO, was born at Florence in 1707. After studying in the University of Pisa, he was made professor of law in that institution. He was afterwards appointed by Francis of Lorraine, the new Grand Duke of Tuscany, secretary to his council. In 1749 Maria Theresa called him to Milan, and made him president of the Giunta di Censimento, or commission for the valuation of all the landed property in Lombardy. This undertaking was effected, and the tax was laid equally upon all landed property: the new 'Cadastro,' or register, was published in 1759. The communal administration was at the same time re-organised. This example was followed by several Italian and other governments. The empress also commissioned Neri to confer with the Sardinian minister for a concordat concerning the currency of both states. It was in consequence of this commission that Neri wrote and published his book on currency, 'Osservazioni sopra il Presso Legale delle Monete,' 1751. In 1758 Neri, being recalled to Florence, was named one of the counsellors of the regency during the minority of Leopold. He died at Florence in 1776. Besides the work above mentioned, he wrote other treatises on political economy, on taxation, on the municipal laws in Tuscany, and on the former contrasted with the actual condition of the nobility in that country. Neri ranks among the first Italian economists of the 18th century, with Carli, Verri, Genovesi, and others.

NERO, CLAUDIUS CÆSAR, the sixth of the Roman emperors, was born at Antium in Latium, in the latter end of A.D. 37, nine months after the death of Tiberius. (Suet., 'Nero,' c. 6.) He was the son of Domitius Ahenobarbus and Agrippina, the daughter of Germanicus, and was originally named Lucius Domitius. After the death of Domitius and of a second husband, Crispus Passienus, Agrippina married her uncle the Emperor Claudius, who gave his daughter Octavia in marriage to her son Lucius, and subsequently adopted him with the formal sanction of a Lex Curia. (Tacit., 'Ann.,' xii. 26.) The education of Nero was carefully attended to in his youth. He was placed under the care of the philosopher Seneca, and he appears to have applied himself with considerable perseverance to study. He is said to have made great progress in the Greek language, of which he exhibited a specimen in his sixteenth year by pleading in that tongue the rights or privileges of the Rhodians and of the inhabitants of Ilium: but he possessed little oratorical skill. (Suet., 'Nero,' c. 7; Tacit., 'Ann.,' xii. 58.)

On the death of Claudius, A.D. 54, Nero succeeded to the sovereign power. Agrippina, who had paved the way for the accession of her son by the murder of her husband, endeavoured to obtain the chief management of public affairs; and her vindictive and cruel temper would have hurried Nero, at the commencement of his reign, into acts of violence and bloodshed, if her influence had not been counteracted by Seneca and Burrus, to whom Nero had intrusted the government of the state. Through their counsels, and whilst he submitted to their control, the first five years of Nero's reign were distinguished by justice and clemency. He discouraged public informers, refused the statues of gold and silver which were offered him by the senate and people, and used every art to ingratiate himself with the people: but his mother was enraged to find that her power over him became weaker every day, and that he constantly disregarded her advice and refused her requests. His neglect of his wife Octavia, and his criminal love of Acte, a woman of low birth, still further widened the breach between him and his mother. She frequently abused him with the most contemptuous language; reminded him that he owed his elevation to her, and threatened that she would inform the soldiers of the manner in which Claudius had met his end, and would call upon them to support the claims of Britannicus, the son of the late emperor. The threats of his mother only served to hasten the death of Britannicus [BRITANNICUS], whose murder forms the commencement of that long catalogue of crimes which afterwards disgraced the reign of Nero.

But while the management of public affairs appears from the testimony of most historians to have been wisely conducted by Burrus and Seneca, Nero indulged in private in the most shameful dissipation and profligacy. He was accustomed, in company with other young men of his own age, to sally into the streets of Rome during the night in order to rob and maltreat the passengers, and even to break into private houses and take away the property of the owners. But these extravagancies were comparatively harmless: his love for Poppæa, whom he had seduced from Otho, led him into more serious crimes. Poppæa, who was ambitious of sharing the imperial throne, perceived that she could not hope to obtain her object while Agrippina was

alive, and accordingly induced Nero to consent to the murder of his mother. The entreaties of Poppæa appear to have been supported by the advice of Burrus and Seneca, and the philosopher did not hesitate to palliate or justify the murder of a mother by her son. (Tacit., 'Ann.,' xiv. 11; Quint., 'Inst. Orat.,' viii. c. 5.)

In the eighth year of his reign Nero lost his best counsellor Burrus, and Seneca had the wisdom to withdraw from the court, where his presence had become disliked, and where his enormous wealth was calculated to excite the envy even of the emperor. About the same time Nero divorced Octavia and married Poppæa, and soon after put Octavia to death on a false accusation of adultery and treason.

In the tenth year of his reign, A.D. 64, Rome was almost destroyed by fire. Of the fourteen districts into which the city was divided, four only remained entire. The fire originally began at that part of the Circus which was contiguous to the Palatine and Cælian hills, and raged with the greatest fury for six days and seven nights; and after it was thought to have been extinguished, it burst forth again and continued for two days longer. Nero appears to have acted on this occasion with the greatest liberality and kindness; the city was supplied with provisions at a very moderate price; and the imperial gardens were thrown open to the sufferers, and buildings were erected for their accommodation. But these acts of humanity and benevolence were insufficient to screen him from the popular suspicion. It was generally believed that he had set fire to the city himself, and some even reported that he had ascended the top of a high tower in order to witness the conflagration, where he amused himself with singing the destruction of Troy. From many circumstances it appears improbable that Nero was guilty of this crime. His guilt indeed is expressly asserted by Suetonius and Dion, but Tacitus admits that he was not able to determine the truth of the accusation. In order however to remove the suspicions of the people, Nero spread a report that the Christians were the authors of the fire, and numbers of them were seized and put to death. Their execution served as an amusement to the people. Some were covered with skins of wild beasts, and were torn to death by dogs, others were crucified, and several were smeared with pitch and other combustible materials, and burned in the imperial gardens in the night: "Whence," says the historian, "pity arose for the guilty, though they deserved the severest punishments, since they were put to death not for the public good, but to gratify the cruelty of one man." (Tacit., 'Ann.' xv. 44.)

In the following year, A.D. 65, a powerful conspiracy was formed for the purpose of placing Piso upon the throne, but it was discovered by Nero, and the principal conspirators were put to death. Among others who suffered on this occasion were Lucan and Seneca; but the guilt of the latter is doubtful. In the same year Poppæa died, in consequence of a kick which she received from her husband, while she was in an advanced state of pregnancy. On the death of Poppæa Nero wished to marry Antonia, daughter of the emperor Claudius, and his sister by adoption, but she refused, and was in consequence put to death. He however married Statilla Messalina, having first caused her husband Vestinus to be killed.

During the latter part of his reign Nero was principally engaged in theatrical performances, and in contending for the prizes at the public games. He had previously appeared as an actor upon the Roman stage; and he now visited in succession the chief cities of Greece, and received no less than 1800 crowns for his victories in the public Grecian games. On his return to Italy he entered Naples and Rome as a conqueror, and was received with triumphal honours. But while he was engaged in these extravagancies, Vindex, who commanded the legions in Gaul, declared against his authority; and his example was speedily followed by Galba, who commanded in Spain, and who had just learnt that Nero had issued orders for his death. The Prætorian cohorts espoused the cause of Galba, and the senate pronounced sentence of death against Nero, who had fled from Rome as soon as he heard of the revolt of the Prætorian cohorts. Nero however anticipated the execution of the sentence by requesting one of his attendants to put him to death, after making an ineffectual attempt at suicide. He died, A.D. 68, in the thirty-second year of his age, and the fourteenth of his reign.

Nero was a licentious voluptuary, and he scrupled at committing no crimes in order to gratify his lust or strengthen his power; but that he was such a monster as Suetonius and Dion have described him, may admit of doubt. The possession of absolute power at so early an age tended to call forth all the worst passions of human nature, while the example and counsels of his mother Agrippina must have still further tended to deprave his mind. Though he put to death his adoptive brother, his wife, and his mother, his character appears to have been originally rather feeble than sanguinary; and he never equalled in his worst actions either the capricious cruelty of Caligula or the sullen ferocity of Domitian. Nero was a lover of the arts, and appears to have possessed more taste than many of the emperors, who only resembled him in their profuse expenditure. The Apello Belvedere is supposed by Thiersch ('Epochen der bildenden Kunst unter den Griechen,' p. 312), and some other writers, to have been made for this emperor.

During the reign of Nero the Roman empire enjoyed in general a profound state of peace. In the East the Parthians were defeated by Corbulo; and in the West the Britons, who had risen in arms under

Boadicea, were again reduced to subjection by Suetonius and Paulinus. [BOADICEA.] (Tillemont, *Hist. des Empereurs*, vol. 1.)



Coin of Nero.
British Museum. Actual size. Copper.



Reverses of Coins of Nero.

NERVA, MARCUS COCCEIUS, the thirteenth Roman emperor, was born at Narnia, in Umbria, in A.D. 27, according to Eutropius (viii. 1), or in A.D. 32, according to Dion (lxviii. 4). His family originally came from Crete; but several of his ancestors rose to the highest dignities in the Roman state. His grandfather Cocceius Nerva, who was consul A.D. 22, and was a great favourite of the Emperor Tiberius, was one of the most celebrated jurists of his age. We learn from Tacitus that he put an end to his own life. ('Ann.,' vi. 28.)



Coin of Nerva.
British Museum. Actual size. Copper.

Nerva is first mentioned in history as a favourite of Nero, who bestowed upon him triumphal honours, A.D. 66, when he was prætor elect. The poetry of Nerva, which is mentioned with praise by Pliny and Martial, appears to have recommended him to the favour of Nero. Nerva was employed in offices of trust and honour during the reigns of Vespasian and Titus, but he incurred the suspicion of Domitian, and was banished by him to Tarentum.

On the assassination of Domitian on the 18th of September, A.D. 96, Nerva succeeded to the sovereign power, chiefly through the influence of Petronius Secundus, commander of the Prætorian cohorts, and of Parthenius, the chamberlain of the palace. The mild and equitable administration of Nerva is acknowledged and praised by all ancient writers, and formed a striking contrast to the sanguinary rule of his predecessor. He discouraged all informers, recalled the exiles from banishment, relieved the people from some oppressive taxes, and granted toleration to the Christians. Many instances of his clemency and liberality are recorded by his contemporary the younger Pliny; he allowed no senator to be put to death during his reign, and practised the greatest economy in order to relieve the wants of the poorer citizens. But his impartial administration of justice met with little favour from the Prætorian cohorts, who had been allowed by Domitian to indulge in excesses of every kind. Enraged at the loss of their benefactor and favourite, they compelled Nerva to deliver into their hands Parthenius and their own commander Petronius, both of whom they put to death. The excesses of his own guards convinced Nerva that the government of the Roman empire required greater energy both of body and mind than he possessed; and he

accordingly adopted Trajan as his successor, and associated him with himself in the government. Nerva died in the beginning of A.D. 98, after a reign of sixteen months and nine days. (Dion. lxxviii. 4.)

(Dion; Aurelius Victor; Eutropius; the younger Pliny.)

NESSELRODE, KARL ROBERT, COUNT VON, whose name is largely identified with the diplomacy of Russia during the first half of the 19th century, is a nobleman of Hanoverian extraction, though a Russian subject, his ancestors having settled in Livonia a few generations since. He was born December 14, 1780, at Lisbon, where his father was ambassador from Russia. He was early devoted to the diplomatic service, and acted in subordinate capacities at Berlin, Stuttgart, and the Hague, where in 1805-6 he became charge d'affaires. In 1807 he was sent to Paris as ambassador, where he negotiated with the then Emperor Napoleon I. the securing of Malta as a Russian outpost in the Mediterranean. He also assisted the French emperor in forming the great northern confederacy. On the accession of Alexander he became his secretary, and in that capacity shifted his political opinions from side to side, in accordance with Russian policy, appearing at one time as the advocate of France and Napoleon, and at another being ready to sacrifice them in any way that could subserve the interests of Russia. In 1814 he was a party to the convention by which Marmont surrendered Paris to the Allies, and afterwards signed the peace of Paris. He was sent as Russian plenipotentiary to the congress of Vienna, and in that capacity took part in the dismemberment of Poland; and accompanied Alexander, as a member of the Holy Alliance, at the congresses of Aix-la-Chapelle, Troppau, Laybach, and Verona. Since that period, till a recent date, Count Nesselrode has served under three successive emperors of Russia as minister for foreign affairs. The part which he took in the political intrigues which preceded the late war against Russia is too recent to need repeating here. Count Nesselrode bears a European reputation as a sagacious but perhaps somewhat unscrupulous minister, when supporting what he considers the interests of his country. [See SUPP.]

NESTORIUS, a celebrated heresiarch of the 5th century, the founder of the **NESTORIANS**, an important and early sect of Christians. He was a Syrian by birth, and became patriarch of Constantinople in 428, under the reign of Theodosius II. He showed himself very zealous against the Arians and other sectarians; but after some time a priest of Antioch named Anastasius, who had followed Nestorius to Constantinople, began to preach that there were two persons in Jesus Christ, and that the Word, or divinity, had not become man, but had descended upon the man Jesus, born of the Virgin Mary, and that the two natures became morally united as it were, but not hypostatically joined into one person; and that when Jesus died it was the human person and not the divinity that suffered. This doctrine, being not only not discountenanced, but supported by Nestorius, was the origin of the Nestorian schism. Nestorius refused to allow to the Virgin Mary the title of Theotokos, or Mother of God, but allowed her that of Christotokos, or Mother of Christ. Nestorius met with numerous opponents, among others Eusebius of Dorylaeum; and the controversy occasioned great disturbances in Constantinople. Cyril, bishop of Alexandria in Egypt, with his characteristic violence, anathematised Nestorius, who in his turn anathematised Cyril, whom he accused of degrading the divine nature and making it subject to the infirmities of the human nature. [CYRIL OF ALEXANDRIA.] The Emperor Theodosius convoked in 431 a general council at Ephesus to decide upon the question. The council, which was attended by 210 bishops, condemned the doctrine of Nestorius, who refused to appear before the council, as many Eastern bishops, and John of Antioch among the rest, had not yet arrived. Upon this the council deposed Nestorius. Soon after John of Antioch and his friends came, and condemned Cyril as being guilty of the Apollinarian heresy. The emperor, being appealed to by both parties, after some hesitation sent for Nestorius and Cyril, but it appears that he was displeased with what he considered pride and obstinacy in Nestorius, and confined him to a monastery. But as his name was still a rallying word for faction, Theodosius banished him to the deserts of Thebais in Egypt, where he died some time after 439, as he was living when Socrates wrote his history. His partisans however spread over the East, and have continued to this day to form a separate church, which is rather numerous, especially in Mesopotamia, where their patriarch resides at Diarbekr.

The Nestorians at one time spread into Persia, and thence to the coast of Coromandel, where the Portuguese found a community of them at St. Thomé, but they persecuted them and obliged them to turn Roman Catholics.

Eutyches, in his zeal to oppose the Nestorians, fell into the opposite extreme of saying that there was only one nature in Christ, namely, the divine nature, by which the human nature had become absorbed. [EUTYCHES.]

(*Histoire du Nestorianisme*, by Father Doucin, a Jesuit, 1698; and a *Dissertation on the Syrian Nestorians*, in the fourth volume of the *Bibliotheca Orientalis* of J. S. Assemani.)

NETSCHER, CASPAR, was born in 1639 at Heidelberg, from which place his family removed to Arnheim. In this city he was adopted by Dr. Tullekens, a rich physician, who placed him first under Koster, a painter of poultry and dead game, and afterwards under Gherard Terburg, at Deventer. On the completion of his studies he set out on his travels, intending to pass some time in Italy, but he got

no farther than Bordeaux, where he married, and after the birth of his eldest son, in 1661, returned to Holland and settled at the Hague.

Caspar Netscher was one of the best painters of the Dutch school on a small scale. The necessity of providing for a numerous family obliged him to devote a considerable portion of his time to portrait-painting, in which he acquired great reputation. His most admired works are however his Conversation pieces. His colouring is true; he is a master of chiaroscuro; and his touch is delicate. Above all however he is remarkable for his skill in representing linen, white satin, silks, and velvet, the draperies of which are cast in large and elegant folds. All the accessories—the furniture, ornaments, Turkey carpets, &c., are painted with fidelity and minuteness, yet they do not divert attention from the figures, with which they form a harmonious whole. King Charles II. invited him to London, but he declined that honour, preferring the enjoyment of an established reputation in his own country. He died in 1684, aged forty-three years.

THEODOR NETSCHER, his eldest son, who was born in 1661, was his father's disciple. He went at an early age to Paris, where he remained twenty years, highly esteemed, and acquiring considerable wealth by possessing the art of taking an agreeable likeness. He was employed to paint a vast number of portraits of the principal persons about the court, especially the ladies. In 1715 he came to London as paymaster of the Dutch forces, and was introduced to the court by Sir Matthew Decker. He remained in England six years, and acquired large sums of money by his painting. After his return to the Hague he lost a considerable sum through some deficiency in his accounts, and retired in disgust to Hulst, where he died in 1732.

CONSTANTINE NETSCHER, the second son of Caspar, born in 1670, closely imitated the style of his father, but he did not neglect the study of nature. He attained to a considerable degree of excellence, and was solicited by the Duke of Portland, whose portrait he had taken, to go with him to England, but he was too infirm to undertake the voyage, being severely afflicted with the gravel, which at last carried him off, in 1722, at the age of fifty-two years.

NEUBECK, VALERIUS WILHELM, was born at Arnstadt in Thuringia, January 21, 1765. He studied at Göttingen and Jena, at which latter university he took his degree as doctor of medicine, and practised first at Liegnitz, and afterwards at Steinau. His only professional production was his thesis, 'De Natatione frigida, magno Sanitatis Praesidio;' it being as a poet that he acquired his literary reputation, chiefly however by his didactic poem entitled 'Die Gesundbrunnen' (or Mineral Springs), a production that has been extolled by Schlegel as the very best that had then appeared in the language, enriched with admirable descriptions and imagery, and one in which the German hexameter verse is treated with the greatest ability. It was first published at Breslau in 1795, and in 1798 a splendid folio edition of it appeared at Leipzig. Among his other productions is a translation of Dr. F. Sayer's 'Dramatic Sketches of the Ancient Northern Mythology,' and several contributions, both in prose and poetry, to various literary journals. He died September 20, 1850.

NEUHOFF, THEODOR VON, known at one time as King Theodore, a German adventurer, was born towards the end of the seventeenth century, of the noble family of the counts of La Mark in Westphalia. His father was an officer in the French service, and he himself obtained a lieutenant's commission in the regiment of Alsace. He afterwards went to Spain, and gained the favour of Cardinal Alberoni, who gave him the rank of colonel in the Spanish service. In Spain he married a lady of honour to the queen, whom he deserted, and carried off her jewels. He then travelled through Sweden, Holland, Italy, &c., under different names and titles, and at last was put in prison for debt at Leghorn. On coming out of prison, he met with several Corsican leaders, among the rest with the canon Orticoni, who had known him at Genoa in 1732, and he proposed to undertake the cause of the Corsicans, who were then at war with the Genoese; he spoke of his high connections and his means of being useful in various ways. The Corsicans were in the predicament of drowning men catching at straws. Orticoni believed or seemed to believe the adventurer, and promised to use his influence to have him named king of Corsica, on condition that he should first bring substantial assistance to his countrymen. Neuhoff upon this sailed for Tunis, where he succeeded in persuading the Bey to lend him arms and ammunition, promising him in return the exclusive trade of the island and a station there for his piratical vessels. The Bey entered into his views, and gave him ten pieces of cannon, four thousand muskets, with ammunition, shoes, corn, and about ten thousand gold sequins. He sailed from Tunis on board an English vessel with his cargo and a retinue of sixteen persons, including two French officers, and several Turks, and arrived on the 12th of March 1736, in the roads of Alesia, on the eastern coast of Corsica. In the following April the general assembly of Corsicans elected Theodor for their king, and he swore to the draught of a constitution for the new kingdom which was then proclaimed. (Botta, 'Storia d'Italia,' b. 42.) He exercised the regal power for some months, coined money, distributed patents of nobility, instituted an order of knighthood, and, to evince his firmness, put to death three persons, members of distinguished families. He undertook many enterprises against the towns still held by the Genoese, captured Porto Vecchio, but failed before Bastia. Before long however, through the failure of his

promises, his popularity diminished, and he determined to leave the island, to solicit as he said, the succour of which he had been disappointed. Having arranged for conducting the government during his absence, he quitted Corsica, and visited successively Italy, France, and Holland. Being arrested for debt at Amsterdam, he was released by a Jew and his associates, who furnished him with funds to fit out three merchant vessels and a frigate, with which he appeared off the island in 1738; but the Genoese had by this time called in the aid of the French, who had under M. de Boisseux made great progress in putting down the insurgents; and Theodor was afraid to land, though he set on shore some warlike stores. The next year the French, under the Marquis de Maillebois, a man of great promptitude and severity, forced the insurgents to lay down their arms. Theodor again appeared off the island in 1742; but the natives did not show any inclination to receive him. He afterwards went to London, where he was imprisoned for debt, but obtained his release through the kind interference of Horace Walpole, and made over his kingdom of Corsica as a security to his creditors. Theodor died in London, in December 1756, and was buried in St. Ann's churchyard, Westminster, where the epitaph on his tombstone records the singular events of his life.

NEUKIRCH, BENJAMIN, a German poet of the 17th century, was born at Reinke, a village in Silesia, March 27, 1665. His earlier productions partake of the bad taste which stamps that period of German literature; yet although he greatly improved after his literary acquaintance with Canitz at Berlin, and was considered a reformer in poetry during his own day, he possessed few of the requisites that recommend a writer to posterity. Hence, though deserving a notice in literary history, it is chiefly on account of having contributed to bring a new mode of writing into vogue. His poetical translation of Fénelon's 'Telemachus' may be classed with the Russian one of Trediakovsky, a work of most unenviable celebrity in the language to which it belongs. His best productions are his satires and poetical epistles. He died at Anspach, August 15, 1729, in his fifty-sixth year.

NEUKOMM, THE CHEVALIER SIGISMUND, a celebrated German composer, was born at Salzburg in 1738. Being related to the family of Haydn, he received his early musical education from Michael Haydn, the elder brother of the author of 'The Creation.' From him Neukomm acquired that predilection for sacred music which has distinguished him throughout his career. At the age of twenty he went to Vienna. Joseph Haydn received his young relative most kindly and made him his pupil; and the friendship, thus begun, lasted without interruption during the whole of the great master's life. Neukomm's close and unbroken intercourse with Haydn, and admiration of his genius, had a sensible effect on the formation of his own style, which is marked not only with Haydn's regularity, symmetry, and clearness, but with many of Haydn's characteristic traits of musical phraseology.

After having gained a high reputation in Germany, Russia, and France, Neukomm came to England for the first time in 1829; and his reception by the public was such as to induce him to pass much time in this country. His residence in England was an active period of his life. It was here that his greatest works, the Oratorios of 'Mount Sinai' and 'David' were produced. 'Mount Sinai,' originally composed to German words, was afterwards adapted by himself to an English version of the text, and performed for the first time at the Derby Musical Festival of 1831. 'David,' the poem of which was originally written in English, was composed expressly for the Birmingham Musical Festival, and performed in 1834. During the same period he gave the English public many vocal pieces, both sacred and secular, which obtained general popularity. Among these, his sacred cantatas, 'Miriam,' 'The Prophecy of Babylon,' and 'Absalom,' are remarkable for their grandeur, expression, and perfect adaptation of the music to the English poetry, for Neukomm is a perfect master of our language. 'The Sea' was for a long time the most popular song of the day; and though it has given place to newer favourites, it is still frequently heard, and always with pleasure. Neukomm's most recent work is 'Twenty Psalms selected from the authorized English version,' for the use of singing-schools, choral societies, churches, and chapels of every persuasion. It was written for the Association for the revival of sacred music in Scotland, and published by that body at Edinburgh in 1853. It possesses great value. The most beautiful of the Psalms are selected, and the music in a plain and simple style, has the grand and solemn beauty which characterises Neukomm's sacred works. A collection of Voluntaries for the Organ—an instrument on which Neukomm was one of the greatest performers in Europe—is among the most important works produced by him in England. There is scarcely a branch of his art which he has left untouched. His instrumental compositions, symphonies, quartets, sonatas, &c. are very numerous and of much merit; but it is on his great sacred works that his permanent fame will rest.

In the course of his long life Neukomm has received many of the honours due to the highest distinction in his art. He has been invested with several orders of knighthood, in France, Portugal, and Prussia. He is a member of the Royal Academy of Arts in Prussia, and most of the principal musical institutions and societies in Europe and the United States. He is a Doctor of Music in the University of Dublin, and he was one of the jury of our great London Exhibition in

1851. For several years he has been afflicted with an ophthalmic complaint, at one time almost amounting to deprivation of sight; but he has partially recovered from it, and he now resides at Bonn, enjoying, on the verge of fourscore, a green old age. [See SUPPLEMENT.]

NEWCASTLE, DUKE AND DUCHESS OF. [CAVENDISH, MARGARET.]

NEWCASTLE, HENRY PELHAM CLINTON, DUKE OF, eldest son of Henry, fourth duke, was born in 1811, and educated at Eton and Christ Church, Oxford. On reaching his majority he was as Earl of Lincoln returned to parliament for the Southern Division of Nottinghamshire in the first reformed parliament. He was a Lord of the Treasury from 1834 to April 1835, and Chief Commissioner of Woods and Forests from 1841 to 1846, when he became for a few months Chief Secretary for Ireland. In that year, being ejected by his old constituency for supporting Sir R. Peel's measure for the repeal of the Corn Laws, he was returned by the Falkirk burghs, which he represented until succeeding to his father's dukedom in 1851. In 1852 he took office under Lord Aberdeen as Secretary of State for the Colonies, in which capacity the duties of War Minister devolved upon him. Shortly after the outbreak of the war with Russia, the war business was separated from that of the colonies, and the Duke of Newcastle chose the former and more arduous post. The mismanagement of the army during the first winter in the Crimea and the deficiency in the stores and supplies sent out to them, caused the administrative capacity of the war minister to be seriously impeached. In a speech however, delivered at the opening of the following session, the Duke of Newcastle succeeded in removing much of the odium into which he had fallen, but in deference to the popular feeling he resigned or was superseded. Lord Panmure, his successor, has however more than once publicly stated that the arrangements carried out by himself with success were for the most part commenced by his predecessor. The Duke of Newcastle after his resignation visited the Crimea in order to make himself personally acquainted with the real state of affairs, and remained there some time pursuing his investigations. [See SUPPLEMENT.]

NEWCOME, WILLIAM, Archbishop of Armagh, one of the eminent divines of the 18th century belonging to what was called the Liberal school, was born in 1729. His father was a clergyman at Abingdon, Berkshire, and he was educated at the Grammar school in that town, from whence he passed to the University of Oxford, where he became in due time a Fellow and tutor of Hertford College, and had Charles James Fox for one of his pupils. In 1766 he became Doctor in Divinity, and in that year accompanied his patron, the Earl of Hertford, when he went as lord-lieutenant to Ireland. Newcome went as chaplain, and a bishopric of Dromore in that country soon falling vacant, he was placed in it. Entering the episcopal order thus early in life, it is not extraordinary that he had several translations, which were first to Ossory, then to Waterford, and finally, in 1795, to Armagh. He died in 1800. A writer of some account of his life assures us that he "diligently and faithfully discharged the duties of his episcopal office, and secured the respect of all parties and of all religious persuasions by the affability, prudence, candour, and moderation which were the invariable guides of his conduct." But his chief title to remembrance is, that he was during the whole of his life a most assiduous biblical student, and that he did not suffer those studies to end in themselves, but laid before the world results which ensued upon them. He did not do this till he had maturely considered them, for he was nearly fifty before he printed any considerable work. His first work was 'The Harmony of the Gospels'—a work the title of which affords but an inadequate idea of its nature and contents, as, besides the results of his inquiries on a very difficult and important point of sacred history, it contains a great mass of valuable criticism and useful information. Out of this work arose a controversy with Dr. Priestley, on the duration of the ministry of our Saviour; Bishop Newcome contending for three years, and Dr. Priestley limiting the time to one year. In 1782 he published his 'Observations on our Lord's Conduct as a Divine Instructor, and on the Excellence of his Moral Character'—a work of great beauty; and in 1785 a new version, with critical remarks, of the Twelve Minor Prophets. This was followed in 1788 by a similar work on the prophet Ezekiel. In 1792 he published his 'Review of the Chief Difficulties in the Gospel History relating to our Lord's Resurrection'; and in the same year 'An Historical View of the English Biblical Translations.' This was his latest publication, except an Episcopal Charge; but after his death there was given to the world a very important work, which he had himself caused to be printed four years before his decease, entitled 'An Attempt towards revising our English Translation of the Greek Scriptures,' in which he set the example of taking the benefit in an English version of those changes in the Greek text which the critical examination of existing manuscripts has shown to be expedient and necessary.

*NEWMAN, REV. JOHN HENRY, D.D., was born February 21, 1801, in Old Broad-street, in the city of London. He was the eldest of six children; his father was a partner in a banking-house in Lombard-street; his mother belonged to a Huguenot family which left France for England on the revocation of the Edict of Nantes. Shortly after the peace of 1815 the banking-house wound up its accounts, and paid its creditors in full; but the effort involved his father personally in difficulties, which ended in his premature decay

and death. The subject of this memoir was sent in 1808 to Dr. Nicholas's school at Ealing, near London, where he remained above eight years, having among his contemporaries Richard Westmacott, the sculptor, the present Bishop of New Zealand, Sir Frederick Theobald, and Lord Dalsell. In December 1816 he matriculated at Trinity College, Oxford, gaining in 1818 one of the scholarships, then lately thrown open to university competition. He passed his examination for the B.A. degree in 1820; and, though he was a candidate for first-class honours in classics and mathematics, his name appears only in the third class in the former order of merit. In 1822 he was elected to a fellowship at Oriel College, then at the height of its literary fame, under the provostship of Dr. Copleston, afterwards bishop of Llandaff. This success brought him to the knowledge of Dr. Whately, archbishop of Dublin, who at that time was resident at Oxford. Dr. Whately employed him in turning into a synthetical form his manuscript 'Dialogues on Logic,' and his composition became the rough draught of the celebrated treatise which was published some years afterwards. Dr. Whately introduced him also to the late Mr. Smedley, at that time editor of the 'Encyclopædia Metropolitana;' which led to his writing for that work the articles 'Cicero' and 'Apollonius Tyannus' in 1824 and 1826. The former of these was written at a brief notice to supply the place of an article expected from the late Archdeacon Hare. In the course of 1824 Mr. Newman was ordained a deacon and priest, and in the next year he was appointed vice-principal of Alban Hall, by his friend Dr. Whately, who had succeeded to the headship on Professor Elmsley's death. This office he held with his fellowship, but resigned it in the following year, on becoming one of the tutors of his college. In 1827 and 1828 he held the office of Public Examiner. In 1828, on Dr. Hawkins being elected provost of Oriel, in the place of Dr. Copleston, promoted to the see of Llandaff, he succeeded him in the vicarage of St. Mary's, which he held till 1843. In 1829 his name occurs in the list of the majority who placed Sir Robert Inglis in the representation of the university instead of Mr. Peel, in the contest occasioned by the conversion of the latter statesman to the cause of Roman Catholic Emancipation. At this time he was a member of the Bible and Church Missionary Societies. From 1830 to 1832 he was one of the Select University Preachers. He resigned his tutorship at Oriel in 1831.

In July 1833 the 'Oxford movement' commenced with a sermon preached by Mr. Keble before the judges of assize, and afterwards published under the title of 'National Apostacy.' In the early part of that year the publication of the 'Oxford Tracts' had been commenced by Mr. Newman, in conjunction with Messrs. Pusey, Keble, Williams, Palmer, Perceval, and others, for the purpose of enforcing upon the English nation the exclusive claims of the Established Church to the spiritual charge of the people. The publication of these bold and startling tracts, whose tendencies gradually became more and more Roman Catholic in proportion as they "receded from the principles of the English Reformation," was continued at intervals, Mr. Newman being the largest contributor, down to the early part of 1841, when Mr. Newman published the 90th number of the series, for the purpose of proving that an English clergyman might honestly subscribe the Thirty-nine Articles in a sense compatible with the holding of Roman Catholic doctrines. The Heads of Colleges in the University of Oxford having censured this publication, the Bishop of Oxford thought it time to interfere, and at his request the publication of any further tracts was abandoned.

Mr. Newman, who was vicar of St. Mary's church in Oxford, and of the hamlet of Littlemore, near that city, now retired to the latter place with a few of his followers, in whose company he led a life of ascetic retirement and theological study. About this period he published his celebrated work on 'Religious Developement,' to prove that in the nature of things there must be a progress or growth in revealed truth, and that consequently the religious teaching of the first three centuries, to which the High Church party were accustomed to appeal as their standard of orthodoxy, was not by itself of necessity an adequate rule of faith in the 19th century. In the autumn of 1845, Mr. Newman was admitted into the Roman Catholic Church, and in 1848 introduced into England from Rome under Papal sanction, a branch of the Congregation of the Oratory, founded by St. Philip Neri.

He resided at Birmingham as head of the oratory until 1852, when he was appointed rector of the new Roman Catholic University which was established at Dublin, in obedience to the decrees passed by the Roman Catholic prelates of that country at a synod held at Thurles in 1849. In 1851 Dr. Newman delivered and published some 'Lectures on Catholicism in England,' in which he commented severely on the private character of the Rev. G. Achilli, formerly a priest in the Roman Catholic Church. An action for libel was brought against Dr. Newman, who was fined 100*l.* In 1864 he published 'Apologia pro Vita Sua,' and in 1865, a 'History of My Religious Opinions.'

* NEWMAN, FRANCIS W., a younger brother of John Henry Newman, was born in London in 1805. After being educated at home and at the academy at Ealing, where his brother had been educated, he was sent in 1822 to Worcester College, Oxford, where in 1826 he took first-class honours in classics and mathematics. In the same year he was chosen a Fellow of Balliol College; and he kept his fellowship till 1830, when he resigned, in consequence of conscientious scruples about signing the Thirty-nine Articles, prior to

taking the degree of Master of Arts. On leaving the university he travelled to the East, and spent nearly three years (1830-1833) in residing in various parts of Turkey. An account of this portion of his life, and of his observations and reflections in the East, and on the state of the Turkish empire as he then found it, has been recently (1856) published by him, under the title of 'Personal Narrative, in Letters, principally from Turkey, in the years 1830-33.' Shortly after his return to England (1834), Mr. Newman became classical tutor in Bristol College; and in the following year he married a daughter of Sir John Kennaway, formerly British resident at Hyderabad. In 1840 he exchanged the tutorship at Bristol College for the classical professorship at Manchester New College; and in 1846 he was appointed to the chair of the Latin language and literature in University College, London. This chair he still holds, with a high reputation for classical scholarship and for acquirements in general philology, as well as for accomplishment in a wide range of studies beyond those immediately connected with his chair. Mr. Newman's name however has chiefly become known through his numerous publications, and, among these, chiefly through that considerable portion of them by which he has sought to impress his peculiar theological and political views on the opinions of his time. In this respect there is a remarkable contrast between the intellectual career of Mr. Newman and that of his elder brother—the latter having, after being one of the leaders of the Tractarian party in the English Church, transferred himself to the Church of Rome, and made the defence and extension of the system of that Church in Britain, and even the world, the one great aim of his activity; whereas the younger brother has worked in the contrary direction, as a leader in what, with reference to established churches and creeds, has been called the 'sepectical' movement, though, in another sense, he might himself disown that name. Among the chief publications in which he has progressively expounded and enforced his views of this speculative order (in themselves progressively developed), may be mentioned, 'Catholic Union: Essays towards a Church of the Future and the Organisation of Philanthropy,' 1844; a tract entitled 'A State Church not Defensible,' 1846; 'A History of the Hebrew Monarchy, from the Administration of Samuel to the Babylonian Captivity,' 1847 (2nd edit, 1853); 'The Soul, its Sorrows and Aspirations,' 1849; and 'Phases of Faith, or Passages from the History of my Creed,' 1850. More directly political in their tenor are, 'Four Lectures on the Contrasts of Ancient and Modern History,' 1847; 'An Appeal to the Middle Classes on the urgent necessity of numerous Radical Reforms, Financial and Organic,' 1848; 'On the Constitutional and Moral Right or Wrong of our National Debt,' 1849; a tract entitled 'The Crimes of the House of Hapsburg against its own Liege Subjects,' 1851; 'Lectures on Political Economy,' 1851; and an edition of the 'Select Speeches of Kossuth,' 1858. Besides these and numerous other shorter publications, of which it is impossible to take note individually—including contributions to the 'Westminster,' 'Eclectic,' and 'Prospective' Reviews, and also, we believe, to newspapers, all written in the same energetic vein of peculiar opinion—Mr. Newman is the author of 'A Collection of Poetry for the Practice of Elocution,' 1850; of a work entitled 'Regal Rome: an Introduction to Roman History,' 1852; of 'The Odes of Horace, translated into Unrhymed Metres,' 1853; and of 'The Iliad of Homer, faithfully translated into Unrhymed Metres,' 1856. He also assisted in editing in 1848 a translation of Huber's work on 'The English Universities;' and he is the author, we believe, of 'Lectures on Logic,' of 'A Grammar of the Berber Language,' and of a work entitled 'The Difficulties of Elementary Geometry, i.e., on Straightness, Levelness, Curvature, and Parallelism; treated in a method wholly peculiar.' This mere enumeration of Professor Newman's writings will indicate the width of his intellectual tastes and accomplishments: for an idea of his abilities, and of the peculiar combination of intellectual and moral endowments which has enabled him to exert so much influence on his contemporaries, the works themselves must be consulted.

NEWPORT, GEORGE, distinguished as a comparative anatomist and physiologist, was born in the county of Kent in 1803. His parents were in humble circumstances, and with but little education he commenced following his father's business. He was indebted to a mechanics institute at Canterbury for first exciting in him a taste for the study of natural history. He became so well known for these pursuits that, when a natural history museum was opened at Canterbury, he was at once appointed curator. Without any one to guide or direct him, he pursued the study of animals in his own way; and was particularly fond of dissecting any fresh specimen that came under his notice. His love of anatomy and natural history paved the way for his entering the medical profession, and after having served his apprenticeship, according to the requirements of the Apothecaries' Society, with Mr. Weeks of Sandwich in Kent, he finished his medical education at the London University, now University College. Here he attended the lectures of Professor Grant, and soon found that the work he had been pursuing in the country had qualified him for communicating the results of his labours to the world. His first paper was sent to the Royal Society, and was published in the 'Philosophical Transactions.' It was entitled, 'On the Nervous System of the Sphinx Ligustri, Linn.; and on the changes which it undergoes during a part of the metamorphosis of the Insect.' This was speedily followed by other papers, which were read before the Royal Society,

and published in the 'Philosophical Transactions.' The principal of these were entitled, 'On the Respiration of Insects;' 'On the Temperature of Insects, and its connection with the functions of Respiration and Circulation in this class of Invertebrated Animals;' 'On the Organs of Reproduction and Development of the Myriapoda;' 'On the Structure, Relations, and Development of the Nervous and Circulating Systems, and on the existence of a complete circulation of the blood in vessels, in Myriapoda and Macrourous Arachnida;' 'On the Reproduction of lost parts in Myriapoda and Insecta.' He also published a series of papers on kindred subjects in the 'Transactions' of the Linnæan Society.

The labours of Newport, as a comparative anatomist, were chiefly confined to the insect tribes. Of all classes of animals they present the greatest variety of forms, and the largest number of adaptations of structure, to the circumstances in which they are placed. They hence afford a wide field for research to the comparative anatomist. It is however few who are endowed with the patience and delicate manipulative skill which the dissection of their delicate organisms demand. From his youth Newport had taken a delight in investigating the structure of insects, and his paper on the nervous system of the *Sphinx* was received with astonishment, on account of the skill and labour it displayed. In this paper he not only gave a minute account of the anatomy of the nervous system of this insect, but pointed out the relation which existed between the parts of the nervous system in insects and other animals. In the same philosophical spirit he pursued his researches in other departments of insect life. His papers on the respiration and temperature of insects, showed the relation between these two functions long before the chemical changes by which they are accompanied were understood. In his papers also on the reproduction of limbs in articulate animals, the structure of the blood-globule in insects, and the development of the ovum in the same class of animals, will be found a series of researches bearing on all the modern progress of physiology. A resumé of his own researches upon insect anatomy and physiology, with those of other comparative anatomists, will be found in his article 'Insecta,' in the 'Cyclopædia of Anatomy and Physiology.'

Whilst it is as an anatomist and physiologist that Newport takes a first position, his minor works and papers claim for him the highest merit as an entomologist. He was most diligent in his observations on the habits of insects, as is proved by his prize essay on the 'Habits and Economy of *Athalia centifolia*, the Sawfly of the Turnip.' Besides this paper he published many others on the habits of insects. In one of these he announced the discovery of a new genus of Parasites, and worked out their history in the most accurate and beautiful manner. This paper was published in the 'Transactions' of the Linnæan Society, and was entitled, 'The Anatomy and development of certain Chalcididæ and Ichneumonidæ, compared with their special economy and instincts; with descriptions of a new genus and species of Bee-parasites.' As a systematic entomologist, he devoted his attention to the description and classification of the family *Myriapoda*. The specimens of these animals in the British Museum were arranged, and the catalogue descriptive of them published by the authorities of that institution was drawn up, by him.

Newport early joined the Entomological Society, and contributed many papers to its 'Transactions.' In 1844 he was elected president of this society, and in 1846 he was re-elected.

During the last few years of his life he had devoted great attention to the development of the ova in various kinds of animals. He published two series of papers on the development of the embryo in the ova of the *Aspithia*, and at the time of his death was engaged in drawing up a third. It was in consequence of pursuing this subject that he met with his death. In the spring of 1854, being desirous of obtaining some frogs for the purpose of pursuing his researches, he exposed himself to the malaria of the ponds which these creatures inhabit, and on the 6th of April sunk under a fever thus contracted.

Although Mr. Newport became a member of the College of Surgeons in 1835, and was made an honorary fellow in 1843, he was too devoted to his scientific pursuits to follow his profession. But England has no positions to offer her men of science, and during the latter years of his life he maintained himself on a pension of 100*l.* a year granted him by the government. Even the luxury of belonging to a scientific society has to be paid for, and out of his small pension Newport maintained his connection with the Royal and Linnæan societies, of which he was so distinguished a fellow, and to whose 'Transactions' he contributed so largely. He was twice rewarded with the royal medal of the Royal Society, and was a member of the councils of both the Linnæan and Royal societies. His works were highly appreciated by continental philosophers, and he was an honorary member of several foreign societies. He was an amiable, retiring man, little known beyond the limited sphere of men who cultivate the sciences of comparative anatomy and physiology; but his name will become more widely known as these sciences are more studied, and the true value of his researches be more widely appreciated.

NEWTON, GILBERT STUART, R.A., was born in 1795 at Halifax, in Nova Scotia, where his father was collector of the customs. He came to England about 1817, and, after making a tour in Italy, entered as a student of the Royal Academy. He adopted Watteau in some degree as his model, and produced several excellent small pictures

much in the style of that master as regards the figures, yet at the same time displaying great expression and character. His first works which attracted notice were 'The Forsaken,' and 'The Lovers' Quarrel,' engraved in the 'Literary Souvenir' for 1826. He painted the Prince of Spain's Visit to Catalina, for the Duke of Bedford, for 500 guineas: it was engraved in the 'Literary Souvenir' for 1831. In 1830 he painted Shylock and Jessica, from the 'Merchant of Venice,' Forick and the Grisette, from the 'Sentimental Journey,' and the Abbot Boniface from the 'Monastery'; all in the exhibition of the Royal Academy in 1830. In 1831 he exhibited Portia and Bassanio, another scene from the 'Merchant of Venice;' and 'Lear attended by Cordelia and the Physician.' In 1832 he paid a visit to America, and married there; and in the year following, in which he was elected an Academician, he exhibited a small picture of Abelard sitting in his study—a work full of expression and sentiment. Besides these he painted the Vicar of Wakefield restoring his daughter to her mother, 'Macheath,' and a few portraits. His 'Macheath' was purchased by the Marquis of Lansdowne for 600 guineas.

His 'Abelard' was the last picture that he exhibited in the Royal Academy, in 1838, and it was about this time that he evinced signs of aberration of mind, and these were followed by unequivocal insanity, which however he recovered from four days before his decease, and he died with calmness and resignation on the 5th of August 1835, at Chelsea, aged forty.

NEWTON, ISAAC, was born on the 25th of December 1642 (old style), at Woolsthorpe, a hamlet in the parish of Colsterworth and county of Lincoln, eight miles south of Grantham. From the pedigree registered upon oath in the Herald's Office, by Newton himself, in the year 1705, it appears that he was descended from a family of that name which was resident at Westby in Lincolnshire until about the year 1870 ('*Biog. Brit.*'), when it became possessed of the manor of Woolsthorpe. His father, Isaac Newton, married the daughter of James Ayscough, of Market Overton in Rutlandshire, and the subject of this article was their only child. The mother was left a widow during her pregnancy, and appears to have given premature birth to her child, which was of extremely diminutive size. Mrs. Newton, whose income was little more than 80*l.* per annum, soon contracted a second marriage with the Rev. Barnabas Smith, rector of North Witham, whereupon young Isaac, then about three years old, was confined to the care of his maternal grandmother, by whom he was sent to two day-schools at Skillington and Stoke, until he attained the age of twelve years, when he was admitted into the free grammar-school of Grantham. While here he evinced considerable aptitude for mechanical contrivances, and among other things he constructed a windmill and water-clock; but in the prosecution of his regular scholastic studies he for some time took little interest, and accordingly stood very low in the school. At length however "the boy who was above him, having one day given him a severe kick upon the stomach, from which he suffered great pain, Isaac laboured incessantly till he got above him in the school, and from that time he continued to rise until he was the head boy." ('*Brewster's Life.*') The decease of Mrs. Newton's second husband in 1656 induced her to return to the manor of Woolsthorpe, and in that year Isaac was taken from school to assist in the management of the farm. Accordingly on market-days he was sent to Grantham, accompanied by an aged domestic, either to dispose of farm produce, or to purchase such things as were needed by the family. But on these occasions it more frequently happened that Isaac stopped by the way-side, watching the motions of a water-wheel, or some other piece of machinery; or, if he reached the town of Grantham, it was only to resort to the apothecary's garret in which he had resided while he attended the grammar-school, and where a few old books afforded him ample entertainment until his trusty companion summoned him to return home. These and other instances having shown the inutility of thwarting his studious disposition, he was shortly after sent back to Grantham school. How long he remained at school this second time does not appear, but when he had attained his seventeenth year it was determined to send him to Trinity College, Cambridge, at the recommendation of his uncle, the Rev. W. Ayscough, who had been himself educated there. His matriculation took place on the 5th of June 1660, the year in which Dr. Barrow was appointed to the Greek professorship.

It is a matter of regret that no definite information exists as to the order in which Newton pursued his mathematical studies before entering the university. Biot gives an unauthenticated although very probable anecdote to the effect that, while Newton was yet a lad, "one of his uncles found him beneath a hedge, wholly absorbed in the solution of a mathematical problem;" but we find no mention of any mathematical work which had occupied his attention, with the exception of the 'Elements' of Euclid. It has been asserted that a glance at the fundamental propositions was immediately followed by a knowledge of the numerous consequences which may thence be deduced; but the fame of Newton is not enhanced by stating as true what is in the highest degree improbable. There is no doubt that he had read the 'Elements,' though not perhaps with that attention which he afterwards acknowledged their importance deserved. As to his knowledge of natural philosophy, his water-clock, windmill, and sun-dials may be considered as evidence of his early acquaintance with the principles of mechanics and with the doctrine of the sphere; for

it is difficult to suppose that a mind such as his, so ardent in the pursuit of truth, could have contented itself with following a few rules of authority without understanding the reasons upon which they were based. But if these considerations be not thought conclusive, we have only to look to the nature of his discoveries during the first six years of his residence at Cambridge, that is, before the completion of his twenty-fourth year, in order to be convinced that he must either have pushed his studies to a very considerable extent before entering the university, or that his subsequent progress was perfectly unparalleled; for in this period of six years he invented his Binomial Theorem, established the fundamental principles of his doctrine of Fluxions, and demonstrated the law of the force in virtue of which the planets gravitate towards the sun, although, in consequence of the erroneous measurement of the earth then in use, it was not till afterwards that he was able to show that the same law holds with respect to the moon, and that the force manifested at the earth's surface in the fall of a pebble is identical, as to its nature, with that which pervades the whole planetary system.

Descartes had already laid open a vast field of research by the successful application of algebra to geometry, and his writings, both mathematical and speculative, were then much read at Cambridge. After the perusal of Saunderson's 'Logic' and the 'Optics' of Kepler, the attention of Newton was directed to the 'Geometria' of Descartes, a work which doubtless exercised considerable influence over his subsequent pursuits, by furnishing him with general methods of direct investigation, such as, till the time of Descartes, were totally unknown. Upon the whole however he was much less indebted to the analytical writings of Descartes than he was to those of his countryman Wallis. He seldom read without making comments upon the text or marginal notes of such parts as appeared to him susceptible of extension or improvement. In this way he completed the perusal of Descartes's 'Geometry,' after which he passed on to the 'Arithmetica Infinitorum' of Wallis. In this work the author had suggested a method of obtaining the quadrature of the circle, the practicability of which depended upon an interpolation. Newton set about effecting this, notwithstanding the discouraging declaration of Wallis, that he believed it to be impracticable. The attempt however proved not merely successful, but in the course of his inquiry he was led (1663-64) to a discovery of greater moment, the history of which is given under BINOMIAL THEOREM, in ARTS AND SC. DIV. This theorem, combined with the previous labours of Wallis and others, supplied Newton with a method of determining the area and rectification of curves, the surface and content of the solids formed by their revolution, and the position of their centre of gravity; and by similar means he solved with comparative ease a number of problems which had hitherto baffled the attempts of mathematicians, or of which solutions had been obtained only under particular circumstances, whereby the real difficulty had been rather evaded than overcome. The almost indefinite application which he continued to make of this method, computing even the numerical values of the formulæ to which his investigations gave rise, as if he regarded the occupation rather as a source of amusement than of labour, may possibly have been suggested by the view, as novel as it was important, which he took of the mode whereby magnitudes of every kind may be conceived to be generated, and by the notion he early entertained of the possibility of deducing the definite value of a variable magnitude from the velocity of its increase or diminution.

The fluxionary calculus to which this opinion gave rise was invented by Newton in or before the year 1665. Its history is given in the article FLUXIONS, in ARTS AND SC. DIV. The following year he composed his 'Analysis per Equationes Numero Terminorum Infinitas,' a tract which afterwards caused much discussion as to the extent to which it contained the method of fluxions. For some reason, which it is now difficult to assign, he thought proper to conceal the substance of this tract from the public, and even from his friends. However on the appearance of Mercator's 'Logarithmotechnia' in 1668, in which work Newton, having recognised two of the many results to which his binomial theorem had previously conducted him, namely, the development of $\log(1+x)$ and the determination of the quadrature of the hyperbola, he communicated the tract above mentioned to his friend Dr. Barrow. This was not till the month of June 1669. The 31st of July following, Barrow, with Newton's permission, transmitted the manuscript to Mr. Collins, at the same time acquainting him that it was the production of a young friend of his who possessed a fine genius for such inquiries. Collins took a copy of the manuscript, and returned the original to Dr. Barrow. The copy was afterwards found among Collins's papers, and attested the year in which the original treatise had been composed. It was first formally published in 1712, but long previous to that its contents must have been pretty widely diffused through Collins's correspondence with many of the principal mathematicians of the day, both in England and upon the Continent.

Newton was admitted sub-sizar in 1661, became scholar in 1664, and took his degree of B.A. in 1665. In 1664-65 he was a candidate with Mr. Robert Uvedale for the law-fellowship of Trinity College; when Barrow, having found the candidates on an equality as regarded attainments, conferred the appointment on Mr. Uvedale, he being the elder. In 1667 he became junior fellow, took the degree of M.A., and became senior fellow in 1668. He succeeded Dr. Barrow as Lucasian professor of mathematics in 1669.

The raging of the plague in 1665-66, induced Newton to quit Cambridge and retire to Woolsthorpe. Here it was that he began to reflect more particularly upon the nature of the force by which bodies at the earth's surface are drawn towards its centre, and to conjecture that the same force might possibly extend to the moon, and there be of sufficient intensity to counteract the centrifugal force of that satellite, and thereby retain it in its orbit about the earth. To compare this hypothesis with observation, it was necessary to determine the law according to which the intensity of such a force would vary with the distance from the earth's centre; for although no sensible variation can be detected within the narrow limits of direct observation, namely, the summit of the highest mountains or the bottom of the deepest mines, it was reasonable to presume that some variation would be appreciable at the distance of the moon, and in such case only could the force be just sufficient to counteract the centrifugal tendency of the revolving satellite. To a mind so habituated to generalise, it was a natural extension of his hypothesis to suppose that the same kind of force which incessantly deflects the moon from a rectilinear path, might likewise act upon the planets so as to retain them in their orbits about the sun. Now, the assumption of an attractive force emanating from the sun was at this time far from being a novelty, and it had even been asserted by Bouillaud that, if such a force really existed, its intensity would vary inversely as the square of the distance from the attracting body; but neither Bouillaud nor those who entertained similar opinions had given any proof, either empirically or otherwise, of what they had asserted; and certainly none appear to have attempted to establish that the forces which retain the planets in their orbs were identical, as to their nature, with that which draws a stone, when let fall, to the surface of the earth. Newton showed that the law of the inverse square of the distance is that which really exists in nature; and further, that this law was a necessary consequence of the analogy already discovered by Kepler between the periodic times and the mean distances of the planets. The following will convey a notion of the line of reasoning by which Newton arrived at this result. The intensity of the force, whatever may be its nature, which counteracts the centrifugal force of a planet, is proportional to the versed sine of the arc described in a given time; so that, if the time be small, the force will be proportional to the square of the arc divided by the planet's mean distance, or to the square of the linear velocity by the distance. If therefore for the velocity we substitute the ratio of the mean distance to the periodic time, which is proportional to it, we shall find that the force varies as the distance by the square of the periodic time, that is, by Kepler's law, as the distance by the cube of the distance, that is, inversely as the square of the distance. Having thus established the law whereby the planets gravitate towards the sun, he proceeded to examine whether the same law regulated the gravitation of the moon towards the earth. At this point it is that Newton's reasoning first rests upon conjecture, namely, that the force manifested at the earth's surface in the fall of a stone, is identical with that which is constantly deflecting the moon towards the centre of the earth; and that the law of its variation was the same as that which he had determined for the planets. If such were the case, the distance fallen through by the moon in one second of time ought to bear the same ratio to the distance fallen through by a body at the surface of the earth in one second, which the square of the earth's radius bears to the square of the moon's mean distance. The length of the earth's radius, which entered as a necessary element in the verification of his conjecture, was at that time very imperfectly known (a degree of latitude being estimated at only 60 miles, instead of 69½ miles, its more correct length); the consequence of which was, that the result of his calculation indicated a force at the distance of the moon greater, by nearly one-sixth, than that deduced from direct observation. This difference, which many would have considered sufficiently small to establish the correctness of the hypothesis, was regarded by Newton rather as a direct refutation of its truth. He therefore laid aside further consideration of the subject, suspecting, says Whiston ('Memoirs' of himself), that some unknown cause, perhaps similar to the vortices of Descartes, modified, in the case of the moon, the law which he had satisfactorily established with regard to the planets.

In 1666, the plague having subsided, he returned to Cambridge, but without mentioning to any of his friends the interesting inquiry which, during his absence, had occupied so much of his attention. In this way the discarded hypothesis lay dormant for sixteen years. In 1682, when attending a meeting of the Royal Society, he casually heard of the measurement of an arc of the meridian which had been executed by Picard three years before. Having taking a note of the result, and thence deduced the length of the earth's radius, he resumed his former calculation; but in the course of the work, observing that the conclusion he had formerly anticipated was about to be realised, his ardour is said to have brought on a state of excitement and nervous irritability which precluded his further progress, so that the completion of the calculation was confided to a friend. The following year he transmitted to London a few propositions on the motion of bodies acted on by centripetal forces, which were shortly after communicated to the Royal Society, and constitute the leading propositions of the 'Principia.' The manuscript of this work, entitled 'Philosophiæ Naturalis Principia Mathematica,' was presented to the Royal Society

by Dr. Vincent in 1686. Its perusal gave rise to many remarks from Dr. Hooke respecting the deduction of the law of the inverse square of the distance from the second law of Kepler, to which he laid claim. Hooke's pretensions upon this head were never made out; and from the known mediocrity of his mathematical attainments, as well as his general disposition to appropriate every new discovery to himself, they are looked upon as very doubtful. Newton however having apparently replied to his remarks with more warmth than discretion, he (Newton) afterwards expressed a willingness to compromise the dispute by the insertion of a scholium (lib. i. prop. iv. cor. 8), wherein the controverted deduction is attributed independently to Sir Christopher Wren, Hooke, and Halley. The printing of the 'Principia' was superintended by Dr. Halley, and the expense defrayed by the Royal Society. It appeared in 1687, London, 4to. For an account of this memorable work, the reader is referred to PRINCIPIA, in ARTS AND SC. DIV.

The theory of universal gravitation advanced by Newton, wherein each particle of matter is supposed to attract all other matter in the direct proportion of its mass, and inversely as the square of the distance, is, from its nature, insusceptible of direct demonstration, and could only be established by showing that the phenomena of nature were in no instance opposed to such a supposition, and that it was sufficient to the explanation of those phenomena. Newton did much towards this; but the completion of the proof required the labours of many succeeding mathematicians and astronomers, and this may, in some measure, account for the qualified reception which the theory met with at the hands of Huyghens, who, though he acknowledged the mutual gravitation of the masses of matter, refused his assent to the assumed attraction between their ultimate particles. The opposition to the theory made by Leibnitz, the erroneous and unphilosophical principles which he endeavoured to substitute in its stead, and the meanness with which he sought to injure the reputation of Newton by designating the theory subversive of true religion, are equally prejudicial to his scientific and moral fame. The long interval that elapsed before the writings of Newton began to be generally understood and his doctrines appreciated, is attributable exclusively, as regards England, to their inherent abstruseness. On the Continent they had further to contend with established prejudices in favour of the doctrines of Descartes.

The latter half of the 17th century is not less remarkable for its optical discoveries than for the zeal with which the physical sciences generally were prosecuted. The proportionality of the sines of the angles of incidence and refraction, which furnishes an easy explanation of all the circumstances attending the simple refraction of homogeneous light, had been discovered, and the discovery attributed to Descartes, though now known, on the authority of Vossius and Huyghens, to have been due to Snell, a Dutch physician, who died in 1626. From this law Descartes had been able to explain the theory of the refracting telescope, but had fallen into error by attributing the defects of such instruments solely to the spherical aberration of the lenses employed in their construction. Had such been the case, it is obvious that the whole of the aberration might have been removed by merely varying the form of the lenticular surface. Descartes accordingly, in his 'Dioptrice,' published in 1629, and James Gregory, in his 'Optica Promota,' published in 1663, had investigated the forms which they believed it would be necessary and sufficient to give to the lenses, in order that parallel rays transmitted through them should converge to a point or focus with mathematical accuracy. The aberration of sphericity was however but a trifling impediment to the perfection of dioptrical instruments, compared with what is now designated chromatic aberration, or the aberration of refrangibility, which arises from the then undiscovered fact that light is not a homogeneous substance, but composed of rays, some of which are more susceptible of refraction than others. In the year 1666 we learn ('Letter of Newton to Oldenb'rg,' 'Phil. Trans.')

that Newton, in common with many other philosophers at that time, occupied himself in the attempt to grind object-glasses in conformity with the precepts of Descartes and Gregory, and while thus occupied he seems to have conjectured that the defects of refracting telescopes might arise from some other cause than that which had hitherto been exclusively assigned. Either this conjecture or accident led him to consider the phenomena of the prismatic spectrum, which was then well known to philosophers, although it had been explained by none. In doing so he remarked that the angle subtended at the aperture of his shutter by the length of the spectrum was considerably greater than that subtended by the sun's diameter, though, according to the received law of refraction, these angles ought to have been sensibly equal. After modifying the experiment in various ways, and assuring himself that this discrepancy did not arise from any irregularity in his prism, the thought fortunately suggested itself of trying the separate effect of the prism upon each of the coloured lights of the spectrum. Accordingly, having transmitted them successively through a second prism at the same angle of incidence, he found—1, that the colour was in no degree affected by this second refraction; 2, that the spectrum formed by each colour occupied a distinct position on the screen, so that the deviation from the direction of the primitive ray was different in all, being greatest in the violet and least in the red. He therefore came to the important conclusion "that light was not homogeneous, but composed of rays, some of

which were more refrangible than others." This discovery must have been made subsequent to the publication of Wallis's optical lectures, which appeared in 1669, for otherwise it is improbable that Newton, to whom the revival of the manuscript was confided, and who receives the author's acknowledgments for having "corrected several oversights, and made some important corrections," would have permitted his friend to promulgate views so erroneous.

In the above year however Newton began to deliver a course of lectures on optics at Cambridge, and the composition of white light formed part of the course. Seeking the complete development of the consequences of his discovery, "he was conducted," says M. Biot, "to a multitude of observations no less admirable for their novelty and importance, than for the sagacity, address, and method with which he contrived, executed, and linked them one with the other. He thence composed his system of optics, wherein the fundamental properties of light were for the first time unveiled and established, and classed according to pure experience alone, without the slightest intermixture of hypothesis; a method of procedure which was then as surprising and as little heard of as the properties themselves: . . . both the physical and natural sciences were at this time so mixed up with mere opinions, that few persons were capable of discriminating between a vague conjecture and a precise idea, between a physical hypothesis and a law of nature rigorously demonstrated."

Although Newton had been thus successful in his optical inquiries, and had detected the principal source of indistinctness in refracting telescopes, he not only did not see how this indistinctness might be removed, but even designated any attempt as 'desperate' ('Optics,' lib. i. prop. 7); and the long interval which elapsed before the discovery of the achromatic telescope may be attributed to the unmerited reliance which in this instance was placed in his decision. He regarded as a self-evident truth, which it therefore needed neither reason nor observation to confirm, that the spectra formed by different refracting media were always of equal length whenever the refraction of the mean ray was the same; in other words, that the dispersive powers of different media were the same where their indices of refraction corresponding to the mean ray were equal; and although the fact was controverted by some of the more respectable continental philosophers who assailed his doctrines, the circumstance appears to have neither shaken his belief, nor to have suggested the propriety of convincing his opponents by an appeal to experiment. An apparent analogy also between the lengths of the colours of the spectrum and the divisions of the harmonic chord, led him to suppose that the refractive indices of any medium corresponding to the different coloured rays might be deduced from a knowledge of the index of refraction corresponding to the mean. Had he happened to have repeated his experiments with different refracting substances, he could scarcely have failed to recognise the difference of their dispersive powers even when the refraction of the mean ray is the same. Many of his experiments he did repeat with a prism of water, but in this instance he mixed with the water "a little sugar of lead" (Brewster), his object being merely to increase the refractive power of the water; but he thereby unknowingly also increased its dispersive power, and probably rendered it sensibly equal to the dispersion of the glass prism previously employed. By these mistakes he was induced to forego all attempts to perfect the refracting telescope, and directed his attention to the construction of reflecting telescopes on the principles pointed out by James Gregory, in his 'Optica Promota.'

In 1668-69 he had succeeded; and in 1671 he executed a second telescope "with his own hands," which is still carefully preserved in the library of the Royal Society. It was in order to explain the phenomena exhibited in investigating the colours of thin transparent substances, and the partial reflexion and transmission of light incident upon diaphanous surfaces, that Newton devised his theory of "fits of easy reflexion and transmission." [LIGHT, in ARTS AND SC. DIV.] Speaking of Newton's theory of colour, Sir John Herschel remarks, "It is a theory of extraordinary boldness and subtlety, in which great difficulties are evaded by elegant refinements, and the appeal to our ignorance on some points is so dexterously backed by the weight of our knowledge on others, as to silence if not refute objections which at first sight appear conclusive against it." ('Encyc. Metrop.' art. 'Light.')

In 1672 Newton was elected member of the Royal Society. In 1675 he received a dispensation from Charles II. to continue in his fellowship without taking orders. About the year 1687 he was appointed one of the delegates to defend the privileges of the University of Cambridge against the attacks of James II. In 1688 he took his seat in parliament as one of the representatives of the university, and was resident in London until the dissolution of parliament, which took place the following year. He was again returned in 1703, but lost his election in 1705. On no occasion does he appear to have taken any conspicuous part in the debates of the House. Prior to the year 1695, when he was appointed warden of the mint, with a salary of from 500*l.* to 800*l.* per annum, his pecuniary circumstances are said to have been rather straitened, and whatever may have been his own expectations, his friends seem to have reckoned upon some token of liberality from Charles II. and his successor. The profligate reign of the former, and the opposition which Newton had given to the wishes of James, sufficiently account for their expectations having

been disappointed. His sole income is stated to have been derived from his Lucasian professorship, and from the produce of the manor of Woolsthorpe, the amount of which, though aided by habits remarkably temperate and abstemious, ill accorded with the natural generosity of his disposition and the frequent occasions which he probably had of relieving the necessities of his poorer relations. His fellowship however must have been an additional source of income, though we find no mention of its amount, and the notion of his having been in narrow circumstances most probably arose from the fact that in the 'Journal of the Royal Society' there is entered an order in council, dated January 21, 1674-75, whereby he is excused from making the customary payment of one shilling a week "on account of his low circumstances, as he represented." (Birch, 'Hist. of Royal Society,' iii. p. 179.) Four years after receiving the appointment of warden of the mint, he was promoted to the mastership of that establishment, with a salary of from 1200*l.* to 1500*l.*, and at his death his personal estate was valued at 32,000*l.*

About the year 1676, Leibnitz having heard of many new results obtained by Newton by means of an infinite series (the Binomial Theorem), he expressed to Oldenburg his wish to be made acquainted with it. This led to a correspondence between Newton and Leibnitz, wherein the former also communicated many beautiful theorems on the quadrature, rectification, &c., of curves, to which he had been led by the aid of his method of fluxions, but at the same time withheld all information concerning the principles of that method except in the form of anagrams, which were very unlikely to be deciphered. The letters of Leibnitz in reply showed that he was already in possession of a method analogous to that of fluxions, and equally extensive in its applicability. An account of the dispute which afterwards arose between the English and foreign mathematicians, relative to the claims of Leibnitz as an independent inventor of the calculus, and the part which Newton himself took in the controversy, will be found in the articles *FLUXIONS* and *COMMERCIIUM EPISTOLICUM*, in *ARTS AND SO. DIV.* Sir David Brewster, who has carefully investigated this matter, states the following as the results of his investigation:—

"1. That Newton was the first inventor of the Method of Fluxions; that the method was incomplete in its notation; and that the fundamental principle of it was not published to the world till 1687, twenty years after he had invented it. 2. That Leibnitz communicated to Newton, in 1677, his Differential Calculus, with a complete system of notation, and that he published it in 1684, three years before the publication of Newton's method." ('Memoirs,' ii. 78.)

The five years preceding Newton's appointment to the wardenship of the mint were passed chiefly at Cambridge. During parts of the years 1692 and 1693 he has, on the authority of Biot, been commonly supposed to have suffered under temporary mental aberration, although it was between December 1692 and February 1693 that he wrote his four celebrated letters on the existence of the Deity, at the express request of Dr. Bentley, and various scientific essays, which Brewster has printed in an appendix to his 'Life.'

Mr. Van Swinden, while examining the manuscripts and autograph letters of Huyghens, met with a small journal in the hand-writing of the latter. It is deposited in the library of Leyden, and contains the following note, communicated by Mr. Van Swinden to M. Biot, and first published by the latter in the 'Biographie Universelle':—"29th May 1694. Mr. Colin, a Scotchman, informs me that the illustrious geometer Isaac Newton has been insane for the last eighteen months, either from excess of study, or from the grief occasioned by the destruction of his chemical laboratory, together with many important MSS., by fire. Mr. Colin adds, that when he came to the Archbishop of Cambridge, his conversation indicating an alienation of mind, he was immediately taken care of by his friends, confined to his room, and remedies applied, by means of which he has now so far recovered as to again be able to comprehend the Principia." Huyghens having mentioned this circumstance to Leibnitz, the latter, in his reply, dated 23rd of June 1694, expresses his gladness at receiving the account of Newton's convalescence at the same time that he received that of his illness, and adds, "It is to men like you and him, Sir, that I wish a long life." Sir David Brewster has been at considerable pains to determine how far the foregoing statement is consistent with fact, and has succeeded in bringing to light many interesting documents which bear immediately upon this and other points. ('Memoirs,' ii. 131-56.) Among these is a MS. diary of Mr. Pryme, a student at Cambridge at the time that Newton was fellow of Trinity. It commences in the year 1685, and under Feb. 3, 1692, the writer mentions having that day heard of the destruction of Newton's manuscripts on the theory of colours, "established upon thousands of experiments which he had been twenty years of making, and which had cost him many hundreds of pounds," and he goes on to say that it took place on a winter's morning while Newton was at chapel, adding that "when Newton had come back and seen what was done, every one thought that he would have run mad; he was so troubled therewith that he was not himself for a month after." Another version of the story is, that Newton left in his study a favourite dog, which overturned a lighted taper upon his papers, and on his return, finding the extent of his loss, he exclaimed, "Oh! Diamond, Diamond! little do you know the mischief you have done me!" The above extract from the diary of Mr. Pryme, while it

in some degree corroborates the statement in the Journal of Huyghens, seems to show that the indisposition of Newton was neither so intense nor of so long continuance as has been supposed, and that 'insanity' was inapplicable in the strict sense of that word, although there certainly existed some doubt as to what state of mind he was really in. This view is supported by letters in the hand-writing of Newton, of Mr. Pepys (secretary of the Admiralty), and of Mr. Millington (of Magdalen College, Cambridge), which have also been published by Sir David Brewster from the originals in the possession of Lord Braybrooke. Among these is the following from Newton to Pepys, excusing himself from fulfilling a promise he had made to see the latter when next in London. Pepys entertained a very high esteem of Newton, and appears to have been very anxious for his health and longevity:—"September 13, 1693. Sir,—Some time after Mr. Millington had delivered your message, he pressed me to see you the next time I went to London. I was averse; but upon his pressing consented, before I considered what I did, for I am extremely troubled with the embroilment I am in, and have neither ate nor slept well this twelvemonth, nor have my former consistency of mind. I never designed to get anything by your interest, nor by King James's favour, but am now sensible that I must withdraw from your acquaintance, and see neither you nor the rest of my friends any more, if I may but leave them quietly, &c.—Isaac Newton." The wording of this letter excited in Mr. Pepys the suspicion that Newton was suffering from "discomposure of head or mind, or both," and he in consequence addressed himself for explanation to Millington, who in reply says, ". . . . he (Newton) told me of his own accord that he had writ to you a very odd letter, at which he was much concerned; added that it was a distemper that much seized his mind, which he desired I would represent to you and beg your pardon, he being very much ashamed he should be so rude to a person for whom he hath so great an honour. He is now very well, and though I fear he is under some degree of melancholy, yet I think there is no reason to suspect it has at all touched his understanding, and I hope never will." While labouring under the same melancholy and nervous affection, he had characterised the writings of Locke as immoral, and designated their author as a Hobbist. In a letter to Locke, dated "At the Bull in Shoreditch, September 16, 1693," he says, "Being of opinion that you endeavoured to embroil me with women, I was so much affected by it, that when one told me you were sickly and would not live, I answered, 'twere better if you were dead.'" He then asks forgiveness for this uncharitableness, and for the ill opinion he had entertained of his writings, and concludes, "I beg your pardon also for saying or thinking that there was a design to sell me an office, and am your most humble and unfortunate servant, Ia. Newton." To this letter Locke replied very kindly, and Newton again wrote from "Cambridge, October 15th, 1693," a letter which clearly indicates the nature of his disorder, and that at that time its effects had passed away:—"The last winter, by sleeping too often by my fire, I got an ill habit of sleeping; and a distemper, which this summer has been epidemical, put me farther out of order, so that when I wrote to you I had not slept an hour a night for a fortnight together, and for five days together not a wink. I remember I wrote to you, but what I said of your book I remember not. If you please to send me a transcript of that passage I will give you an account of it if I can." In 1694 he appears to have recovered his former tranquillity and strength of mind; for in that year we find him actively occupied in testing his lunar theory by the observations of Flamsteed, with whom he had hitherto been on the most intimate terms. The quarrel which subsequently took place between Newton and the astronomer-royal is noticed under *FLAMSTEED*.

In 1699 Newton was chosen foreign associate of the Royal Academy of Sciences at Paris; in 1703 he was elected president of the Royal Society, to which office he was annually re-elected till his death; and in 1705 he was knighted by Queen Anne. In 1722 he became subject to a disorder of the bladder, accompanied with cough and gout. He presided for the last time at the Royal Society on the 23th of February 1727, and died at Kensington on the 20th of March following, in the eighty-fifth year of his age. His body was interred in Westminster Abbey, the funeral being attended by several of the nobility and the principal members of the society. In 1731 a magnificent monument, designed by Kent and sculptured by Rysbrack, was erected in the abbey at the expense of his relatives. It is situated immediately behind the organ, and bears an appropriate inscription ending with "Sibi gratulentur mortales tale tantumque existitise humani generis decus." It is not true that the binomial theorem is also engraven upon it, though it is so stated by several writers. The same year a medal was struck at the Tower, bearing on one side the head of Newton, with the motto, "Felix cognoscere causas;" and on the reverse a personification of the mathematical sciences. In 1755 a full-length statue, by Roubilliac, was erected in Trinity College chapel, bearing the word 'Newtonus' with the inscription from Lucretius, "Qui genus humanum ingenio superavit." There is also a bust of Newton in Trinity College library, by the same sculptor. Besides these memorials of Newton there exist several portraits of him by Vanderbank, Ritts, Sir Godfrey Kneller, and Sir Peter Lely; the last was taken when Newton was a B.A. The manor-house of Woolsthorpe, visited a few years since by the writer, is built of stone, and seated in a valley on the west side of the river Witham. It was repaired in 1798 by

Mt. Turnor, the proprietor, by whom also a marble tablet was placed over the mantelpiece of the room in which Newton was born. It bears the inscription, "Sir Isaac Newton, son of Isaac Newton, lord of the manor of Woolsthorpe, was born in this room on the 25th of December 1642." At foot are the lines from Pope—

"Nature and Nature's Laws lay hid in night;
God said 'Let Newton be,' and all was light."

In a room on the same floor is preserved his oaken study. The two dials engraved upon the southern wall were then very distinct, but the styles of both were wanting. The larger dial, about a foot in diameter, was in 1844 taken down and presented to the Royal Society. The celebrated apple-tree, the fall of one of the apples of which is said by Pemberton to have turned the thoughts of Newton to the subject of gravitation, was thrown down by the wind about two-and-twenty years since.

In his person Newton was short, but well-set, and inclined to corpulence. His hair was abundant, and white as silver, without baldness. His eye was bright and penetrating till within the last twenty years of his life; but his countenance, though thoughtful, seldom excited much expectation in those to whom he was unknown. In his conversation there appears to have been little either very remarkable or agreeable; but we have the testimony of Dr. Pemberton that "neither his age nor his universal reputation had rendered him stiff in opinion, or in any degree elated." Ascribing whatever he had accomplished to the effect of patient and continuous thought rather than to any peculiar genius with which nature had endowed him, he looked upon himself and his labours in a very different light from that in which both he and they were regarded by mankind. "I know not," he remarked, a short time before his death, "what I may appear to the world; but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me." (Turner, 'Collections relative to the Town of Grantham.') But while he thus contrasted the littleness of human knowledge with the extent of human ignorance, he was fully conscious of the importance of his own labours, when compared with those of his predecessors and contemporaries, and evinced a natural readiness to assert and vindicate his rights whenever occasion might require. It were to be wished that, by an earlier publication of his discoveries, he had adopted the most eligible mode of establishing the undoubted priority of his claim. Such a course, by changing the current of events, would have left him less open to the charge of having disregarded the claims of others, or of having suffered their reputations to be prejudiced by his silent acquiescence in the acts of his colleagues. To judge of Newton from the life of him recently published by Sir David Brewster, we should almost infer that his moral character had suffered from no instances of human infirmity, and that every action had been dictated by feelings of benevolence and the love of truth. These were indeed the general motives by which he was actuated. His behaviour towards Leibnitz, relative to the discovery of the calculus, and the part which he took in the persecution of Flamsteed by the Royal Society, are however certainly exceptions.

The following is a list of the works of Newton, in the order of publication;—

1. 'Principia,' 1687, Lond., 4to; 1713, Camb., 4to, edited by Cotes; 1728, Lond., 4to, edited by Pemberton; 1730, Lond., 2 vols. 8vo, illustrated by Donick; 1729, Lond., 2 vols. 8vo, Englished by Motte. Besides these, several editions have been published on the Continent. The best edition is that of Messrs. Le Sur et Jacquier, 1739-42, Geneva, 4 vols. 4to, comprising a valuable running commentary on the text, and generally known as the 'Jesuits' edition. The same, 1780, Colon. Allobrog.; the same, 1822, Glasgow, 4 vols. 8vo, edited by Wright. (Horsley, tom. ii. and iii.) 2. 'Optics,' Lond., 1704, 4to. To the first edition, written in English, were appended two Latin treatises, namely, 'De Quadratura Curvarum,' containing an exposition of his method of fluxions; and 'Enumeratio Linearum tertii Ordinis,' containing an elegant classification of seventy-two curves of the third order, with an account of their properties, but without any information as to the method whereby those properties had been investigated. These treatises, which had little connection with the principal work, were omitted in the subsequent editions. A Latin translation of the 'Optics,' by Dr. Clarke, appeared in 1708, Lond., 4to, for which Newton presented the doctor with 500l. The other editions are—in English, Lond., 1714, 1721, 1730; in Latin, Lond., 1719, 1721, 1728, Lausanne, 1740, Padua, 1773. (Horsley, tomes i. and iv.) 3. 'Arithmetica Universalis,' 1707, Camb., 8vo, comprising the algebraical lectures delivered by Newton at the university, printed under the inspection of Whiston, and, according to some authorities, without the author's consent. Translated by Raphson, 1728, Lond., 8vo. There are several later editions, both English and foreign. That by Castillon, Amat., 1760, is in 2 vols. 4to. (Horsley, tom. i.) 4. 'Analysis per Equationes Numero Terminorum Infinitas,' 1711, Lond., 4to. Translated by Stewart, 4to, Lond., 1745. This work was written by Newton, about the year 1672, and intended as an introduction to Kluickhuysen's 'Algebra,' of which he had undertaken to publish a new edition. Motives now unknown induced him to abandon this design. (Horsley, tome i.) 5. 'Methodus Differen-

lialia,' a small tract on interpolation. (Horsley, tome i.) 6. 'De Mundi Systemate,' 1728, Lond., 4to. This is a popular account of the truths contained in the third book of the 'Principia.' An English translation from the original manuscript had been published the previous year in 8vo. There are later editions. (Horsley, tome iii.) 7. 'The Chronology of Ancient Kingdoms amended: to which is prefixed a Chronicle from the first memory of things in Europe to the conquest of Persia by Alexander the Great,' 1728, Lond., 4to. It had been surreptitiously translated and published at Paris in 1725. The reader will find an able review of this work, by M. Daunon, appended to Biot's Life of Newton in the 'Biographie Universelle,' tome xxi., pp. 180-86. (Horsley, tome v.) 8. 'Table of Assays,' printed in Dr. Arbuthnot's 'Tables,' 1728, Lond., 8vo, comprising those delivered in the years 1669-70-71. Translated into Latin, 1729, Lond., 4to. (Horsley, tome iii.) 10. 'Observations on the Prophecies of Daniel and the Apocalypse of St. John,' 1733, Lond., 4to. (Horsley, tome v.) 11. 'A Method of Fluxions and Analysis by Infinite Series,' translated into English from the original Latin by John Colson, to which is added a Commentary by the translator, 1736, Lond., 4to. 12. 'An Historical Account of two notable Corruptions of Scriptures,' written prior to 1691, but first published in 1754, Lond., under the title of 'Two Letters from Sir Isaac Newton to M. Le Clerc.' (Horsley, tome v.) Newton contributed some papers to an edition of Varenus's 'Geography,' printed at Cambridge in 1672, 8vo.

The papers communicated by Newton to the Royal Society are comprised in vols. vii.-xi. of the 'Transactions.' The principal works of Newton were collected and published by Dr. Horsley, under the title of 'Newtoni Opera quæ extant omnia,' 1779-85, Lond., 5 vols. 4to. In the foregoing list, where a work had been reprinted in Horsley's edition, reference is made to the volume. The following were, with few exceptions, first printed in Horsley's edition:—Tome i. 'Excerpta quædam ex Epistolis Newtoni ad Series Fluxionesque pertinentia;' 'Artis Analyticæ Specimina, vel Geometria Analytica.' Tome iii. 'Theoria Lunæ.' Tome iv. 'Letters on various Subjects in Natural Philosophy, published from the Originals in the Archives of the Royal Society;' 'Letter to Mr. Boyle on the Cause of Gravitation;' 'Tabule duæ, Colorum altera, altera Refractionum;' 'De Problematibus Bernouillianis;' 'Propositions for determining the Motion of a Body urged by two Central Forces;' 'Four Letters to Dr. Bentley;' 'Commercium Epistolicum D. Johannis Collins, et aliorum, de Analiysi Promota' (first published by the Royal Society in 1713; a new edition appeared in 1722); 'Additamenta Commerci Epistolici.' Tome v. 'A short Chronicle from a Manuscript, the property of the Rev. D. Ekina, dean of Carlisle.' The minor works of Newton have been collected and published under the title of 'Opuscula Mathematica, Philosophica, et Philologica; collegit partimque Latine vertit ac recensuit Joh. Castillioneus;' Lauz. et Genev., 3 tomes, 4to. After the death of Newton, Dr. Fellet was appointed by the executors to examine his manuscripts and papers, and to select such as he deemed adapted for publication. They are eighty-two in number, and consist of a great number of sheets. But many of those on theological subjects are mere copies over and over again, with very slight variations. Of these manuscripts, the only ones which Dr. Fellet deemed fit to be printed were the 'Chronology,' and 'An Abstract of the Chronology,' the former in ninety-two, the latter in twelve half-sheets folio. At the same time he recommended for further consideration those entitled 'De Motu Corporum;' 'Paradoxical Questions concerning Athanasius;' 'History of the Prophecies;' and a bundle of loose mathematical papers. A catalogue of these manuscripts was appended to a bond given by Mr. Conduit to the administrators of Newton, wherein he binds himself to account for any profit he may make by their publication. A list of them will be found in Hutton's 'Dictionary.' Those on theological subjects are with many other Newton papers in the possession of the Earl of Portsmouth. The valuable collection of letters between Newton and Cotes, relative to the publication of the second edition of the 'Principia,' preserved in the library of Trinity College, Cambridge, was published in 1851 under the editorial care of Mr. J. Edleston; the Correspondence of Newton with Mr. Pepys and Mr. Millington, is in the possession of Lord Braybrooke; and other manuscripts are in the Bodleian Library, Oxford.

(Brewster, *Life of Newton*, Lond., 1831 12mo, entirely rewritten under the title of *Memoirs of the Life, Writings, and Discoveries of Sir Isaac Newton*, 2 vols. 8vo, 1855; Biot, *Life*, in the *Biog. Univers.*; Turner, *Collections for the Hist. of Grantham*, containing the Papers forwarded to Fontenelle by Conduit, the husband of Newton's niece, and Dr. Stukeley's Account of the Infancy of Newton, written in 1727; Fontenelle, 'Eloge de Newton,' *Œuvres diverses*, La Haye, 1729, 4to, tome iii.; *Biographia Britannica*; Birch, *Hist. of the Royal Society*, Lond., 1756-57, 4to, vols. iii. and iv.; *Heads of Illustrious Persons of Great Britain, engraved by Houbraken and Vertue, with their Lives*, by Birch, Lond., 1743, fol., tome i., p. 147. The reader may further consult Montucla, *Hist. des Mathém.*, tomes ii., iii., iv.; Pemberton, *Account of Newton's Philosophy*; Maclaurin, *Account of Newton's Discoveries*; Priestley, *History of Optics*; Laplace, *Exposition du Système du Monde*, chap. v.; Lord King, *Life and Correspondence of Locke; Life of Newton*, in the *Library of Useful Knowledge*, &c.)

NEWTON, THOMAS, bishop of Bristol, was born in 1704. Bishop

Newton's course of life was very like that of other divines who have risen to the episcopal bench. He was the son of a person engaged in trade, was a pupil in the grammar-school at Lichfield, and afterwards at Westminster, from whence he removed to Trinity College, Cambridge. He was for some years a city preacher, and tutor in the Tyrconnel family, and was in 1744 presented by Pulteney earl of Bath, who was his great friend and patron, to the living of St. Mary-le-Bow. He next became lecturer at St. George's, Hanover Square, prebendary of Westminster, dean of Salisbury, sub-almoner, about 1762 bishop of Bristol, and in 1768 dean of St. Paul's. He died in 1782. Bishop Newton was a prelate of not very remarkable powers, natural or acquired; but personally he was without reproach, acceptable in the society of the great, and possessed of a certain amount of general and professional knowledge.

Bishop Newton is chiefly known by two works: an edition of the 'Paradise Lost,' with notes, first published in 1749, and his 'Dissertation on the Prophecies,' of which the first volume appeared in 1755. Both had a certain, perhaps a high, celebrity in their day, but we look in them in vain for much of either acuteness or learning. Both however may be perused by those who are not critical scholars with advantage; and the critical scholar in English or in biblical literature may meet occasionally with useful suggestions.

NEY, MICHAEL, Prince of the Moskowa, Duke of Elchingen, and Marshal of France, was born at Sarre-Louis in Lorraine, on 10th January 1769. At the age of thirteen he was articled to a notary of that town, but this occupation not being suited to his disposition, he enlisted in 1787 in a regiment of hussars. He there soon distinguished himself by his courage and activity, and, after passing through the inferior grades, he became a lieutenant in 1793, and a captain the year following. The skill which he displayed in conducting some partisan warfare in 1794 attracted the attention of General Kleber, by whom he was surnamed 'The Indefatigable,' and raised to the rank of adjutant-general. In 1796 he greatly contributed to the victory obtained at Neuwied, and distinguished himself in the engagements of Altenkirchen [LEFEBVRE], Montabour, and Dierdorf, in which last he was made a prisoner. After his exchange he served in 1796 with the army of the Rhine, and after a brilliant exploit at Würzburg, where with a small body of cavalry he took two thousand prisoners, and obtained possession of that town, he was nominated general of brigade. In the course of this campaign his courage was enhanced by his humanity towards the French emigrants who had been taken prisoners, and he enabled them to elude sanguinary decrees of the Directory. In 1799 he again served as a general of division with the army of the Rhine under General Moreau. We can only enumerate the principal achievements which in this memorable campaign added to his celebrity. These are the capture by surprise of Mannheim (12th March, 1799), the engagements at Worms and Frankenthal, and the seizure of all the enemy's artillery at the battle of Iller (5th June 1800). He was also present at the battle of Hohenlinden [MOREAU], and his bold attack of a column of the Austrians, which he drove back into the forest, greatly contributed to the victory. At the peace of Luneville he returned to Paris, where he was received with distinction by Bonaparte, who, the better to attach him to his interest, caused him to marry Mademoiselle Auguis, a friend of Hortense Beauharnais. In 1803 he was appointed minister plenipotentiary of the French Republic in Switzerland; on leaving that country the inhabitants presented him with a medal in testimony of their esteem for his character and conduct, and the moderation with which he carried into effect the measures of his government. On his return to Paris the command of a division of the army encamped near Boulogne was given him, and in 1804 he was raised to the dignity of a Marshal.

On the renewal of hostilities with Germany in 1805 the direction of the eighth corps of the army was confided to Marshal Ney. A brilliant achievement in this campaign, the capture by storm of the village of Elchingen (October 4th, 1805), in which the Austrians, under General Laudon, lost fifteen hundred men killed and wounded and two thousand taken prisoners, was attended with the most important results. The impetuous courage and persevering skill which this marshal displayed on that occasion had been witnessed by Napoleon, who in commemoration of it afterwards bestowed upon him the rank and title of Duke of Elchingen.

But it was perhaps during the Prussian campaign of 1806 that Ney's military reputation rose to its greatest height. Of the many splendid actions by which he distinguished himself, the chief are, the capitulation of the towns of Erfurt (October 15th, 1806) and Magdeburg (November 11th, 1806) in which 23,000 prisoners were taken and 800 pieces of cannon fell into his possession; the passage of the Vistula, the taking of Thorn, the total destruction of a Prussian corps at Deppen (February 5th, 1807), the combat of Schmoditten, by which the retreat of the Russians on Königsberg was cut off, and, finally, the defeat of the left wing of the enemy at the battle of Friedland, which more than any other movement contributed to the victory. In September 1808, he was appointed to a command of the army in Spain, and he distinguished himself in the various engagements by which Galicia and the Asturias were subjected. In Portugal, though under the orders of Marshal Masséna, the merit of the capture of Ciudad-Rodrigo (July 10th, 1810) and of Almeida (August 27th, 1810) have generally been attributed to him. He was also of great assistance to

Masséna in conducting his skilful retreat, after his failure in attempting to force the lines of Torres Vedras. [MASSÉNA.] The different dispositions however of these two great generals soon brought on differences of opinion, which ended in a serious dispute. The result was unfavourable to Ney, who was deprived by Napoleon of his command and recalled to France.

In 1812 he joined the disastrous expedition to Russia, and had the command of the third corps of the grand army. In the course of it he appears to have freely expressed to Napoleon his dissatisfaction at some of his movements, and advised him to winter at Smolensko. At the taking of this city (August 17th, 1812), at the combat of Valentina (August 19th), and, above all, at the sanguinary battle of the Moskowa (September 14th), from which he derived his title of Prince of the Moskowa, he eminently proved himself worthy of the surname by which he was known to the army, of 'Bravest of the Brave.' But it was during the calamitous retreat of the French army that he rendered it the most important service. [BONAPARTE, NAPOLEON I.] One incident in this retreat is peculiarly characteristic of Ney's intrepidity and perseverance. General Dumas relates that as he was sitting down to breakfast at Gaubinnen, a man in a brown coat, long beard, and a weather-beaten countenance, entered his room, exclaiming, "I am at last here; General Dumas, do you recognise me!" The general having answered that he did not; "I am the rear-guard of the grand army," he continued; "I have fired the last musket-shot on the bridge of Kowno; I have thrown the last of our arms into the Niemen, and have come here through the woods. I am Marshal Ney." (Colonel Mitchell's 'Fall of Napoleon,' vol. ii.)

In the campaign of 1813 Ney displayed his usual courage and ability, and was chiefly instrumental in obtaining the victories of Bautzen, Lützen, and Dresden. He met however with some severe reverses, and at the battle of Dannowitz (September 6th, 1813) he was signally defeated by the Prussians and Swedes under Bernadotte, then Crown Prince of Sweden, with a loss of thirteen thousand men, forty-three pieces of cannon, and three standards. After this disastrous engagement Napoleon had an interview with Ney's aid-de-camp, whom he interrogated respecting the particulars of this misfortune, and explained the causes which led to it to the generals present, without giving expression to any feeling of dissatisfaction at the conduct of his lieutenant. "The emperor," says St. Cyr, who is quoted by Alison ('Hist. of Europe,' x. 585), "explained at once lucidly and satisfactorily the causes of the reverse, but without the slightest expression of ill-humour, or any manifestation of displeasure at Ney or any of the generals engaged. He ascribed the whole to the difficulties of the art of war, which he said were far from being generally known. He added that, one day or other, if he had time, he would write a book in which he would demonstrate its principles in a manner so precise they should be within the reach of all military men, and enable them to learn the art of war as they learn any other science."

After the abdication of Napoleon, in 1814, Ney withdrew from public life and retired with his family to his country-seat. It was there that, on the 6th of March 1815, he received orders from the minister of war to join the eighth military division, of which he was commander, and which was stationed at Besançon. Ignorant of the motives of the order, he immediately proceeded to Paris, where for the first time he learned the return of Napoleon from Elba. He then willingly undertook the duty which had been imposed upon him to lend his aid for the purpose of opposing the invasion of his former chief; and on taking leave of Louis XVIII he assured him that he would bring back Bonaparte in an iron cage. As some doubts have been cast upon the truth of this boastful assertion of Ney, it may be well to state that he himself acknowledged on his trial that he used the expression. On leaving the king he travelled rapidly to Auxerre, where he alighted at the residence of his brother-in-law, the prefect of the department, who had zealously joined the cause of Napoleon, and who made Ney acquainted with all the difficulties likely to attend any support of the Bourbon dynasty, and his own doubts on the subject increased as, advancing towards Lyon, he became more aware of the popular feeling in that part of France. The character of Ney was more fitted for the field of battle than for a political struggle, and it was only in the presence of danger that he showed resolution. Of this Napoleon was well aware, and he skilfully threw the weight of his influence and entreaties into the balance of Ney's already vacillating opinions. An earnest appeal to the early and glorious reminiscences of the prosperous days of the Empire, coming from his ancient chief, the creator of his fortunes, completely overcame the pledged loyalty of this marshal. "In the night of the 13th of March," said he at his trial, "down to which time I solemnly declare my fidelity, I received a proclamation drawn by Napoleon, which I signed." On the ensuing morning this fatal proclamation was publicly read to the troops, who received it with the most enthusiastic approbation. His defection was speedily followed by that of his whole army.

On the 10th of June he joined the army at Lille, and was soon actively but unsuccessfully engaged with the British at Quatre-Bras. His conduct at Waterloo elicited equal praise both from friend and foe. His fruitless but resolute attempts at the head of the columns of the guard to overwhelm the British before they could receive succour from the Prussians, are well known. Five horses were shot

under him in this terrible conflict: still, on foot, his clothes pierced with balls, he gallantly headed the impetuous charge. In the disastrous retreat which ensued, he was among the last to leave the field, and, as on the plains of Russia, he was the rear-guard of the last Imperial army.

After the defeat of Napoleon at Waterloo, Ney returned to Paris, and remained there after the capitulation of that city to the allies, considering himself it is said safe by virtue of the twelfth article of the convention for the capitulation, which was as follows:—"In like manner shall be respected persons and private property, and in general all individuals who are at present in the capital, shall continue to enjoy their rights and liberties, without being disquieted or subjected to any enquiry, in regard to the functions which they occupy, or may have occupied, or to their conduct or political opinions." ('Convention,' July 3rd, 1815.) On the 24th of July however appeared a Royal ordinance, in which, among several others, he found himself proscribed as a traitor to his country. Fouché and Talleyrand had furnished Ney as well as Labédoyère and most of the other persons in the proscribed lists with passports; and he now, to escape the danger, endeavoured to leave France. He reached the frontiers in safety, when he was led by some trifling circumstances to turn back, and he was arrested on the 5th of August, at the château of Beauson near Aurillac. He was at first cited before a council of war, which, on his advocates demurring to its power, Ney being a peer of France, declared its incompetency to sit in judgment on him. His trial was then removed to the Chamber of Peers by another Royal ordinance of the 12th of November. His defence was most ably conducted by his eloquent advocates, Berryer and Dupin, and ultimately was made to rest mainly on the article of the capitulation above alluded to. The result however was that he was found guilty by one hundred and fifty-seven voices to one, and condemned to death by a very large majority of the peers.

On the 7th of December 1815, the day after his condemnation, an officer presented himself to Ney to communicate to him the sentence, which was to be carried into immediate execution. On hearing his titles enumerated, he exclaimed, "Call me simply Michael Ney, now a French soldier, and soon about to be a heap of dust." A spot in the garden of the Luxembourg was selected for the execution; he there met his fate at eight o'clock in the morning with calm courage. "He who had fought five hundred battles for France—not one against her—was shot as a traitor." (Napier, 'History of the Peninsular War,' vol. ii. p. 406.)

That Ney had been guilty of the greatest political crime which the commander of an army could have committed, there can be no question; yet the feeling of regret and indignation is universal at the execution of such a man; and, as has often been remarked, the heroism of his death has in effect transferred the sense of shame and guilt from him to his sovereign. But several French and some English writers have adopted the view of the 12th article of the convention put forth by Ney's advocates at the trial, and have advanced the opinion that Wellington and Blucher, who, on the part of the allies, approved and ratified the convention, ought to have interfered and claimed for Ney the benefit of that article. It is however but fair to say that such is hardly the conclusion to which an impartial examination of the convention and the circumstances of the case will lead. The convention was not an amnesty, and never professed to be one; nor in fact was it understood to be one by either party when made. Neither Ney nor his advocates thought of urging that plea till the middle of his trial; and when his wife went to the Duke of Wellington to request his intervention, the duke told her that the 12th article of the convention had no reference to the King of France, but was solely intended to assure the inhabitants of Paris of protection against the fury of a victorious army. It was in short simply a convention for the surrender of the city, and Wellington and Blucher could have had neither authority nor power to grant amnesty or pardon for political offences as between the sovereign and his subjects, and they never pretended to have had any such power. That it would have been more politic of Louis to have merely banished, if he did not pardon, the most brilliant and devoted of French soldiers, there can be little doubt; and none that a man of generous feelings would have done so. That either Wellington or Blucher should have interfered very strenuously to save him, however much it might be desired, was hardly to be expected when their stern sense of military duty is considered. The blame of his death to us seems to rest solely, however heavily, on his countrymen.

NICANDER, a physician, poet, and grammarian, of whose life very few particulars are found in ancient authors, and even those few are doubtful and contradictory. Upon the whole it seems most probable that his father's name was Dammæus (Eudocia, 'Viol., ap. Villos. Anecd. Gr.,' vol. i. p. 308; and 'Anonymi Scriptoris, "Vita Nic.,"'); that he lived about Ol. cxi. ii., B.C. 185, in the reign of Attalus III., the last king of Pergamus, to whom he dedicated one of his poems which is no longer extant (Suidas, 'Eudoc.,' 'Viol.,' 'Anon. Vita'); that he was a native of Claros (Nicander, 'Theriaca'), a small town near Colophon, whence he is commonly called Colophonius (Cic. 'De Orat.,' lib. i., cap. 16; Suidas, 'Anthol. Gr.'). and that he succeeded his father as hereditary priest of Apollo Clarus (Eudoc., 'Viol.,' 'Anon. Vita.'). He appears to have been rather a voluminous writer, as the titles of more than twenty of his works have been preserved;

but of all these we possess at present only two in a perfect state, with a few fragments of some of the others. The 'Theriaca' is a poem consisting of nearly 1000 lines in hexameter verse, on the wounds caused by different venomous animals, and the proper treatment of each: it is characterised by Haller ('Biblioth. Botan.') as "longa, incondita, et nullius fidei farrago." It contains however several curious passages relating to natural history, of which the following may serve as a specimen. He mentions (v. 147, &c.) a species of serpent, called σὴψ, which always assumes the colour of the ground over which it crawls. (Compare Pliny, 'Hist. Nat.,' lib. viii., cap. 35; Aristotle, 'De Mirab. Auscult.,' c. 178, and Ælian, 'De Nat. Anim.,' l. xvi., c. 40.) He places (v. 183, &c.) the venom of serpents in a membrane surrounding the teeth, which is not very far from the truth. He describes the ichneumon (v. 190, &c.) and the asp, and the way in which the former fights with the latter and destroys its eggs; all of which is described in very nearly the same terms by Pliny ('Hist. Nat.,' lib. viii., cap. 35, 36), and in a great measure confirmed by modern naturalists. (See Cuvier's notes on the above-mentioned chapters of Pliny, in the French translation, 20 vols., 8vo, Paris, 1829-33.) In speaking of the amphispæna, he falls into the vulgar error of his day, and describes it as having two heads. (v. 372, &c.) The same error is found in Pliny. ('Hist. Nat.,' lib. viii., cap. 36.) He divides scorpions into nine species, distinguishing them chiefly by their colour (v. 769, &c.), a mode of division probably taken from Apollodorus (Pliny, 'Hist. Nat.,' lib. xi., cap. 30), and followed by Ælian ('De Nat. Anim.,' lib. vi., cap. 20). He is the first person who describes the moths that flutter about a candle at night, and calls them φάλαρα (v. 759, &c.) He gives a fabulous account of the basilisk (v. 396, &c.), which is followed, as might be expected, by Pliny ('Hist. Nat.,' l. viii., cap. 38, and l. xxix., c. 19), and by Ælian ('De Nat. Anim.,' lib. ii., cap. 7), though it should be observed that the animal spoken of by them could not be the same that is called by that name by modern naturalists, which is found only in America. He declares the bite of the field-mouse to be poisonous (v. 815, &c.), and that the animal dies if it should fall into a wheel-rut; both which circumstances are repeated by Pliny ('Hist. Nat.,' lib. viii., cap. 83) and Ælian ('De Nat. Anim.,' lib. ii., cap. 37). He is one of the earliest writers who mentions the fable of the salamander (v. 817, &c.). See Pliny, 'Hist. Nat.,' lib. x., c. 86, and Ælian, 'De Nat. Anim.,' lib. ii., c. 81. He says that wasps (v. 738, &c.) are generated by the putrefaction of the carcass of a horse (comp. Pliny, 'Hist. Nat.,' lib. xvii., cap. 18, and Ælian, 'De Nat. Anim.,' lib. i., cap. 28), and bees by that of an ox (comp. Ælian, 'De Nat. Anim.,' lib. ii., cap. 57).

The 'Alexipharmaca' is a rather shorter poem, written in the same metre, on poisons and their antidotes, and may be considered as a sort of continuation of the 'Theriaca.' Haller's judgment on this work is as severe as on the preceding. Among the poisons of the animal kingdom Nicander mentions (v. 115, &c.) the cantharis of the Greeks, which is not the *Lytta Vesicatoria*, but the *Meloe Chicorii*; the buprestis (v. 335, &c.), *Carabus Bucidon*; the blood of a bull (v. 312); the coagulated milk in the stomach of mammiferous animals (v. 364, &c.); a species of tetraodon (v. 465, &c.), *Tetraodon Lagocephalus*; the leech (v. 495, &c.), *Hirudo venenata*; and a species of gecko σαλαμίνδρα (v. 550, &c.). Among the vegetable poisons we find the aconite (v. 12, &c.), 'Aconitum Lycocotonum,' the coriander (v. 157, &c.), which has sometimes been fatal in Egypt; the hemlock (v. 186, &c.), 'Conium,' the colchicum (v. 249, &c.), *Colchicum*; the Lotus dorychnium (v. 376, &c.); the henbane (v. 415, &c.), 'Hyoscyamus'; opium (v. 433, &c.); and the different species of fungi (v. 521, &c.), the growth of which Nicander attributes to fermentation. Of mineral poisons he mentions only white lead, or carbonate of lead (v. 74, &c.), and litharge, or protoxide of lead (v. 607, &c.).

To counterbalance in some degree Haller's unfavourable opinion of Nicander's extant works, it ought in justice to be stated that his knowledge of natural history appears to be at least equal to that of other writers of his own or even of a later age, while on the subject of poisons he was long considered a great authority: Galen several times quotes him, and Dioscorides, Aëtius, and Johannes Actuarius have borrowed from him largely.

With respect to his merits as a poet, the most opposite opinions are to be found both in ancient and modern writers. In the Greek anthology Colophon is congratulated for being the birth-place of Homer and Nicander (t. iii., p. 270, ep. 567, ed. Brunck.). Cicero ('De Orat.,' lib. i., cap. 16), alluding to his 'Georgics' (a poem not now extant), praises the poetical manner in which he treats a subject of which he was entirely ignorant; while Plutarch ('De Aud. Poëtis,' cap. 2) says the 'Theriaca' only escapes being prose because it is put into metre, and will not allow it to be called a poem, because there is in it "nothing of fable or falsehood." This very point Julius Cæsar Scaliger thinks worthy of especial commendation, and says, "Magna ei laus quod ne quid ineptum aut ineptè dicat." ('Poëticea,' lib. v., cap. 15.) He goes on to praise the accuracy of his expressions and versification, and declares that among all the Greek authors a more polished poet is hardly to be found. M. Merian, on the other hand, in an essay 'Comment les Sciences influent dans la Poésie' ('Mém. de l'Acad. Roy. de Berlin,' l'an 1776, p. 423) mentions Nicander to show the antipathy that exists between the language of poetry and the subjects of which he treated. He calls him 'a grinder of antidotes, who sang of

scorpions, toads, and spiders,' and considers his poems as fit only for the apothecaries. Probably his poetical genius has been a good deal cramped by the prosaic character of the subjects that he has chosen for his theme; and we may fairly say that his writings contain quite as much poetry as could be expected from such unpromising materials. As for his style and language, probably every one who has ever read half a dozen lines of either of his poems will agree with Bentley, who says that he studiously affected obsolete and antiquated words, and must have been an obscure writer even to his contemporaries. ('Cambridge Museum Crit.', vol. i., p. 371.)

The 'Theriaca' and the 'Alexipharmaca' were first published in Greek, with the Scholia to both poems, by the elder Aldus, Venet., 1499, fol., at the end of his edition of Dioscorides. The best editions are Schneider's, who published the 'Alexipharmaca' in Greek and Latin, with the Scholia and copious notes, Hals, 1792, 8vo, and the 'Theriaca,' edited in the same manner, and containing also the fragments of Nicander's other poems, in 8vo, Lips., 1816; and that of Lehrs (in Didot's Greek Classics) large 8vo, Paris 1846. The 'Theriaca' was published in the 'Cambridge Museum Criticum,' with Bentley's emendations, vol. I., p. 370, &c. There is extant a Greek paraphrase in prose of both poems (printed in Schneider's editions) by Eusebius, of whom nothing is known, except that he has done the same to Oppian's 'Cynegetica' and 'Halieutica.'

NICANDER, KARL AUGUST, a recent Swedish poet of considerable celebrity, was born at Stragnäs, on the 20th March, 1799. He was educated at the University of Upsala, where he made his literary debut in 1820, first under the pseudonym 'August,' in the 'Kalender für Dame,' and almost immediately afterwards by his 'Runesvärdet, eller den förste Riddarn' ('The Runic Sword, or the First Knight'), a tragedy which manifested great power. His next production, which was illustrated with designs by his friend Baron von Hamilton, was that entitled 'Runor' (the 'Runes'), a series of sixteen legendary 'romants,' among which that which has for its subject Erik Vasa is the most interesting. Another production of the same kind, though founded not upon northern but southern story,—namely, his 'Enzio,' an historical lyric in eleven romants, appeared in a collection of poems by him in 1825-26; and in each of those years he obtained a prize medal from the Swedish academy, the latter of which was for his poem on the 'Death of Tasso,'—a subject previously treated with great beauty and energy by the Russian poet Batishkov. Admirable and touching as are the strains in which the tragic tale of 'King Enzio' are poured forth,—deep as is the pathos, rich as is the poetic colouring, pure and graceful as is the language,—this piece did not become a favourite with the public. It was however translated into German by Mohnke (1829), and the collection in which it appeared procured for its author the applause and patronage of the academy, which enabled him to travel and visit Italy in 1827. Of this journey the literary fruit was the poet's 'Minnen från Södern' ('Recollections of the South, after a Tour through Denmark, Germany, Switzerland, and Italy'). Its chief merit lies in the poetical pieces with which it is interspersed. Among his minor poetical compositions, that on 'Silence' is a piece of singular beauty and pathos. Nicander died February 7, 1839.

NICCOLA DI PISA, or PISA'NO, is a celebrated name in the history of art. He was among the very earliest restorers of sculpture: he quitted the hard, dry, and mechanical manner of his predecessors, and introduced a style which, though it falls short of the antique, was based upon similar principles, and in which he displayed a vigorous mind and much feeling, if not always the most refined taste. None of his biographers have been able to ascertain the precise date either of his birth or death; but he must have been born very near the commencement of the 13th century, as he was greatly advanced in age, and became quite decrepid in the year 1273, after which date no certain mention of him can be traced. That he had attained to great skill in his profession in 1225 may be taken for granted, as he was in that year employed to execute the 'arca' or tomb of San Domenico at Bologna, which he embellished with a series of bas-reliefs and figures truly admirable for that time. Several of these subjects are given by Ciognara, in his 'Storia della Scultura,' and many of the heads and countenances are finely expressed. This work clearly shows that Niccola had diligently studied the antique, and also that he must then have been almost in the maturity of his powers. For a description of and remarks on this masterly production, we refer to Ciognara and to Moronna's 'Pisa Illustrata.'

Niccola appears to have continued at Bologna till 1231, when he began the celebrated church of San Antonio, or Il Santo, at Padua, which acquired for him no less fame as an architect. He had previously given evidence of his skill in architecture by the church and convent of San Domenico at Bologna, which were designed by him during his residence in that city, and supposed to have been his first works of the kind. Immediately after completing the building at Padua, he was engaged to erect the church Dei Frari at Venice, and his reputation as an architect became so great that he was successively employed on many other buildings at Florence, Pistoja, Volterra, Naples, and in his native city. Among those which he executed at Florence, the most celebrated is the church and monastery of Santa Trinita, which edifice was extolled by Michel Angelo as one of surpassing excellence for its simple grandeur and the nobleness of its

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proportions. He begun the cathedral of Pistoja in 1240, and likewise improved and embellished that at Volterra. At Arezzo, the convent of S. Domenico,—at Viterbo, the church and convent of the Dominicans, where he did much in the way of repairs and restorations,—and at Naples, the Church of Lorenzo, besides the magnificent abbey on the plain of Tagliacozzo, erected by Charles I. of Anjou (1268) in commemoration of his decisive victory over Corradino, and thence called Santa Maria della Vittoria,—testify to the repute in which his architectural talents were held and how extensively he was employed. Besides the Palazzo degli Anziani and S. Michele, among the edifices by him at Pisa the most noted is the campanile of S. Niccola, or the Augustines, which is an octangular structure externally, except at its upper story, which has sixteen sides, with as many arches springing from columns, and forming an open gallery around it, and above this is a lesser story crowned by a short spire, or rather a steep roof, where the octagonal form is resumed. The interior is circular, and forms an open well-staircase with arches resting upon columns, of which latter there are altogether four and twenty, fifteen of oriental granite, and the rest of various marbles. Moronna gives an elevation and section of this structure, but they are so wretchedly executed, that they cannot be relied upon for anything further than the general idea and shape of the design.

Another very celebrated work by him at Pisa, though of a different class, is the pulpit in the Baptistery—a hexagon supported on seven columns, there being one in the centre beneath it, besides those at the angles. It was executed by him in 1260; and in 1266 he was employed to make another for the cathedral at Siena, which latter is considerably larger and richer, and octagonal in plan, so that instead of five there are seven sides occupied with compartments, in bas-relief, and likewise nine columns instead of seven. Had he produced nothing else, these two works alone (as to which Ciognara enters into a minute description), would suffice to establish Niccola's fame as a sculptor, and show the great perfection to which he advanced the art from what he found it in the hands of his immediate predecessors. Another work, of which the historian of Italian sculpture speaks at great length, is the representation of the Last Judgment and Inferno, in the façade of the Duomo of Orvieto, which has been generally attributed to Niccola, but is asserted by that critic to have been the production of

GIOVANNI DI PISA, the son and pupil of Niccola. He may have been born somewhere about 1235, as at the time of his death, in 1320, he is said to have been 'vechissimo,' exceedingly old. We may at least suppose him to have been nearly twenty-five when he was invited to Perugia to erect a splendid monument to Urban IV., who died in that city in 1264. That work gave such satisfaction, that he was employed also upon the embellishments of the fountain in front of the Duomo, wherein he displayed extraordinary ability in the architecture, the sculpture, and the bronze. Scarcely had he completed this work, when his father died, and he returned to Pisa to take possession of his patrimony. One of the first tasks committed to him by his fellow-citizens was that of adorning the small but celebrated church of Santa Maria della Spina, one of the richest and most remarkable specimens of its peculiar gothic style in Italy. For the façade and other parts of the exterior he executed a number of statues, bas-reliefs, and other ornaments of sculpture, and is said in one of the figures to have portrayed his father Niccola. What he there did however were merely the embellishments to a building, in which others shared with him; but it was not long before opportunity was afforded him of displaying his architectural ability on an ample scale, for in 1278 he began, and in 1283 completed, the renowned Campo Santo, or cemetery, one of the most remarkable monuments of its period, and that which, together with the adjacent cathedral, campanile, and baptistery, offers a most interesting group of studies to the architect. The edifice is of marble, and forms a cloister of sixty-two arches (five at each end and twenty-six on each side), inclosing the inner area or burial-ground; but neither this latter nor the exterior is a perfect parallelogram, the cloister being fifteen feet longer on one side than on the other, namely 430 and 415 feet, and consequently the ends not at right angles to the sides. This defect would almost seem to have been occasioned by oversight, as it could not have been worth while to sacrifice regularity for the sake of a few feet.

After this, according to Vasari, he went to Siena, where he made a model or design for the façade of the Duomo; this however is questionable. One of the first commissions he received after finishing the Campo Santo was from Charles I. of Anjou, who invited him to Naples, where he erected the Castel Nuovo, and built Santa Maria Novella. In 1286 he was employed to erect the high altar in the Duomo at Arezzo, an exceedingly sumptuous work, in the Tedesco style, with a profusion of figures and sculptures, all in marble. This work, and his Virgin and Child, on one side of the cathedral of Florence, are reckoned by Ciognara as his best productions; but another of great celebrity is the marble pulpit by him in the church of San Andrea, at Pistoja, which, like that by Niccola in the Duomo at Pisa, is a hexagon supported by seven columns. He also executed many of the sculptures of the Duomo of Orvieto, where he employed various assistants and pupils, some of the latter of whom afterwards became celebrated, particularly Agostino and Agnolo di Siena. At the instance of the Perugians, he returned to their city, and executed the mausoleum of Benedict XI. He was also invited by the citizens

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of Prato, in 1309, to build the Capella della Cintola, and to enlarge their Duomo. Loaded with honours and distinctions as well as years, he in 1320 closed his life in his native city, and was there buried within that monument which he had himself constructed about forty years before, the Campo Santo, which for others was a burying-place, for himself a mausoleum.

NICEPHORUS, born in 758, was the son of Theodorus, the chief secretary of state to the Emperor Constantine V., and was made patriarch of Constantinople in the year 806. He warmly defended the worship of images against the Iconoclasts, and was consequently banished to the convent of St. Theodore, on one of the islands of the Propontis, by the emperor Leo the Armenian, in 816. He died in his retirement in June 828. Nicephorus wrote several historical and theological works. 1. 'Chronographia Brevis,' being a short chronicle of events from the beginning of the world to the time of the author's death, with the series of kings, emperors, patriarchs, bishops, &c. It was translated into Latin, and published with notes, by Father Goar, Paris, 1652. 2. 'Breviarium Historicum,' or historical abridgment from the end of Maurice's reign, 603, till the beginning of the reign of Irene and her son Constantine, 780. Father Petau published a Latin translation of it in 1616, and M. Cousin has given a French translation of it in the third volume of his 'History of Constantinople.' Both the above works of Nicephorus form part of the collection of the 'Byzantine Historians.' 3. 'Stichometria Librorum Sacrorum,' or enumeration of the books of Scripture, with the number of verses in each, inserted in the eighth volume of Pearson's 'Critici Sacri.' 4. Several treatises against the Iconoclasts. 5. Seventeen canons inserted in the Collection of Councils and other 'Opuscula.' The 'Life of the Patriarch Nicephorus,' by Ignatius, a contemporary writer, has been translated into Latin, and inserted in the 'Acta Sanctorum.' Nicephorus is numbered among the saints both of the Greek and Roman Church.

NICEPHORUS I, Emperor of Constantinople, was Logotheta, or intendant of the finances of the empire under the reign of the Empress Irene and of her son Constantine VI., in the latter part of the 8th century. Irene, having deprived her son of his eyes, usurped the throne. After reigning alone for six years a conspiracy broke out against her, headed by Nicephorus, who was proclaimed emperor, and crowned at Santa Sophia in 802. He banished Irene to the island of Lesbos, where she lived and died in a state of destitution. The troops in Asia revolted against Nicephorus, who showed himself avaricious and cruel, and proclaimed the patrician Bardanes emperor; but Nicephorus defeated and seized Bardanes, confined him to a monastery, and deprived him of his sight. The Empress Irene had consented to pay an annual tribute to the Saracens, in order to stop their incursions into the territories of the empire; but Nicephorus refused to continue the payment, and wrote a message of defiance to the kalif Harun-al-Rashid. The kalif collected a vast army, which devastated Asia Minor, and destroyed the city of Heraclea on the coast of the Euxine. Nicephorus was obliged to sue for peace and pay tribute to the kalif. In an attack which the emperor made on the Bulgarians he was utterly defeated by them and killed, July 25, 811. His son Stauracius succeeded him, but reigned only six months, and was succeeded by Michael Rhangabe, master of the palace.

NICEPHORUS II, (called PHOCAS, but who must not be confounded with the usurper Phocas, who reigned in the beginning of the 7th century) was descended of a noble Byzantine family, and distinguished himself as a commander in the field. After the death of Romanus II, in 959, his widow Theophano, who was accused of having poisoned him, reigned as guardian to her infant son, but finding herself insecure on the throne, she invited Nicephorus to come to Constantinople, and promised him her hand. Nicephorus came, married Theophano, and assumed the title of Augustus, in 963. He repeatedly attacked the Saracens, and drove them out of Cilicia and part of Syria. In 968, Otho I, emperor of Germany, sent an embassy to Nicephorus, who received it in an uncivil manner. [LUITFRANDUS.] But his avarice made him unpopular, and his wife, the unprincipled Theophano, having formed an intrigue with John Zimiscea, an Armenian officer, conspired with him against her husband. Zimiscea, with other conspirators, was introduced at night into the bedchamber of the emperor, whom they murdered, in 969.

NICEPHORUS III, called BOTANIATES, an old officer of some military reputation in the Byzantine army in Asia, revolted against the emperor Michael Duca in 1078, and with a body of troops, chiefly composed of Turkish mercenaries, marched to Calchedon, upon which Michael resigned the purple, and Nicephorus was proclaimed emperor at Constantinople. Michael was sent to a monastery with the title of Archbishop of Ephesus. Another aspirant to the throne, Nicephorus Bryennius, was defeated, taken prisoner, and deprived of his sight. A fresh insurrection, led by Basilacius, was likewise put down by the troops of Nicephorus under the command of Alexis Comnenus. Alexis himself, who had an hereditary claim to the throne, was soon afterwards proclaimed emperor by the soldiers. Having entered Constantinople by surprise, he seized Nicephorus and banished him to a monastery, where he died soon after, in 1081. [ALEXIS COMNENUS.]

NICETRATUS, a physician mentioned by Dioscorides ('Fras.' lib. i, p. 2, ed. Spreng.), as one of the followers of Aesclepiades, who attended particularly to *materia medica*. None of his writings remain, but his

prescriptions are several times mentioned by Galen ('Opera,' ed. Kühn, t. xii. p. 634; t. xiii. pp. 87, 96, 98, 110, 180, 232, 233; t. xiv. p. 197), and once by Pliny ('Hist. Nat.' l. xxiii, c. 31). We learn from Celsus Aurelianus ('Morb. Chron.' l. ii, c. 5) that he wrote also on cataplepy. He flourished about the year a.c. 40.

NICERON, JEAN-PIERRE, was born at Paris in 1685. He entered the regular order of Barnabites, and devoted himself to the study of languages and biography. He led a life without incident, and died at Paris on the 8th of July 1738. He is chiefly known as the author—or in some parts rather the compiler—of 'Mémoires pour servir à l'Histoire des Hommes Illustres dans la République des Lettres,' of which thirty-nine volumes were published by Nicéron, and four were added after his death. All who have had occasion to study the earlier literary history of France must be under obligations to this laborious and meritorious work. Its merits are never very high in criticism, philosophy, or the essential elements of spirited and descriptive biography. Nicéron was however a curious and laborious reader, and in those instances where he exhibits the fruit of his own original research, his matter is highly valuable. Many of the lives however are mere compilations from other sources, and appear to have been hastily prepared to suit the order of publication. There is little attempt at a proportional distribution of space, secondary authors sometimes receiving notices as elaborate as the most distinguished men of their age. This is a defect sometimes not displeasing, as it generally attends enthusiasm in some particular walk of literature, and marks the original investigator. Nicéron published some translations from the English. (*Mémoires*, tom. xl. 379-396; *Nouveau Dictionnaire Historique*.)

NICE'TAS, a physician of Constantinople, supposed to have lived in the reign of Isaac Comnenus, about the middle of the 11th century, of whom nothing is known, except that he formed the collection of surgical works that bears his name. It exists at present only in manuscript, of which there are three copies, one at Florence and two at Paris; but part of it was published at Florence, 1754, folio, with the title 'Græcorum Chirurgi Libri, Sorani unus de Fracturæ Signis, Orisæ duo de Fractis et de Luxatis: e Collectione Nicetas ab antiquissimo et optimo codice Florentino descripti, conversi, atque editi ab Antonio Cocchio,' &c. Perhaps he is the person to whom Theophrastus's fifty-fifth letter is addressed, who is styled "Physician to the King." (*Fabr. Bibl. Gr.*; *Haller, Bibl. Chirurg.*)

NICETAS, ACOMINATUS. [BYZANTINE HISTORIANS, vol. i, col. 1070.]

NICHOLAS I, a Deacon of Rome, was elected pope, mainly through the influence of the emperor Louis II, who was then at Rome, in April 858, and was consecrated in St. Peter's church in presence of the emperor. The new pope sent legates to Constantinople to urge the emperor Michael III to restore Ignatius to the patriarchal see, into which Photius had intruded himself, and at the same time to reclaim the dioceses of Illyricum, Apulia, Calabria, and Sicily, which the court of Constantinople had detached from the see of Rome during the schism of the Iconoclasts, and which, after that schism had been put down by the Eastern emperors, had not been restored. (Thomasin, 'Discipline de l'Eglise,' vol. i.) The allegiance paid by the Roman pontiffs to Charlemagne and his successors as emperors of the West had greatly widened the breach between the Roman see and the Byzantines, and the schism of Photius completed the separation of the two churches. Nicholas excommunicated Photius, who in return, at a council assembled at Constantinople, anathematized Nicholas and his followers, asserting at the same time, that "since the seat of the empire had been removed from Rome to Constantinople, the primacy and privileges enjoyed till then by the Roman see had become transferred unto that of the new capital." The legates of Nicholas returned to Rome without effecting anything. In the year 865 Nicholas had the satisfaction of receiving into the bosom of the church Bogoris, king of the Bulgarians, with part of his nation. But on the other side he involved himself in a serious dispute with his former patron the emperor Louis, on account of Lotharius, king of Lorraine, having repudiated Theoberg his wife and married his concubine Waldrada. The pope had appointed the archbishops of Treves and Cologne as his legates to examine into the affair; but the legates, in a council held at Metz in 863, obtained a decision in favour of Lotharius, upon which Nicholas assembled a council at Rome in 864, in which the two archbishops were deposed, and Lotharius's divorce and marriage were declared null. The emperor Louis took the part of the archbishops, and marched with troops to Rome to oblige the pope to revoke the sentence. An affray took place in front of St. Peter's church between the soldiers of the emperor and the pope's followers, but the emperor soon after consented to withdraw his troops. In 867, Basil the Macedonian having murdered the emperor Michael, succeeded him on the throne, and shortly after restored Ignatius to the patriarchal see and banished Photius. Nicholas himself died at Rome, November 13, 867, and was succeeded by Adrian II. Nicholas has left a number of letters upon questions of church doctrine and discipline, which are inserted in Colet's 'Collection of Councils.'

NICHOLAS II, Gerard of Burgundy, succeeded Stephen IX, as pope in 1059. An opposite faction chose John bishop of Velletri, who took the name of Benedict X., but the council of Sutri disavowed him, and Benedict was obliged to resign his claim. Nicholas assembled a

council at Rome which passed a decree concerning the mode of electing the pope. This important decree is in the Collection of councils, and also in Muratori's 'Rerum Italicarum Scriptores.' Nicholas entered into negotiations with the Normans, who had occupied Southern Italy, and bestowed on Robert Guiscard the duchy of Apulia and Calabria, as a fief of the Roman see. He died soon after, in 1061, and was succeeded by Alexander II.

NICHOLAS III., Giovanni Gaetani, of a noble Roman family, succeeded John XXI. in 1277. He prevailed on the emperor Rudolf of Habsburg, who was little acquainted with Italian affairs, to confirm the various grants of territory alleged to have been made to the see of Rome by former emperors, and the Exarchate of Ravenna among the rest. (Fontanini, 'Del Dominio Temporale della Santa Chiesa,' and his controversy with Muratori on the subject.) Nicholas quarrelled with Charles of Anjou, king of Naples, and deprived him of the dignity of senator of Rome. He has been accused of nepotism, that is to say, of having enriched his nephews and other relatives. He died in 1280, and was succeeded by Martin IV.

NICHOLAS IV., a Franciscan monk, and a native of Ascoli in the Marche, was raised to the papal see after the death of Honorius IV. in 1288. He favoured the pretensions of Charles II. of Anjou upon the island of Sicily, and excommunicated James of Aragon and his partisans in that island. He received an embassy from a Tartar khan who promised to assist the Christians in the recovery of Palestine. Nicholas died in 1292, and was succeeded by Celestine V. Nicholas left several theological works.

NICHOLAS V., TOMMASO DA SASSANA, was elected pope after the death of Eugenius IV. in 1447. He soon after terminated the schism in the Western Church by prevailing upon Felix V., who had been elected pope by the council of Basel in 1439, to abdicate in his favour, and thus restore peace to the Christian world: Felix did this with a good grace in the year 1449. [AMADREUS VIII.] At the same time, as if influenced by the example of the heads of the church, the sovereigns and states of Italy seemed for awhile to forget their feuds, and Italy enjoyed several years of internal peace, a rare occurrence in the history of the middle ages. The pope, who was a patron of learning, availed himself of this period of repose to collect books and manuscripts, and to have translations made of the Greek classics and of the fathers of the Eastern Church; he received and patronised learned men from various countries, and especially from Greece, at that time overpowered and devastated by the Turks; and he embellished Rome with sumptuous as well as useful buildings. He enlarged the university, restored the bridges as well as the aqueduct of the Acqua Vergine, and founded the Vatican library. In 1450 he proclaimed a jubilee, which drew a prodigious number of strangers to Rome. In March 1452, Frederic III. of Germany came to Rome, where he was crowned by the pope with the crown of Lombardy; after the coronation he married Leonora of Portugal, and both Frederic and his consort received the imperial crown from the hands of the pontiff. In the following year, 1453, the news of the taking of Constantinople by the Turks deeply affected Nicholas, who had urged the Christian princes to succour the Byzantines, and who now impressed with great earnestness upon the Italian and other states the necessity of giving up their mutual jealousies and forming a league for their common defence against the Ottomans. He also corresponded with Mahomet II. Nicholas died in March 1455, at fifty-seven years of age. He is one of the most distinguished individuals who have filled the Papal chair, and he was free from the charge of nepotism. He was succeeded by Calixtus III.

NICHOLLS, CHARLOTTE. [BRONTË, CHARLOTTE.]

*NICHOLLS, SIR GEORGE. In looking at the lives of men who have made great discoveries in science, accomplished remarkable improvements in art, or carried out important principles of social reform, not being led to their inquiries and pursuits in the ordinary range of professional avocations, we shall find that some accidental circumstance, very frequently of local position, has determined the course of their usefulness. The early training of Sir George Nicholls, beyond giving him habits of prudence, firmness, and self-reliance, would not appear such as would have formed one who has been foremost in originating and superintending that great change in the condition of society, the present system of Poor Law Administration in England and Ireland. Born in 1781, the son of Solomon Nicholls, Esq., of St. Kevern, Cornwall, who was of an ancient family in that county, and educated at Helstone Grammar-school, under Dr. Otter, afterwards bishop of Chichester, and at Newton Abbot, Devonshire; he entered the maritime service of the East India Company at the age of fifteen. In 1809 he commanded a ship; in 1815 he quitted the service. The middle period of life thus reached, with few opportunities of intercourse with the humbler classes, Mr. Nicholls, after his marriage with the daughter of Brook Maltby, Esq., of Southwell, in Nottinghamshire, in 1813, and upon his retirement from the navy, settled at Southwell. He was here to furnish an example of what an observant, active, and benevolent resident in a country town can do for the improvement of the population, and through such an example for the surrounding district. In 1821 Mr. Nicholls undertook the then very unpleasant office of overseer of the poor of Southwell. The parish contained 3000 inhabitants. The land was rated at 19s. 6d. in the pound; the buildings at

18s. The annual sum actually spent in parochial relief was above 2000*l.* In this parish, as in almost every other in England, the workhouse was the resort of the idle and profligate of both sexes; the sums raised by the heavy tax upon capital and industry were lavished upon all applicants by a bench of magistrates; nearly the whole labouring population were paupers. The stocking-makers of the town, the farmers' labourers, instead of living upon their independent earnings, had their wages eked out by the paupers' rate. Mr. Nicholls saw the evil, and determined to apply a remedy. He called public attention to the subject by eight letters, signed "An Overseer," published in 'The Nottingham Journal;' which were afterwards republished as a pamphlet. But no mere economy would have effected a cure for this wide-spread disease. Mr. Nicholls may be considered the discoverer of the principle which was to form one of the main correctives of the pauperism which had reached so fearful an extent. He has himself described it. "This principle consisted in so regulating the distribution of parish relief, as to ensure its non-acceptance unless under circumstances of actual want, such want being at the same time always certain of finding the relief of which it stood in need. A well-regulated workhouse answers these two conditions." Mr. Nicholls left Southwell soon after 1823; but in three years the rates had been nearly reduced to one-fourth of their former amount. More important still, the aged and infirm were better cared for; the poor children were educated; and when, after a short period of absence, he returned to visit his old neighbours, "he was greeted in the market-place by a number of labourers with expressions of hearty good-will, and with declarations of his having been their best friend, for that he had compelled them to take care of themselves."

From 1827 to 1834 Mr. Nicholls was occupied in a position of responsibility, which was a fit preparation for his more important public labours—he was superintendent of the Branch Bank of England at Birmingham. The large financial questions with which he thus became familiar were of essential service when, in 1834, he was appointed one of the commissioners under the Poor Law Amendment Act. Never was any appointment more honestly made, with the determination to have the right man in the right place. Mr. Nicholls had most effective colleagues in Sir Frankland Lewis and Mr. John Lefevre, with Mr. Chadwick as secretary. The progress of this great reform has been most clearly and impartially traced in 'A History of the English Poor Law,' by Sir George Nicholls. In January 1836 the active mind of the early reformer of a parish extended to the possibility of alleviating the miseries of a kingdom. Mr. Nicholls submitted to Lord John Russell 'Suggestions' for the application of the amended Poor Law to Ireland, with various modifications. A commission had been occupied three years in preparing a 'Report upon the condition of the poorer classes in Ireland.' Their recommendations were so complicated and impracticable that the government could not venture to prepare a measure founded upon them. In August 1836 Mr. Nicholls was directed to proceed to Ireland, to inquire into all the various circumstances bearing upon this great and difficult question. On the 15th of November he delivered his first report. It was finally adopted by the cabinet, and a bill founded upon it was introduced in parliament. It had passed through various stages, when the death of William IV. suspended all measures in progress. Mr. Nicholls again visited Ireland, and prepared a second report in 1837. In 1838 he made a tour through Holland and Belgium in company with Dr. Kay, to obtain information as to the management of the poor in those countries, in connection with the subject of an Irish Poor Law. After a violent opposition in the House of Lords, the 'Act for the more effectual relief of the Poor in Ireland' was passed, in July 1838. The working of the new system was intrusted to Mr. Nicholls, with four assistant-commissioners. The energy and prudence of the commissioner were essentially needed to encounter the severe trials to which a measure so opposed to the habits of the Irish people, yet so calculated to advance their social well-being, was exposed in its first stages.

Mr. Nicholls after a few years returned to his position in the administration of the English Poor Law; but upon the new organization of a 'Poor Law Board,' under a president having a seat in parliament, he became secretary. In 1848 he received the honour of Companion of the Bath; and upon his retirement from office in 1851, that of Knight-Companion. Sir George Nicholls has most worthily employed his comparative leisure by writing the 'History of the English Poor Law,' in 2 vols. 1854; the 'History of the Scotch Poor Law,' in 1 vol. 1856; and the 'History of the Irish Poor Law,' 1 vol. 1856. These works exhibit the whole course of legislation on this important branch of social economy, "in connection with the condition of the people." The same powers of labour, the same good sense, the same practical benevolence, which the author has manifested in his life of public activity, are displayed in these fruits of his retirement—valuable to the statesman, the lawyer, and the historical student—especially valuable to all who are engaged in the local administration of laws, which so materially affect the safety and prosperity of the kingdom. [See SUPPLEMENT.]

NICHOLS, JOHN, the printer, was born at Islington in 1745. He was originally intended for the navy, but the death of a relation led his friends to change their design, and when not quite thirteen he was placed with Bowyer, "the last of the learned printers." [BOWYER, WILLIAM.] He soon gained the confidence of his master, and was

intrusted by him with the management of his printing-office. In 1766 he was taken into partnership by Mr. Bowyer, and on Mr. Bowyer's death in 1777, the whole business fell into his hands.

From this period may be dated the commencement of that career of literary exertion which was pursued with an ardour that was unabating to the close of his life. We can only enumerate a few of the prominent and celebrated works of which he was the author or editor as well as printer (for according to his own enumeration they had amounted, in 1812, to fifty-seven). In 1782 he published a quarto volume, entitled 'Biographical and literary Anecdotes of William Bowyer, Printer, F.S.A., and of many of his Learned Friends,' a work which, far more than any other work of his time, and far more than any work which had appeared since the 'Athenæ Oxonienses' of Anthony Wood, abounded in biographical information at once for the most part authentic and original. This work, many years after, was recast and greatly enlarged, appearing in six octavo volumes, entitled 'Literary Anecdotes of the Eighteenth Century,' in 1812, to which two supplementary volumes were added, and they have been followed at intervals by seven large octavo volumes more, of the same kind of material, with the new title, 'Illustrations of Literary History.' These works form a fund on which critics in time to come will draw for accounts of the county in the 18th and beginning of the 19th centuries, just as the 'Athenæ' is the fund of biographical knowledge for the men of the 16th and 17th centuries. But after all something more is wanted than both these works supply. This however is the work on which Mr. Nichols's literary reputation will chiefly rest; and next to it may be placed his 'History of the County of Leicester,' which is in eight large folio volumes, and was in course of publication from 1796 to 1811. The work is in general exact and accurate, but the author seems not to have known so well what might be omitted in a work of that nature, as what ought to find a place in it. To the people of the county it must be invaluable. In 1788 he published, in two volumes quarto, 'The Progresses and Processions of Queen Elizabeth,' an original and happy conception, affording an opportunity for the introduction of much minute historical information, and much that illustrates the manners of a period on which we always look with a peculiar kind of interest. In 1797 he published 'Illustrations of the Manners and Expenses of Antient Times in England.'

It will be seen by what has been said that the turn of Mr. Nichols's mind was to that species of literature which is called antiquarian, but which is in fact minute history, dealing with equal attention, and often it must be admitted with little power of selection or discrimination, with things of modern and of ancient date. The same turn of mind is perceptible in two other publications of Mr. Nichols's. The first of these was entitled by him 'Bibliotheca Topographica Britannica.' It consists of tracts in English history and topography, printed by him from originals, and extends, when the set is complete, to eight or ten quarto volumes, bound variously; and there is a Supplement, which may or may not be regarded as part of the work. The other work, which was strictly periodical, is 'The Gentleman's Magazine,' which passed, in a great measure, into the hands of Mr. Nichols in 1778, remained under his direction till the time of his death; and was then continued in like manner by his son. He greatly raised the reputation of the work, and during the more vigorous period of his management it was remarkable for the value of some of the articles which it contained, and for the preservation of a multitude of minute pieces of information, likely to be of great value to the future inquirer into the literary or political history of the period.

Mr. Nichols passed a life honourable as it was useful, and happy as it was industrious; experiencing only one calamity besides such as ordinarily fall to the lot of human nature, but that a severe one,—the destruction by fire of his printing-office and warehouses, with the whole of their contents, on the 8th of February 1808. He died in 1826.

* NICHOLS, JOHN GOUGH, the grandson of the preceding, was born in London in 1806, and was educated at Merchant Taylors' School. He inherited a taste for antiquarian and topographical researches, and became early a fellow of the Antiquarian Society, to whose publications he has been a frequent and valuable contributor. His first separate publication was a collection of 'Fac-similes of Autographs of Royal, Noble, Learned, and Remarkable Personages, conspicuous in English History, from the Reign of Richard II. to that of Charles II., with Biographical Memoirs,' 4to, 1829. In 1834 he issued a new edition, in 8 vols. 8vo, of the 'Collectanea Topographica et Genealogica,' first edited by Sir F. Madden. In 1841 he prepared for the Ashmolean Society 'The Unton Inventories,' with a memoir of the Unton family. His next publications were—'Examples of Encaustic Tiles,' 4to, 1842; 'The Fishmongers' Pageant on Lord Mayor's Day,' fol., 1844; and 'The Topographer and Genealogist,' 1846. He then commenced editing a series of interesting works for the Camden Society, among which are—'The Chronicle of Calais,' 1846; 'Inventories of the Wardrobe, &c., of H. Fitzroy, Duke of Richmond; and of the Wardrobe Stuff at Baynard's Castle of the Princess Dowager,' 1847; 'The Diary of H. Machyn,' 1848; 'The Chronicle of Queen Jane,' 1850; and 'The Chronicle of the Grey Friars, of London,' 1852. He also published in 1849 a translation from Erasmus of his 'Pilgrimages to Walsingham and Canterbury,' and in 1852 he edited and published 'The Literary Remains of J. S. Hardy.' For many years also he was the chief

manager of, and an active contributor to, 'The Gentleman's Magazine,' in which the valuable obituaries are said to have owed much to his care in selection and in obtaining correct information. This position he resigned in 1856, but has since furnished its pages with 'The Autobiography of Sylvanus Urban, Gent.,' an interesting detail of matters and persons connected with that long-established periodical, particularly in the earlier stage of its existence.

NICIAS (*Nicias*), a distinguished Athenian general and statesman, the rival of Cleon and Alcibiades, was the son of Niceratus, a lessee of the silver-mines at Laureium, from whom he derived great wealth. In early life he obtained a certain amount of consideration, and acquired some military reputation; but he seems to have been even then noted for caution rather than daring in war, and for prudence verging on timidity in civil affairs. According to Plutarch, being afraid of accusers, he purchased their silence by bribes; and whereas Pericles by his virtue only and great eloquence ruled the people, Nicias, in default of these commanding qualities, sought to win their favour by liberality and sumptuousness in providing public games and entertainments, and by costly sacrifices. When choregus, he not only conducted the chorus to Delos with unusual splendour, but, after the ceremonies were concluded, erected a bronze palm-tree, which he dedicated to Apollo, with a tract of land that cost him 10,000 drachmas, the proceeds of which were to be laid out by the Delians upon an annual sacrifice and feast, in which they were to pray for the prosperity of Nicias as the founder.

Having joined himself to the aristocratic party, he on the death of Pericles was put forward as the chief opponent of Cleon, and elected to various offices: but even here he let his wariness overrule his ambition, for not only was he careful not to seek the more prominent posts, but managed even to avoid engaging in any enterprises where much risk was to be run. This is the statement of his gainsayers; but, looking at the various accounts of his conduct, it would appear that he shrunk from the danger to which the men distinguished by unusual honours were at that time exposed in Athens, and was willing to work his way more slowly to the higher dignities, and disarm opposition as far as possible by his mild and apparently unambitious demeanour, rather than by sudden success to challenge general enmity. Perhaps it was with this view that he kept himself from places of popular concourse, and even from indulgence in the usual social intercourse; though we are told he was careful, through his dependents, to let it be known that it was from his devotion to the public concerns that he was compelled to live so reserved and laborious a life. His gravity of manners extended also to his religion. Every day it was said he sacrificed to the gods, and he kept a soothsayer in his house that he might consult their will as well in the public as in his private affairs. Many statues of the gods erected by him were remaining in Athens even in Plutarch's time. These two qualities of his—his prudence and his devotion, or, as they were termed by his enemies, his timidity and his superstition—afforded ample materials for the sarcasms of the comic poets from Aristophanes downwards.

But Nicias's caution in his earlier years stood him in good stead in his military career. There, being coupled with considerable military skill, constant watchfulness, and a bravery that in action was never wanting, it secured him almost invariably ultimate success. One of the most famous of his early successes was his capture of the island of Minoa, B.C. 427. In B.C. 426 he obtained a considerable victory at Melos, and ravaged the coasts of Locria. He was one of the board of generals at the siege of Sphacteria, and he it was who urged that Cleon should be called upon to make good his boast of being able to take the island, and bring all the Spartans on it prisoners to Athens in twenty days. [CLEON.] Cleon's success increased the growing feeling against the diffidence of Nicias, but he retrieved his popularity by a successful inroad into Corinth (B.C. 425), defeating the Corinthians in a pitched battle, and extending his ravages to Epidauria. He next, B.C. 424, captured the island of Cythera, amerced the inhabitants in a tribute of four talents, and placed over them an Athenian garrison; then ravaged the coasts of Laconia; and, having taken Thyrea, he burnt the city, and carried the Ægineteans, whom the Spartans had settled there, to Athens, where they were all put to death. The next year, being sent with Nicostratus to Chalcidice, he took Mende, and laid siege to Scione.

The death of Cleon having removed his most powerful rival, and broken the spirit of the war party, Nicias found little difficulty in persuading the Athenians to agree to terms of peace, while the death of Brasidas had removed the chief obstacle to its acceptance by the Spartans. Nicias, as now their chief statesman, and also as being acceptable to the Spartans, whose esteem he had secured by his generous treatment of the Spartan prisoners, was commissioned to conclude the treaty on the part of Athens. Notwithstanding the efforts of Alcibiades, he succeeded in concluding, B.C. 421, a treaty in which the Athenians and Spartans agreed to a suspension of hostilities for fifty years. This, from his share in bringing it about, was called the Peace of Nicias.

Alcibiades now came more prominently forward as the head of the great democratic party, and he made it the chief object of his policy to induce the Athenians to break through the peace which Nicias and the aristocratic party had accomplished. For the next five or six years the history of Athens is a history of the struggle of the two

parties in this matter. Under ALCIBIADES we have related at sufficient length the circumstances and the result of the vote of ostracism, which was carried with a view to the removal of one or other of these leaders, but which, by a sudden combination of both parties—each being at the moment doubtful of the issue—resulted in directing the votes against Hyperbolus, the successor of Cleon as the leader of a third or extreme democratic party. The machinations of Alcibiades having at length succeeded in putting an end to the peace, it was, in spite of the most energetic protests on the part of Nicias, determined to send an expedition against Sicily; and Nicias, Alcibiades, and Lamachus, were appointed to conduct it. It was in vain that Nicias remonstrated against the whole proceeding, and urged his ill-health as a reason for his not being sent in command. He was compelled to go, and after the recall of Alcibiades to answer the charge of profanation, the chief conduct of the expedition—which he had come now to deem utterly hopeless—devolved upon him. He appears indeed to have become both mentally and physically unequal to an undertaking which would have tasked the energies of a far greater general. Had his conduct been always such as it now was, he might well be stigmatised as both timid and superstitious, but he really appears to have been weighed down by disease and hopeless depression.

In the spring of B.C. 414, Nicias having embarked his troops at Catania, landed a party of them in the Bay of Thapsus, north of Syracuse, which, without being perceived, ascended the heights of the Epipolis, took possession of them, and built there a fort which they called Labdulum. They then began to build a wall from Port Trogilius to the Great Harbour, so as to enclose Syracuse on the land side whilst their fleet blockaded it by sea. In executing this work, Lamachus was killed in a fight against a party of Syracusans. In the mean time Gylippus, the Spartan commander, arrived in Sicily, collected some troops from Gela, Selinus, and other towns allied to Syracuse—marched towards Epipolis, seized the fort Labdulum, and annoyed the Athenians in their encampment. The Syracusans now attacked the Athenian fleet at the entrance of the Great Harbour: the fight was not decisive; but Gylippus, with his land forces, surprised the forts which the Athenians had raised on the peninsula of Plemmyrium. Another sea-fight took place, in which the Athenian galleys were worsted. Soon after Demosthenes and Eurymedon arrived from Athens with a new fleet of 73 galleys and about 8000 soldiers. Demosthenes attacked the heights of Epipolis by night, but was repulsed with great loss. Gylippus went round to the Sicilian towns to collect fresh forces against the Athenians. After several discordant councils among the Athenian generals, who saw their land troops dwindle away both by sickness and by the hand of the enemy, who was superior to them in cavalry, he was resolved to embark the soldiers secretly and sail away with the fleet. Nicias, though as we have seen never sanguine about the success of the expedition, now opposed the raising of the siege from a feeling of honour, as well as from fear of responsibility, but at last gave way to the opinion of his brother-commanders. An eclipse of the moon however being interpreted by the soothsayers as an injunction of the gods that the army should not depart till the next full moon, Nicias gave in his adhesion to their decision, and the last chance of escape from destruction was lost. The Syracusans having heard of this determination, made demonstrations against the Athenian camp, and at the same time attacked their fleet in the Great Harbour and defeated it. The Syracusans then blocked up the entrance of the Great Harbour by means of galleys and other vessels lying at anchor and connected by means of chains, and thus shut up the Athenians. Nicias then resolved to fight his way out with the fleet. The Athenian vessels were heavy—those of the Syracusans light; the former, in trying to break through the chain, got crowded in one mass, and became unmanageable; the crews were exposed to showers of stones from the enemy, and at last the Athenian fleet was driven against the shore, and the greater part of it was taken or sunk. There remained 60 vessels, with which Demosthenes proposed to escape, whilst the Syracusans in their rejoicing were off their guard; but the sailors were discouraged, and refused to sail. At last the Athenians resolved to abandon their remaining vessels and stores, their sick and wounded, and retire by land to Catania. The army broke up on the third day after the sea-fight in two bodies, with the baggage in the centre. After crossing the Anapus they were much harassed in the plain by the Syracusan cavalry and light troops, and after short marches and continual fighting for several days the corps of Demosthenes, which was in the rear, was surrounded and overpowered; part of the Sicilian auxiliaries who served with the Athenians were allowed to return to their homes, and the rest of the soldiers, about 6000, surrendered at discretion, and were taken prisoners with Demosthenes to Syracuse. Nicias, who had throughout these evil days displayed the most heroic bravery, and incessantly endeavoured to sustain the courage of his soldiers, arrived that very evening on the banks of the Erineus, and, crossing the river, encamped on a mountain. The next day he was informed of the surrender of Demosthenes, and was himself attacked. After fighting all that day, his men having neither provisions nor water, he moved on the following morning and reached the river Asinarus, where, the men rushing to the water to drink, the Syracusans fell upon them and slaughtered them without resistance. After a great massacre, Nicias, seeing no chance of safety, implored Gylippus to

stop the slaughter; and the order being given to that effect, the survivors were taken prisoners to Syracuse. Of 40,000 men who had been engaged in the expedition, all were killed or taken prisoners, and not one of 200 vessels returned to Athens.

Of the prisoners, all the free-born Athenians, and the Sicilians who were with them, were confined in the quarries; the rest, servants, followers of the camp, &c., were sold as slaves. Nicias and Demosthenes were put to death. The prisoners in the quarries receiving but a small pittance of barley-bread and water, and having no shelter by day or night, diseases broke out among them. The bodies of the dead were left to putrefy among the living, and this created contagion, of which most of them perished. Thus ended this formidable expedition, the ill success of which broke down the power of Athens, and had a great influence on the result of the Peloponnesian war. At Athens the news of the loss of that magnificent armament excited the bitterest grief, and, though he had constantly foretold the result, the public indignation was chiefly directed against Nicias. On the monument raised to the memory of those who fell in Sicily, the name of Demosthenes was inscribed, but that of Nicias was omitted.

(Plutarch, *Nicias*; Thucydides, vi., vii.; Thirlwall, *Hist. of Greece*, vol. iii.; Grote—who has judged Nicias very severely—*Hist. of Greece*, vols. vi., vii.)

NICIAS is the name commonly given to the physician of Pyrrhus, king of Epirus, who went to Fabricius, the Roman consul, offering for a certain reward to take off his master by poison, A.U.C. 474, B.C. 280. Fabricius not only rejected his offer with indignation, but immediately sent him back to the king with notice of his treachery; and Pyrrhus, upon receiving the information, is said to have cried out, "This is that Fabricius whom it is harder to turn aside from justice and honour than to divert the sun from its course." (Eutropius, lib. ii., cap. 14.) Zonaras adds ('Annal.,' tom. ii., p. 50, l. 10, ed. Basil., 1557) that Nicias was put to death, and his skin used to cover the seat of a chair.

Historians (as was hinted above) are not agreed as to the traitor's name. He is called Nicias by Claudius Quadrigarius (ap. Aul. Gell., lib. iii., cap. 8) and Zonaras (tom. ii., p. 48, l. 45), and Cineas by Ælian ('Var. Hist.,' lib. xii., cap. 33). But Ammianus Marcellinus (lib. xxx., cap. 1), Valerius Antias (ap. Aul. Gell., lib. iii., cap. 8), and Valerius Maximus (lib. vi., cap. 5, § 1) tell the story of one of the friends of Pyrrhus, whom the first-named author calls Demochares, and the two others Timochares.

NICIAS (*Nicias*) of Athens, the son of Niomedes, and the pupil of Antidotus, was one of the most celebrated painters of antiquity. He was, though probably younger, contemporary with Apelles. His particular excellence was in the general effect of the picture: in elegant design, in beautiful colour, and in effective chiaroscuro; in fact in the characteristic qualities of the Bolognese school subsequent to the Caracci. He also excelled in painting females; but this would be the necessary result of his mastery over the instrumental and technical parts of art.

It is remarkable, that though Athens was so long the principal seat of the arts among the Greeks, about two centuries, Nicias and Apollodorus are the only two Greek painters of the greatest fame who were natives of Athens. Yet the case is very similar with modern Rome; of all the great painters of that central city of art, two only were natives—Giulio Pippi, called Romano, and Carlo Maratti.

The most celebrated work of Nicias was the *Nekyia*, or the region of the shades, of Homer ('Necromantia Homeri'); from the passage of the Odyssey where Ulysses invokes the shades of the dead. Nicias, says Plutarch, refused to sell this picture to Ptolemy I., of Egypt, who offered him sixty talents for it; he presented it to his native city, Athens. If Plutarch speaks here of the Attic talent, the price offered was enormous, though not unprecedented in ancient times—nearly 15,000*l.* according to the received computation of Attic money; but if the Egyptian talent is signified, which is however unlikely, the amount would be diminished to nearly one-fourth.

Nicias must have been old when Ptolemy was king of Egypt; and from his refusal of this offer, probably very rich also, as Pliny says he was. Ptolemy ascended the throne of Egypt in 306 B.C., and Nicias, about half a century earlier, was employed by Praxiteles to colour some of his statues. Pliny intimates a doubt whether the same artist in these two cases is alluded to; and Sillig, in his 'Catalogus Artifum,' has concluded that they cannot be the same. Only one Nicias, however, is known and spoken of by ancient authors; and the only reason for doubting the identity of these two is founded on Pliny's method of assigning their dates to artists and their scholars, mentioning only a single year or olympiad for each, which, vaguely expressed as it always is, need not give us the exact time of an artist within half a century. If we consider such a given date as the commencement of his career, we make him probably contemporary with a generation of artists who succeeded him; and if as the end of his career, as probably with one which preceded him; but if we presume such date to be the middle of his career, he may still have been born half a century before it, and may have painted pictures a quarter of a century after it. Thus if we suppose Nicias, when he refused to sell his picture to Ptolemy, to have been about seventy years of age, and he was doubtless old, with such a reputation and such independence, he may very easily have many years before painted the statues of Praxi-

teles. Praxiteles flourished, according to Pliny, in Olymp. 104; and if this date is to be understood as the beginning of his career, he was essentially the contemporary of Nicias; and if as the middle, he was about one generation his senior. This is in all probability the case; for it reconciles all the facts recorded of Nicias, and it is much more probable that Praxiteles would employ a young man to colour his statues for him, who was only rising in his profession, than a great painter, his equal in age and reputation. Statue-painters, *ἀγαμάτων ἐγκαυσταί*, constituted apparently a class of themselves, and Nicias may have been one of these in his youth: this is more probable than that one of the greatest painters of his time should be thus employed. One of Sillig's difficulties in identifying these two as one, is, that Nicias was the pupil of the pupil of Euphranor, who was the contemporary of Praxiteles. It is a mere assumption however to suppose that there must necessarily be a generation between master and pupil; the master is frequently only a very few years older than his pupil, and is sometimes even younger. But if we suppose that Nicias was a generation younger than Praxiteles, there is not the slightest difficulty in the way of his having been the pupil of the pupil of a contemporary of Praxiteles.

Nicias painted in encaustic, and besides the one already mentioned Pliny notices the following pictures by him:—an Alexander (Paris), a sitting Calypso, an Io, an Andromeda, and another Calypso, in the hall of Pompey; a Bacchus, a Diana, and a Hyacinthus, in the temple of Concord. The Hyacinthus was brought to Rome by Augustus from Alexandria, and was consecrated afterwards by Tiberius in the temple of Augustus, on account of his great delight in it: it is mentioned by Pausanias (iii. 19), who says that the figure of Hyacinthus was very elegant.

Augustus dedicated and fixed in the wall also a picture by Nicias in the Curia Julia, of Nemea sitting on a lion, holding in her hand a palm twig; and by her side was standing an old man, resting upon his staff; above him was hanging a picture of a Biga. It was brought from Asia by Silanus, and was most probably the same of which a Teutonic ambassador, being asked his opinion, said, according to Pliny, "That he would not have him even if he were real and living," alluding to the old man with his staff: entirely overlooking the art which embodied the picture, and measuring the man apparently by his sinews. Lessing ('Laocoon,' p. 280, note) proposes to substitute in the place of the 'picture of the Biga' ('tabula bigæ'), hanging above the man's head, which he supposes to be a corruption of the text, a 'name tablet,' called by the Greeks *πρυχίον*. Nicias wrote on this picture that he had burnt it in, *Nicias ἐνέκαυσεν*, that is painted it in encaustic. These words were, in the opinion of Lessing, written upon the small painted tablet which was hanging over the head of the old man—*cujus supra caput tabula bigæ dependet*. Nicias scripsit se inuasiisse; tali enim usus est verbo. The passage is obscure; only one picture is spoken of, the words 'tabula bigæ' may be corrupt; it is certainly difficult to give them a suitable meaning. The Bigæ, says Lessing, can have no respect to the Nemean games, because in them four-horse chariots were used. (Schmidius, 'in Prol. ad Nemeonicas,' p. 2.)

Nicias painted also the interiors of tombs, as that of Megabysus, high priest of Ephesus, and one at Tritæa. Pausanias says, before you come to Tritæa from Phææ there was a sepulchre of white marble, which was particularly worthy of inspection on account of the paintings of Nicias upon it—a beautiful young woman was represented seated on an ivory chair, and behind her was a female servant holding an umbrella; a beardless youth also was standing near her, dressed in purple; by the youth was an attendant with hunting spears and a leash of dogs (Nicias was, according to Pausanias, the most excellent animal painter of his time); the names of these people were not known: Pausanias supposed them to be man and wife. Nicias was honoured with a public burial, and was interred in the road from Athens to the Academy, the cemetery of all great Athenians: Pausanias notices his tomb there. He appears to have been a very studious and absent man. Elian says he used to forget to take his meals ('Var. Hist.,' iii. 81).

It has been said above that Nicias painted some of the statues of Praxiteles: this requires some explanation. Pliny relates that Praxiteles being asked which of his marble statues he preferred, answered, "those which Nicias had had a hand in; so much did he attribute to his *circumlitio*." This word 'circumlitio' has been variously interpreted: Fusell supposed it signified the outlining of the clay model; but Pliny is speaking of marble statues, and the circumlitio must have been some superficial application, and cannot be applied to a correction of form; the question is also about a process which the marble statues have undergone at the hands of a painter. Cicero has "Perseæ mortuæ cera circumlitos condunt." ('In Tusc.,' l. 45.) There is a prejudice against the idea that the Greeks painted their statues; that they did so however is an indisputable fact, though it was not a universal practice. The statue-painters, *οἱ ἀρδιδότας γράφορες*, as Plato calls them, are definitely spoken of by Plutarch ('De Glor. Athen.' 6), as *ἀγαμάτων ἐγκαυσταί*—the encaustic painters of statues—and the art itself as *ἀγαμάτων ἐγκαυσις*. Statues seem to have been sometimes entirely painted, which appears from the following words of Plato ('De Republ.' iv. 420. c.). He observes, in speaking of statue-painters—"It is not by applying a rich or beautiful colour to any particular

part, but by giving every part its local colour, that the whole is made beautiful." That it was not however the common practice to paint the marble entirely is evident from the conversation between Lycinus and Aristrotus, in the dialogue of the 'Portraits,' or 'Panthea,' in Lucian; from which it is plain the Venus of Cnidus, by Praxiteles, and other celebrated statues, were not painted, though parts may have been coloured, and the whole body covered with an encaustic varnish. (Lucian, 'Imag.' 5-8.)

We may infer therefore in this case that the 'circumlitio' of Nicias, applied to the marble statues of Praxiteles, was the *ἀγαμάτων ἐγκαυσις* of Plutarch, and that Nicias was himself an *ἀγαμάτων ἐγκαυστής*, or painter of statues, in his youth. In his 'circumlitio' the naked form was probably merely varnished, the colouring being applied only to the eyes, eye-brows, and lips, to the hair, the draperies, and the various ornaments of dress; and there can be little doubt that marble statues, especially of females, must have had a very beautiful appearance when carefully coloured in this way.

(See *Dictionary of Greek and Roman Antiquities*, article Painting, (Picture in 2nd edit.), by the author of this article; Pliny, *Hist. Nat.*, xxxv. 10, 38-40; Pausanias, i. 29, iii. 19, vii. 22; Plutarch, *Mor.* 'Epicurus,' c. II.; Junius, *Catalogus Artificum*.)

NICOLAI, CHRISTOPHER FREDERIK, a writer to whom German literature is greatly indebted, not only on account of what he himself contributed to it from his own pen, but also what he did for it by establishing several critical journals, and exciting the talents of others. He was born at Berlin, March 18th, 1733, where his father was a bookseller. At the age of sixteen, just as he was beginning to make some proficiency in his studies, he was obliged to abandon them, being sent to Frankfurt-on-the-Oder for the purpose of learning the bookselling trade; yet such was his eagerness for information, his love of reading, and his perseverance, that he employed every moment of leisure, his evenings and the early part of every morning, in study, and, without other assistance than that of books, made himself a proficient in Greek, Latin, and English, and likewise acquired a knowledge of some parts of mathematics and philosophy. He was an instance of what may be accomplished by self-instruction, which, great as may be the disadvantages it has to contend with, has that in its favour which all advantages can hardly make amends for, namely, willingness and resolution to learn; while at the same time, if it occasionally may lead astray, self-instruction leads also to numerous inquiries that never present themselves to those who merely proceed along the path chalked out for them.

On his return to Berlin, in 1752, his attention to business did not interrupt his self-imposed studies, of which both English and German poetry then formed a considerable share; and in 1755 he produced his 'Letters,' wherein he impartially discussed the pretensions of the two literary sects headed by Bodmer and Gottsched. This work excited considerable attention, and led to his intimacy with Lessing and Moses Mendelssohn. After the death of his father, he withdrew himself from the business, leaving it to his brother, and determined to content himself with his own slender means, in preference to the pecuniary advantages to be reaped by sacrificing his literary leisure and enjoyment. The unexpected death however of his elder brother, in 1758, put an end to this short interval of tranquil study, he being obliged to carry on the business for the benefit of the family in general. But while on the one hand this only increased his diligence and economy of time, it led, on the other, to entering upon literary plans which he had before projected. In conjunction with Mendelssohn he had already commenced (1757) the 'Bibliothek der Schönen Wissenschaften,' one of the earliest and best belles-lettres journals in the language, which was afterwards continued, till the end of 1805, under the title of the 'Neue Bibliothek,' &c. With Lessing and Mendelssohn he established, in 1759, the 'Briefe der Neuesten Literatur;' and in 1765 projected the 'Allgemeine Deutsche Bibliothek,' of which periodical he continued to be editor till it reached its 107th volume. He did not contribute much to it himself, but the management alone of such a periodical, so eminently useful in its day, shows him to have been most indefatigable, as in the meanwhile, notwithstanding all his other avocations, he produced many original works. Among them are his 'Anecdotes of Frederick the Great,' 1788; an excellent and elaborate 'Description of Berlin and Potsdam,' 3 vols., 1786; the 'Life and Opinions of Sebaldus Nothanker,' 1793, a sort of novel, which went through many editions, and was translated into English, French, Dutch, Danish, and Swedish; 'Life and Opinions of Sempronius Gundibert,' 1793, intended to set the doctrines of Kant and his disciples in a ridiculous light. Besides these, his 'Essay on the Templars,' his 'Remarks on the History of the Rosicrucians and Freemasons,' his 'Tour through Germany,' &c., to say nothing of a number of smaller pieces contributed by him to different journals, prove the variety of his information and the activity of his mind. He died in 1811, at the age of seventy-eight.

NICOLAS I., PAVLOVICH, Emperor of Russia (styled also Czar and Autocrat of All the Russias), was born in the city of St. Petersburg, July 7, 1796 (June 25, Old Style). He was the third son of the Emperor Paul, Alexander I. having been the first son, and the Grand Duke Constantine the second son. His mother, Sophie Dorothea, a daughter of Friedrich Eugen, duke of Württemberg, when she became the second wife of the Emperor Paul, became also a member of the

Greek Church, and, as is the usage, changed her names to those of Maria Feodorowna.

The Emperor Paul having been assassinated March 28, 1801, Nicolas was left entirely to the care of his mother, who appointed General Lamsdorf his governor, and selected the Countess Lieven and the German philologist Adelung as his principal teachers in languages and literature, and Counsellor Storch as his instructor in general politics and other sciences and arts suitable to his rank and station. He acquired the power of speaking the French and German languages with as much facility as the Russian, and early manifested that preference for military display, military tactics, and the art of fortification, which distinguished him through life.

After the termination of the great European war in 1814, Nicolas was sent to travel, and visited some of the principal battle-fields. In 1816 he came to England, where he met with a cordial reception. He afterwards made a tour in the chief provinces of the Russian empire. On the 18th of July 1817 he married Frederica-Louisa-Charlotte-Wilhelmina, eldest daughter of Frederic William III, king of Prussia, and sister of Frederic William IV, the present king. She was born July 13, 1798, and her distinguishing name was Charlotte, but on her marriage and entering the Greek Church she assumed the names of Alexandra Feodorowna.

The Emperor Alexander I. having no issue, his next brother Constantine was the legitimate heir to the throne; but, by a document signed August 28, 1823, Constantine renounced his right, reserving to himself the dignity of Viceroy of Poland; so that, when Alexander died at Taganrog, December 1, 1825, Nicolas immediately succeeded him. He did not however become emperor without a struggle attended with much danger. An extensive conspiracy had been organised a considerable time before the death of Alexander among the officers of the Russian army and those of the nobility who were friendly to a constitutional government; and the soldiers and people were taught to believe that the abdication of the Grand Duke Constantine had been obtained by forcible means. When the troops were assembled in the great square fronting the Imperial Winter Palace of St. Petersburg, in order to make a manifestation of their allegiance to the new emperor, the officers, just as the ceremony was about to commence, stepping forward out of the ranks, denounced Nicolas as a usurper, and proclaimed Constantine as their rightful czar. The soldiers followed their officers, with cries of "Constantine and the Constitution!" Milardowich, governor of St. Petersburg, a veteran favourite of the army, and the archbishop, in his ecclesiastical robes, endeavoured to suppress the hostile demonstration, but in vain, and the people showed signs of sympathising with the troops. At this critical moment Nicolas came forward, and, boldly confronting the officers and soldiers, called out with a loud voice, "Return to your ranks—obey—kneel!" The czar's majestic form and undaunted bearing, his pale but calm and stern countenance, and the reverence with which the Russians habitually regard their sovereign, caused most of the soldiers to kneel and ground their arms. The first outbreak was thus checked, but the conspiracy was not suppressed till artillery and musketry had poured freely their missiles of destruction among the gathering masses of the insurrectionists. Colonel Pestel and four other leaders of the conspiracy were executed. Others were sent to the mines of Siberia, where Nicolas continued their punishments with unappeasable severity. [CONSTANTINE PAVLOVICH.] He was crowned at Moscow with great pomp and ceremony, September 3, 1826; and at Warsaw, May 24, 1829.

Soon after his coronation, in 1826, the Emperor Nicolas commenced a war with the Shah of Persia, which lasted till the victory over the Persians by Field-Marshal Paskevich, February 28, 1828, led to the treaty of Turkmanchai, by which the Shah, besides undertaking to pay about three millions sterling, ceded to Russia the provinces of Erivan and the countries situated on the lower Kour and the Aras. A war between Russia and Turkey ensued in 1828, during which the Russian army crossed the Danube and took the fortresses of Braila and Varna. In the campaign of 1829, General Diebitch took the fortress of Silistria, defeated the main army of the Turks at Shumla, crossed the Balkan, and advanced to Adrianople, where a treaty of peace was signed September 14, 1829. By this treaty, Nicolas obtained for Russia, besides a large sum as indemnification for the expenses of the war, liberty to trade in all parts of the Turkish empire, trading navigation on the Danube, free passage of the Dardanelles, the fortress and pashalic of Anapa on the eastern coast of the Black Sea, and other additions of territory as well as of political power.

On the 29th of November 1830 an insurrection broke out in Poland. The Polish troops having joined the insurrectionists, the Grand-Duke Constantine, as commander-in-chief, was allowed to retire from Poland with 8000 Russians. In January 1831 the Polish Diet declared the throne vacant, organised a national government under Prince Adam Czartoryski, and prepared for a vigorous defence of their country. They assembled about 60,000 troops; but the Russian armies which advanced against them numbered about 180,000, and had about 400 pieces of artillery. The Poles fought bravely, and were successful in several actions, but sustained an enormous loss at the battle of Ostrolenka, May 26, 1831. The Prussian government prevented the Poles getting supplies of arms and ammunition across their frontier, while the Russians were allowed to have magazines within the Prussian

territory. General Diebitch died suddenly on the 9th of June, and was succeeded by Paskevich. Warsaw was besieged on the 6th of September, and surrendered on the 8th. The failure of this insurrection was disastrous to the Poles. The Emperor Nicolas treated them with rigorous severity: several were sent to the mines of Siberia, and many to serve as soldiers in the Caucasus; the Polish constitution was formally abrogated; the chief universities were suppressed, and the libraries removed to St. Petersburg; and on the 17th of March 1832, by a decree of the emperor, the kingdom of Poland was incorporated with the Russian empire.

In 1837 the Emperor Nicolas made a tour in his Trans-Caucasian provinces. He travelled with great rapidity, but remained at Tiflis from the 20th to the 24th of October, reviewed the troops, gave dinners and a grand ball, and held a levee, which was attended by all persons of distinction in the provinces. He paid a visit of inspection to the fortress of Gumri, since named Alexandropol, near the frontier of Turkish Armenia, and about 45 miles E. by N. from Kara. It was then in process of construction, and is now a fortified position of great strength either for defence or offence against the Turks in Asia Minor. A desultory conflict was at this period carried on between the Russians and Circassians, but in 1839 war was formally declared by Russia against the Circassians, and has continued with little intermission ever since. In 1844 the Emperor Nicolas paid a second visit to England, and was entertained by Queen Victoria at Buckingham Palace and Windsor Castle from the 1st to the 9th of June. In 1849 he sent a Russian army into Hungary in aid of the Austrians, and the subjugation of that country was accomplished in the month of August of that year.

The last and most important event in the reign of the Emperor Nicolas was the recent war with Turkey and the Western Powers. It was the only unsuccessful and disastrous war in which he had engaged, and the reverse his army experienced probably occasioned a degree of excitement and irritation which shortened his life. It was commenced by the emperor's minister Mensikoff in March 1853 demanding a right of protectorate over those subjects of the sultan who belong to the Greek Church. The claim was refused, and a Russian army occupied Moldavia and Wallachia as a 'material guarantee' for enforcing it. In October the same year the Porte declared war against Russia, and applied to France and England for their promised aid. A Turkish army under Omer Pasha occupied Shumla and the fortresses on the Danube; in November he threw a body of troops across the river opposite Widin, and fortified a position at Oltenitza, on the left bank, which was retained till the termination of the war. The destruction of the Turkish fleet at Sinope in the same month was followed by the advance of the French and English fleets into the Black Sea. The English and French armies were next landed and encamped near Constantinople, whence they removed to the vicinity of Varna. In March 1854 the Russian army crossed the Danube, and besieged the fortress of Silistria, but after great efforts and an enormous loss of men was compelled to raise the siege on the 15th of June, and to retreat across the Danube. The Anglo-French army landed in the Crimea Sept. 14, 1854; won the battle of the Alma; by a flank march seized a position on the south side of Sebastopol, and commenced the siege, which, after a severe struggle, the facts of which are well known, was terminated on the 8th and 9th of September 1855, by the capture of the town and all the forts on the southern side of the harbour of Sebastopol.

Meantime, before this great feat had been accomplished, the Emperor Nicolas died at St. Petersburg on the 2nd of March 1855, and was succeeded by the present Emperor Alexander II. The Empress Alexandra survives him, and he has left issue four sons and two daughters: Alexander, born April 29, 1818; Maria, born Aug. 18, 1819; Olga, born Sept. 11, 1822; Constantine, born Sept. 21, 1827; Nicolas, born Aug. 8, 1831; and Michael, born Oct. 25, 1832.

The Emperor Nicolas was upwards of six feet in height, muscular and well-proportioned, with handsome features. In his personal habits he was simple, abstemious, and indefatigably industrious. He had a taste for the fine arts, and for music, and is stated to have composed some military airs; but his favourite pursuits were connected with the military sciences and military operations. In his political principles he was professedly despotic. He had been heard to say, "Despotism is the very essence of my government, and it suits the genius of my land." The great objects of his public life were the increase of the power of Russia and the extension of her territories to the east, west, and south, by unscrupulous diplomacy, and when that failed, by war. His grand purpose is now known to have been the possession of Constantinople. By means of that unrivalled military and political position, he trusted to have superseded the Sultan in his empire, and to have become the dominant power in Europe and Asia.

NICOLAS, SIR NICHOLAS HARRIS was born on March 10, 1799, the fourth son of John Harris Nicolas of Cornwall. He entered the navy early, and attained the rank of lieutenant on September 15, 1815, after having distinguished himself in the capture of several vessels on the coast of Calabria. As he ceased to be employed after the close of the war he turned his attention to antiquarian literature, and his first production was 'The Life of William Davison, Secretary of State and Privy Councillor to Queen Elizabeth,' published in 1823, occasioned probably by his having married in 1822 a daughter of John

Davison, a descendant of the family of the secretary. He had entered himself at the Middle Temple, and in 1825 he was called to the bar, but his practice was almost entirely confined to claims of peerage before the House of Lords. About the same time he became a Fellow of the Society of Antiquaries, a member of the council, and a frequent contributor to the 'Archæologia,' but he soon disagreed with them, and wrote several pamphlets against the administration of the affairs of the society, and also pointing out defects in the proceedings of the Record Commission. His industry was extraordinary, and though many of the works he published were those of others, such as 'The Poetical Rhapsody, and other poems by Francis Davison,' reprinted from the edition of 1608; 'The Literary Remains of Lady Jane Grey,' 'Journal of the Embassy of Thomas Beckington to France in 1442,' 'The Siege of Carverock,' 'The History of the Battle of Agincourt,' 'The Privy Purse Expenses of Henry VIII from November 1529 to December 1552,' 'A Chronicle of London from 1089 to 1483,' from manuscripts in the British Museum; 'Memoirs of Lady Fanshawe, written by herself,' and others; they were all so enriched with memoirs of the persons mentioned, with annotations and other matters, as to assume the character of original works, and are all highly valuable to the historical student. In 1826 he became joint editor with Henry Southern of the new series of the 'Retrospective Review,' of which however only six numbers were published.

Among his most generally useful historical works are—'Notitia Historica, containing Tables, Calendars, and Miscellaneous Information for the Use of Historians, Antiquaries, and the Legal Profession,' 8vo, 1824; afterwards remodelled for 'Lardner's Cabinet Cyclopædia,' under the title of 'The Chronology of History; containing Tables, Calculations, and Statements indispensable for Ascertaining the Dates of Historical Events, and of Public and Private Documents, from the earliest period to the present time,' 1835, a most valuable work, which has been more than once reprinted. In his 'Controversy between Sir Robert Grosvenor and Sir Richard Scrope in the Courts of Chivalry, A.D. 1385-1389,' a magnificent work in 2 vols. 8vo, but which was never completed, he had given a memoir of Geoffrey Chaucer; this he afterwards extended to a life, to accompany Pickering's Aldine edition of Chaucer's 'Works,' by far the best life which had hitherto appeared. For the same work he also furnished lives of the Earl of Surrey, Sir Thomas Wyatt, Collins, Cowper, Thomson, Burns, and Henry Kirke White. In 1844 he published 'The Despatches and Letters of Admiral Lord Viscount Nelson,' in 7 vols. 8vo. He had also commenced 'The History of the British Navy,' of which he only lived to complete two volumes. Among his numerous other works were several on the statutes of various orders of knighthood, for which in 1831 he was made a knight of the Hanoverian Guelphic Order, and in 1832 chancellor of the Ionian Order of St. Michael and St. George. After a life of indefatigable industry, spent in producing works nearly every one of which has great historical or professional merit, he died at Cape Curé, near Damogne, on August 3, 1848.

NICOLAUS DAMASCENUS. [DAMASCENUS, NICOLAUS.]

NICOLAUS MYREPSUS (Gr., ὁ μύρψης, 'the ointment-maker'), author of a work, 'De Compositione Medicamentorum,' written in Greek, but of which hitherto only a Latin translation has been published. Very little is known of the events of his life, and of this little the greater part is to be gleaned from hints and expressions scattered up and down in his own work. He is generally considered to be the last of the Greek medical writers (if indeed, as Friend says, his barbarous language deserves to be called Greek), and his date can be ascertained with tolerable precision. His work was probably compiled towards the end of the 13th century, A.D., as he is quoted by Petrus de Abano, who died in 1316, and also by Matthæus Sylvaticus and Franciscus de Pede Montium, both of whom were physicians to Robert king of Naples, and wrote very early in his reign, which began in 1309. He himself mentions Mesue (sec. xxii. cap. 117), who lived in the 12th century; Michael Angelus, who is probably the first emperor of the Palæologi, and began to reign in 1260 (sec. i. cap. 295); Pope Nicolas (sec. ii. cap. 9), who seems to be the third of that name, and who died in 1280; and Joannes Actuarius (called 'Dominus' Joannes, sec. x. cap. 103; and 'Magister' Joannes, sec. xxxii. cap. 99), who is generally supposed to have flourished in the 13th century. He appears to have visited or lived at Nicæa (sec. xxiv. cap. 12) and Alexandria (sec. i. cap. 241; sec. xvii. cap. 17; sec. xxiv. cap. 85), whence he is sometimes called Nicolaus 'Alexandrinus,' he afterwards settled at Constantinople, where he attained the dignity of Actuarius (Georg. Acropol.). Several passages in his work prove that he practised as a physician (sec. i. cap. 66; sec. xvii. cap. 17, &c.), and Georgius Acropolita, his contemporary, mentions him ('Hist. Byz.' ed. Paris, fol. 1651, cap. 39, p. 34) as eminent in his profession, but as very ignorant of natural philosophy.

He was evidently a person of great piety, as appears throughout the whole of his work, though in many places it deserves rather to be called the most absurd superstition. He orders the patient in some places (sec. i. cap. 419, and sec. i. cap. 405) to repeat three "Paters, Credos, and Aves;" he often prescribes the baptismal water (sec. vii. cap. 6; sec. xiv. cap. 8, &c.) as a powerful medicine; he directs a verse out of the Psalms (sec. i. cap. 405) to be "written on paper on the first day of the week before sunrise, and to be tied on the right arm," as a remedy against menorrhagia; and many other examples of

the like or even greater absurdity might be given (sec. xxxvii. caps. 66 and 67; sec. i. cap. 405, &c.). Though a great part of the work is sensible enough, yet upon the whole it is not of much value. It consists of an immense number of medical formulæ, arranged alphabetically, and divided into forty-eight sections; it is almost entirely a compilation from other works, especially from Nicolaus Præpositus; the names of the medicines are often very much corrupted, and the author now and then falls into great mistakes from ignorance of the language of the writers whom he quotes. It was translated from the Greek by Leonhardus Fuchsius, and first published, Basil, fol. 1540; it is inserted in the second volume of the 'Medicæ Artis Principes,' Paris, ap. H. Stephanum, fol. 1567; the best edition is that published, Norimb. 8vo, 1658.

NICOLAUS PRÆPOSITUS, called also 'Salernitanus,' was at the head of the famous medical school at Salerno about the beginning of the 12th century, and has left behind him a treatise on the composition of medicines under the title of 'Antidotarium.' This has very often been confounded with a work on the same subject by Nicolaus Myrepsus, who indeed must either have copied a great portion of his book from Nicolaus Præpositus, or else they both drew their materials from some common source. It may be useful to mention the marks by which the two works may be distinguished. The treatise of Nicolaus Præpositus is much shorter than that of Nicolaus Myrepsus, and contains only about 140 or 150 formulæ, in alphabetical order; whereas the other consists of more than 1000, and is divided into forty-eight sections. Nicolaus Præpositus has prefixed a short preface to his work; in Nicolaus Myrepsus there is none. Nicolaus Myrepsus often quotes several prescriptions for the same remedy; Nicolaus Præpositus never more than one. Both works begin with the 'Aurea Alexandrina,' but the formulæ are often very different. This work is of very little value, and contains many absurdities, though with the exception of Mesue, perhaps no work of the kind enjoyed a higher reputation during the middle ages. It has been several times reprinted; the first edition was published, Venet., 1471, fol., in the editio princeps of Mesue, to whose works it has generally been appended. (Choulant, *Handb. der Bücherkunde für die Art. Medicin.*)

NICOLAY, BARON LUDWIG HEINRICH, born at Strasbourg December 29th, 1737, was, though not of first-rate talent, one of the most pleasing among the minor poets of Germany. His style is easy and natural, his versification flowing, and his narrative interesting. All these qualities display themselves in his 'Romantic Tales,' which, although their subjects are chiefly derived from Ariosto and Bojardo, are remodelled and treated with much originality, and manifest considerable fancy, skill in the management of the story, and truth of expression, both in the comic and serious parts. Of his abilities, both as a didactic and satiric writer, proof is afforded by his 'Poetical Epistles,' which have much of the spirit and gracefulness of Wieland, with not a little of his manner. His 'Fables,' too, and minor 'Tales,' though not always of his own invention, show genuine talent, and frequently no small power of humour. Nicolay resided for the greater part of his life at St. Petersburg, where he was invited in 1769 to undertake the office of preceptor to the Grand-Duke (afterwards Emperor) Paul. Besides being honoured with several Russian orders, he was made Director of the Imperial Academy of Sciences in 1798, which office however he afterwards resigned, and in 1801 was raised to the rank of imperial privy-councillor. He died in 1820.

NICOLE, PIERRE, one of the distinguished recluses of Port-Royal, was born at Chartres on the 19th of October 1625. At the age of fourteen, when he is said to have had an ample command over Greek and Latin, he was sent to study at Paris, where he was persuaded to join the community of the Port-Royal. There he occupied himself in instructing the pupils confided to the institution. He formed an intimate acquaintance and a species of alliance with Anthony Arnauld, with whose fiery zeal and restless energy his placid disposition and clear systematic mind afforded a strong contrast. [ARNAULD, A.] The angry disputes regarding the five points of the Jansenists prompted him to remain for several years a simple clerk, but in 1676 he was induced to seek holy orders. He was refused the necessary consent however of the Bishop of Chartres, who disliked his opinions; and he was evidently rather rejoiced than saddened by an excuse for remaining in a position where he was not too near the van in the battle of controversy. In his own province however of a clerical or polemical logician, he was bold and uncompromising; and it was not from the defence of his principles, but their too conspicuous championship, that he shrunk. He was obliged in 1679 to retire from France, but returning soon afterwards, he entered with some keenness into two of the celebrated disputes of his age—that of the studies suited to monastic institutions, where he joined Mabillon in defending a devotion to science and learning in place of pure asceticism; and the discussion regarding quietism, in which he opposed the devotees of that mental epidemic. He was a man of simple habits and candid mind, and some ludicrous incidents have been told as arising out of his absent habits. He died on the 16th of November 1695.

Nicole's works are many and voluminous. He was the principal author of 'La Logique, ou l'Art de Penser' (1683), known as the Port-Royal Logic. Of the first three volumes of 'La Perpétuité de la Foi de l'Église Catholique touchant l'Eucharistie,' which is generally associated with the name of Arnauld, he is known to have been the

principal writer. Hume admired the logical clearness with which Nicole in this work showed the impossibility of one mind sufficiently examining all subjects connected with religion to form a creed for itself on the principle of private judgment; and stated that the difficulty so ingeniously set forth suggested to him the sceptical argument in his 'Dialogues on Natural Religion.' He wrote also 'Traité de l'Unité de l'Eglise;' 'Les Prétendus-Réformés convaincus de Schisme;' 'Les Lettres imaginaires et visionnaires,' &c. He was eminent as a translator and composer in Latin, and in 1659 published 'Epigrammatum Delectus.'

(Niseron, *Mémoires*, t. xxix. 285-333; *Novæ. Dict. Hist.*, &c.)

NICOLL, ROBERT, a poet distinguished by the precocity of his talents, was born at Tullybeltane, in Perthshire, on the 7th January, 1814. His parents were in too humble circumstances to afford him any education beyond the rudiments of reading and writing; and at a very early age he was set to the occupation of herding cattle. At the age of seventeen he was apprenticed to a grocer in Perth, and at the conclusion of his service endeavoured to earn a livelihood by keeping a circulating library in Dundee. During this interval he had been acquiring the elements of knowledge. He was a devourer of books, and at the age of twenty had acquired both knowledge and cultivation without being educated. In 1835 he published a small volume of 'Poems,' which became very popular, were extensively noticed by the newspaper press, and passed through three editions. They are less remarkable for energy or originality than as the fruit of a fine-toned and sensitive mind. In prose his writing was of a different character. In 1836 he undertook the editorship of the 'Leeds Times,' a paper of strongly liberal sentiments; and by the spirit and energy of his political articles, and their adaptation to the feelings of the surrounding community, he soon more than tripled the circulation of the paper. His early struggles had probably undermined his constitution, and he soon sank under the excitement of his editorial labours. When on his death-bed he was removed to the neighbourhood of Edinburgh, where, amidst the attentions of kind friends, he died on the 9th of December 1837, in his twenty-third year. (*Memoir*, by Mrs. Johnstone, prefixed to a third edition of his *Poems*.)

NICO'MACHUS, a physician of Stagira in Macedonia, and one of the family of the Aesclepiads, flourished about B.C. 400, 'Ol.' xcv. 1. He was the friend and physician of Amyntas, king of Macedonia, but is now only known as the father of Aristotle. (Ammonius, and Diogenes Laertius, in *Vita Aristot.*; Suidas, in voce *Nicomachus*.)

NICO'MACHUS (*Nuroμάχος*) of Thebes, son and pupil of Aristodemus, was a celebrated Greek painter, who lived between B.C. 360 and 300. He is classed by Cicero with Apelles and Protogenes, and his paintings are compared by Plutarch with the lines of Homer: he was the most celebrated of all the Greek painters for rapidity of execution. In illustration of the rapidity of his execution, Pliny mentions the decorations of the monument which Aristrotus, tyrant of Sicily, had erected in honour of the poet Telestes, which were executed in a few days by Nicomachus, with remarkable beauty, and to the entire satisfaction of Aristrotus, who shortly before was exceedingly angry with him, for, as he supposed, neglecting his contract, which was to have the tomb finished by a certain day.

The notices of Nicomachus are few, and what there are contain but little information about him. Pliny mentions by him—a Rape of Proserpine in the Temple of Minerva on the Capitol, hanging above the niche or shrine of Juventas or youth; a Victory in a quadriga, in the Capitol, which was dedicated by Planus; also Apollo and Diana; a Cybele, the mother of the gods, sitting upon a Lion; Bacchantes, with Satyrs creeping up to them; and a Scylla, which was in the Temple of Peace. Pliny notices also an unfinished picture of the Tyndarides by Nicomachus; he instances it as an example of the unfinished works of painters being in greater repute than their finished works, when left unfinished through death, or perhaps other circumstances impeding their completion: he mentions four pictures—the Tyndarides of Nicomachus, the Iris of Aristides, the Medea of Timomachus, and a Venus of Apelles. Nicomachus is the first who represented Ulysses with the pileus or cap of liberty. He is one of the painters who from an error of Pliny is said to have used only four colours. Cicero, in speaking of the cruder performances of the early artists, notices that in the works of Echio, Nicomachus, Protogenes, and Apelles, all things are perfect. He is, however, enumerated by Vitruvius among those artists who though of the greatest ability met with little substantial success in life. Stobæus relates of Nicomachus that, hearing some one say that he saw no beauty in the Helen of Zeuxis, he observed, "Take my eyes, and you will see a goddess." He had several scholars: Aristides, the celebrated painter, his brother; Aristocles, his son; Philoxenus of Eretria; Nicophanes; and a certain Corybas. Philoxenus imitated Nicomachus in celerity. Nicophanes was notorious for licentious pictures.

(Pliny, *Hist. Nat.* xxxv. 10, 36; 11, 40; Cicero, *Brutus*, 18; Plutarch, *Timol.* 36; Vitruvius, iii. *in proem.*; Stobæus, *Serm.* 61.; Junius, *Catalogus Artificum*.)

NICOME'DES (*Nicomēδης*), the name of several kings of Bithynia.

1. NICOMEDES I. succeeded his father Zibistes, B.C. 278. His succession was disputed by his brother Zibistes; and he called in the Gauls to support his claims, B.C. 277. With their assistance he was

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successful; but his allies became his masters, and the whole of Asia Minor was for a long time overrun by these barbarians. He probably died about B.C. 250, and was succeeded by his eldest son Zieias.

2. NICOMEDES II., surnamed Epiphanes, succeeded his father Prusias II., B.C. 149. He accompanied his father to Rome, B.C. 167, where he appears to have been brought up under the care of the senate. (Liv. xlv. 44.) Prusias becoming jealous of the popularity of his son, and anxious to secure the succession to his younger children, formed a plan for his assassination; but Nicomedes, having gained intelligence of his purpose, deprived his father of the throne, and subsequently put him to death. Nicomedes remained during the whole of his long reign a faithful ally, or rather obedient subject, of the Romans. He assisted the Romans in their war with Aristonicus, brother of Attalus, king of Pergamus, B.C. 181; and he was applied to by Marius for assistance during the Cimbric war, about B.C. 108. During the latter part of his reign, he was involved in a war with Mithridates, of which an account is given in the life of that monarch. [MITHRIDATES VI.] He died B.C. 91.



Coin of Nicomedes II.

British Museum. Actual size. Silver.

3. NICOMEDES III., surnamed Philopater, succeeded his father Nicomedes II., B.C. 91. During the first year of his reign, he was expelled from his kingdom by Mithridates, who placed upon the throne Socrates, the younger brother of Nicomedes. He was restored however to his kingdom in the following year by the Romans, who sent an army under Aquilius to support him. At the breaking out of the Mithridatic war, B.C. 88, Nicomedes took part with the Romans, but his army was completely defeated by the generals of Mithridates, near the river Annias, in Paphlagonia (Strabo, xii. p. 562); and he himself was again expelled from his kingdom, and obliged to take refuge in Italy. At the conclusion of the Mithridatic war, B.C. 84, Bithynia was restored to Nicomedes. He died B.C. 74, without children, and left his kingdom to the Romans.

NIEBUHR, CARSTEN, a celebrated modern traveller, and a native of the duchy of Lauenburg, on the southern confines of Holstein, was born March 17, 1733. His family had been farmers in easy circumstances, but he lost his parents early; and, through some mismanagement in the division of their property, he was so utterly deprived for a time of the means of continuing his education, that he passed several years of his youth in the condition of a mere peasant, and was even prevented from cultivating a taste for music, which had given him hopes of obtaining the situation of organist. But, in his twenty-first year, an occasion arose which elicited his natural energy of spirit, and decided the direction of his fortunes. Some legal proceedings rendering it necessary to employ a land-surveyor in his native district, he resolved to qualify himself for the office, and for this purpose applied zealously to the study of geometry. With the thirst of knowledge thus excited, being now of age to dispose of the wreck of his little patrimony, he was led to employ a portion of it in acquiring higher instructions in the mathematics, first at Hamburg, and subsequently in the university of Göttingen. Here, as his views enlarged and his pecuniary resources diminished, he gladly embraced an opportunity, in his twenty-fourth year, of entering the corps of Hanoverian engineers: but he was soon diverted from that service by an offer from the Danish government of employment in a scientific expedition to Arabia.

The idea of this enterprise, which forms the most honourable event in the reign of Frederic V. of Denmark, was suggested to his minister Count von Bernstorff, by the learned Michaëlis, for the purpose of illustrating some passages in the Old Testament; and the original project, which contemplated the mission only of a single Arabic scholar, was liberally extended by the Count to include a mathematician for purposes of astronomical and geographical observation, a naturalist, a draughtsman, and a physician. When the first of these appointments was offered to Niebuhr, he showed his conscientious character by stipulating for a delay of eighteen months, in order to improve his scientific qualifications. This period of preparation he employed chiefly in gaining practice as an astronomical observer, and also in studying Arabic for a time with Michaëlis; though, under that instructor, he made but small progress in overcoming the difficulties of a language which he afterwards learned to speak fluently in the country. He modestly declined the title of professor, not considering that his acquirements were sufficient for that distinction; and he accompanied the expedition therefore only as a lieutenant of engineers, in the capacity of mathematician or geographer, to which the Danish minister,

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who had received some proofs of his disinterestedness in pecuniary affairs, added the responsible office of treasurer to the mission. Its other members were Frederic Christern von Haven, as professor of the Oriental languages, Peter Forskäl as naturalist, Christiern Charles Cramer as physician, and George William Baurenfeind as painter or draughtsman. By the royal instructions for the expedition, a perfect equality was established among the five members; and they were enjoined to decide every difference of opinion regarding their course by plurality of voices, or, if votes should be equal, by lot.

The expedition sailed from Copenhagen, in January 1761, in a frigate of the Danish royal navy, and arrived, not without some accidents, at Constantinople; whence, after a short residence, the travellers proceeded in a merchant vessel to Alexandria, ascended the Nile, and reached Cairo in November 1761. Having carefully explored the pyramids and other antiquities of Lower Egypt, they crossed the desert to Mount Sinai and Suez, embarked at that port in an Arab vessel, and landed at Loheia, in Arabia Felix, the destined seat of their mission, in December 1762. They crossed the country, mounted on asses, the usual conveyance, and after visiting several places of interest, finally arrived at Mocha, where the philologist Von Haven unfortunately died, in May 1763. The surviving travellers proceeding from thence to Sana, the capital of Yemen, were favourably received by the Imam; but they had meanwhile lost another of their number, the naturalist Forskäl, who died on the road. His companions returning to Mocha, there embarked in an English vessel for Bombay, on the voyage to which place the painter Baurenfeind expired; and at Bombay, Niebuhr had the affliction to bury the last of his fellow-travellers, the physician Cramer. The fact is admitted by Niebuhr, that his ill-fated friends persisted in living after the European manner under the burning sun of Arabia; and it may be surmised that they lost their lives through that disregard to necessary habits of abstinence for which the Danes in their tropical colonies are remarkable, even above all other northern people. Niebuhr himself, who had suffered severely from illness with the rest of his party, after their decease adopted the same diet as the natives of the countries in which he was travelling, and thenceforth enjoyed excellent health. Sailing from Bombay, he visited Persia, including the ruins of Persepolis; ascended the Euphrates; proceeded by way of Baghdad and Aleppo to the Syrian coast; embarked for Cyprus, returned from that island to the continent; saw Jerusalem and Damascus; passed through Aleppo, and over Asia Minor to Constantinople; and finally returned to Copenhagen, in November 1767. The whole of the travels of the mission, which occupied six years, and extended over so many countries, is said, by the good management and conscientious economy of Niebuhr, who indeed defrayed every expense that could be considered personal to himself out of his own narrow income, to have cost the Danish government only the incredibly small sum of about four thousand pounds.

Niebuhr was welcomed in Denmark as he deserved. The government undertook at its charge the engraving of all the plates of his travels, which were to be presented to him as a free gift; and he was left to publish the result of his labours at his own cost and for his own profit. Resolving to commence with the 'Description of Arabia,' he printed, in the year 1772, his volume under this title, which became the text-book of every writer, from the historian Gibbon almost down to the present day, who had occasion to treat of the ancient and modern aspect of that country. The depth of research, the fidelity of delineation, and the accuracy of detail which it exhibits on the geography of Arabia, and the enduring character and condition of its inhabitants, have rendered this work of Niebuhr classical. He has sometimes been compared, and the comparison is just and appropriate, with the historian of Halicarnassus: both travellers were characterized by accuracy of observation, strict veracity, and a simplicity of narrative which art alone can never attain. [HERODOTUS.] The appearance of this work was followed in 1774-76, by two volumes of equal merit and interest, narrating his 'Travels in Arabia and circumjacent Countries.' To these volumes it was his intention to add a third, enriched with the result of his inquiries into the state of the Mohammedan religion and Turkish empire, and containing his astronomical observations: but some causes, not sufficiently explained, delayed this publication, until a fire, which in 1795 destroyed the king's palace at Copenhagen, and with it the original plates both of his published and unedited works, put an end to his design. This third volume was however published in 1837, owing to the liberality of the bookseller Perthes of Hamburg, and the affection of Niebuhr's family, particularly of his daughter, under the title of 'Reisebeschreibung nach Arabien und andern umliegenden Ländern: it contains his remarks on Aleppo, his voyage to Cyprus, and his visits to Jaffa and Jerusalem, his return to Aleppo, and journey thence through Kóniyeh to Constantinople, and an abridged account of his route through Bulgaria, Wallachia, Poland, and Germany, to Denmark. After the publication of the first two volumes of his travels, he contributed to a German periodical journal, among other papers, two on the 'Interior of Africa,' and the 'Political and Military State of the Turkish Empire.' His principal works, which were published in German at Copenhagen, have been translated into French and Dutch, and reprinted at Amsterdam and Utrecht. Niebuhr himself likewise edited and published, in his usual generous spirit, at his own cost,

the contributions to natural history ('Descriptiones Animalium' and 'Flora Egyptiaco-Arabica') of his deceased friend Forskäl, which were also among the fruits of the mission to Arabia.

Niebuhr, whose life was prolonged to a great age, survived his return from his Oriental travels for nearly half a century. He had, about 1772, some thoughts of undertaking another journey of discovery, at the instance of the Tripolitan ambassador at Copenhagen, into the interior of Africa: but a happy marriage induced him to abandon this project; and tired of military service and a residence at Copenhagen, he obtained, in 1778, a civil situation under the government at Meldorf in Holstein, to which he withdrew, and where he passed the long remainder of his existence. He did not however suffer his mind to be idle in retirement; for he maintained an extensive correspondence with the learned in several countries of Europe, and continued so active a public officer, that, at the age of seventy-two years, notwithstanding the failure of his eye-sight, he assisted in a new territorial survey ordered by the Danish government. His long services were rewarded with the cross of Danebrog and the title of councillor of state; and when he became quite blind, the government liberally refused to accept his resignation, and appointed a friend to assist him in his duties until the end of his life, which terminated on the 26th of April 1815.

NIEBUHR, BARTHOLOMGEORGE, son of the preceding, was born at Copenhagen, on the 27th of August 1776. His father had returned from the East about nine years before that time, and was residing at Copenhagen as a captain of engineers; however, two years after Barthold's birth, he received the appointment of land-surveyor, which made him remove to Meldorf, a town of Ditmarsch, in Holstein, the native province of the Niebuhrs. It was here that Barthold Niebuhr spent the whole of his infancy and boyhood, living in great retirement, and necessarily contracting studious habits, as well from the absence of all outward interruptions, as because a weakly constitution, produced by a marsh-fever, had incapacitated him for the boisterous amusements of more robust children. He derived great advantages from the society of Bojes, then well known in the literary world, who came to settle at Meldorf as landvogt in the year 1781. The wife of Bojes taught him French, his father instructed him in geography, in the English language, in the elements of mathematics, and in the Latin accidence. He began to learn music in 1783, but never made any great progress in it. In other branches of knowledge so great was his proficiency that Bojes describes him as a juvenile prodigy in 1788, when Niebuhr was only seven years old, and when he was sent to the public school of the place, in 1789, he was placed at once in the first class. He also gave considerable assistance to his father about the same time in making some long calculations connected with his office of surveyor. After having been at school from Easter 1790, to Michaelmas 1790, he became the private pupil of the head-master, Dr. Jäger, with whom he read for an hour every day till Easter, 1794, with the exception of three months which he spent at Hamburg, in 1792, at a kind of commercial school kept by his father's friend Professor Büsch. He also received some advice with regard to the prosecution of his classical studies from the celebrated J. H. Voss, who paid occasional visits to his father, and he acknowledges with gratitude the benefit which he had derived, in common with all Germans, from Voss's excellent translations.

Carsten Niebuhr's wish was that his son should engage in some active business; he even entertained the hope for some time that his son might follow in his own footsteps, and become celebrated as an Eastern traveller. But Barthold's tendencies were from the first in favour of a studious life, and his father was unwilling to oppose his inclinations. It was resolved then that after spending two years at Kiel, he should go to Göttingen, and study under Heyne. He had already had communication with the last-named scholar, and had collated for him some manuscripts after his return from Hamburg, in 1792. He studied at Kiel from Easter 1794, to the spring of 1796. Here he formed an intimacy with the family of Dr. Hensler, professor of medicine, which had the greatest influence on his subsequent career. The widow of Dr. Hensler's son, a lady from Ditmarsch, was residing in his house, and Niebuhr's acquaintance with her ripened into a friendship which lasted till his death. By far the greater part of his numerous letters are addressed to her. Niebuhr wished to marry her, but finding that she adhered to a resolution formed on her husband's death not to marry again, he requested her to recommend a wife to him. After some consideration she named her sister, Amalie Behrens, to whom Niebuhr soon became greatly attached, and who subsequently became his first wife.

In January 1796 Count Solms-Lienau, the Danish minister of finance, proposed to Niebuhr to become his private secretary. His father accepted the offer for him, and thus Niebuhr was introduced into the best circles of his native city. His bashfulness and studious habits however rendered him unhappy in this situation, and he soon exchanged it for that of supernumerary-secretary to the Royal Library, which he entered upon in May 1797, and held till April 1798, when he paid a visit of two months to his family in Holstein, and then sailed for England. He resided in London and Edinburgh for about a year and a half, and returned to Holstein towards the end of 1799. About the middle of April 1800 he went to Copenhagen, and after a stay of a few weeks obtained the appointment of assessor in the college of

commerce for the East Indian department, and of secretary and accountant to the African consulate. The income arising from this appointment enabled him to marry Amalie Bekrens in May 1806, and he resided with her at Copenhagen till the year 1806, performing his duties with the greatest punctuality and diligence, and to the entire satisfaction of his employers. He did not however altogether neglect his literary pursuits; they formed his evening amusement, and he found time in the midst of his business avocations to give lessons to the nephew of his friend Count Schimmelmann, and to translate part of an Arabic history of the conquest of Asia. In the spring of 1808 he had to make a journey into Germany on public business connected with the administration of the Danish finances. An offer was made to Niebuhr at the end of 1805 to enter into the service of the Prussian government, and his dissatisfaction at the prospect of having some one appointed over his head, and the advantages held out by the situation proposed to him, induced him to accept the situation of joint-director of the first bank at Berlin, with the promise of further promotion.

Niebuhr arrived at the Prussian capital on the 5th of October 1806, shortly before the battle of Jena. A few days after that event he was obliged to take flight with all the other officials. He resided till April 1807 at Memel and Königsberg, and then became one of the secretaries of the prime-minister Hardenberg, having chiefly to attend to the supply of the army then in the field. This office kept him with the head-quarters of the army till the battle of Friedland, after which he went to Riga. The provisions of the peace of Tilsit having exacted the dismissal of Hardenberg, his office was put into commission, which consisted of Von Altenstein, Von Schön, Stagemann, Von Klewitz, and Niebuhr. Upon the accession of Stein to the administration, Niebuhr was despatched to Amsterdam to negotiate a loan, and he resided there till April 1809. In December 1809 he was nominated privy-councillor, and received a high appointment in the administration of the funds. This brought him to Berlin, where and at Königsberg he resided through the winter of 1809-10. The opposition to a financial plan of his made him however more anxious than ever to retire from public life; and after some fruitless attempts on the part of the government to retain him in office, he exchanged his public situation for the post of historiographer to the king, vacant by the death of J. Von Müller. About the same time he was elected member of the Royal Academy of Sciences.

The opening of the University of Berlin at Michaelmas 1810 brought forward Niebuhr as a lecturer on Roman history; and the lectures which he delivered in this and the following year were published in 1811, and contain the germs of those new combinations and discoveries for which Niebuhr will be best known to posterity. The time which he spent at Berlin, from 1810 to 1813, seems to have been one of the happiest periods of his life. He formed a small philological society, consisting of Spalding, Buttman, Heindorf, Schleiermacher, Ancillon, Süvern, Savigny, Schmedding, and Nicolovius, and with these distinguished scholars he spent all his spare hours. He felt very acutely the loss which this society sustained in the death of Spalding (on the 7th of June 1811). How greatly Niebuhr valued his intercourse with these highly-gifted men may be presumed from the way in which he speaks of them at the end of the preface to his 'History'; and there can be no doubt that many valuable hints in that work were suggested to him by his friend Savigny in particular.

Niebuhr's studious life was interrupted by the war of liberation, as it was called, in 1813-14. He took an active part in these events. He was chiefly with the head-quarters of the allied army till February 1814, when he was again sent to Holland on public business. He returned to Berlin in the October of that year, and resided there till the summer of 1816, when he proceeded as ambassador to the court of Rome. During this residence at the capital he wrote, besides some political tracts, a biography of his father, who died in April 1815, and some essays for the Royal Academy of Sciences, and resumed his intercourse with his philological friends. He also instructed the Crown-Prince of Prussia in the principles of political economy.

His wife died on the 20th of June 1815, shortly before he received his appointment as ambassador. Her sister, his friend the widow Henalar, came to Berlin in April 1816, accompanied by her niece and adopted child Margaret Henalar, the orphan daughter of Christian Henalar, who had been professor of theology at Kiel; the young lady became his second wife before he started for Rome, and the widow returned to Holstein.

Niebuhr did not receive his final instructions till after he had been four years in Rome. By his interest however with the pope and his secretary, the Cardinal Consalvi, he contrived to bring the negotiations to a close in seven months after the arrival of his instructions. The Prussian minister, Hardenberg, went to Rome himself in February 1821, and Niebuhr gave him the credit of completing the concordat, though his own services in the matter were fully acknowledged by his court; and he received from the King of Prussia, as a mark of his satisfaction and approbation, the order of the Red Eagle of the second class, to which the Emperor of Austria added the first-class decoration of the Leopold order of knighthood.

The climate of Rome had always disagreed with his wife, and as the business which had brought him to the papal court was now finished, he wrote for his recall. This was after the birth of his third daughter, in February 1822. He was advised in the first instance to

apply for leave of absence for a year, which left his return open to him. He spent part of the autumn of 1822 at Albano, and also made a journey to Tivoli. In March 1823 he went to Naples, in order to visit his friend De Serre, who was French ambassador in that city; and after staying there till the beginning of May, set out for Berlin.

In consequence of some slight difference with the leading men in the capital, Niebuhr retired to Bonn, where a university had been recently established, and where his friend and former secretary, Brandis, was a professor. Here he was attached to the university as an adjunct professor, and gave lectures on Roman antiquities and various subjects. At the same time he availed himself of every opportunity of promoting and encouraging the labours of other scholars. It was partly with this view that he set on foot the 'Rheinisches Museum,' a philological repository, in which the shorter essays and scattered thoughts of learned men might be given to the world. The first volume of this periodical appeared in 1827, under the joint editorship of Böckh, Niebuhr, and Brandis. The new edition of the Byzantine historians, which was commenced under his direction, was intended only as a diversion, taken up to relieve his mind from the severer studies required by the revision and correction of his 'History of Rome.' He brought out the first volume of the new edition of this history early in 1827; the alterations in this edition are so numerous that it may almost be considered as a new work. The publication of the second volume was delayed by a fire, which burned his house to the ground and consumed all the manuscript with the exception of a leaf that he happened to have lent to a friend, and it did not appear till the end of 1830. Niebuhr's sensitive mind was much affected by the revolution which took place in Paris in the July of that year, and by the subsequent revolt of Belgium. He looked forward with the deepest anxiety to the probable consequences of these events; he expected the renewal of that devastating war which had been the result of the first French revolution; and feared that his own happy dwelling-place by the Rhine would be the first to suffer from the invaders. These considerations preyed upon his spirits, and he sunk under the continued agitation of mind produced by them. He died on the 2nd of January 1831, leaving behind him several children. A son, whose education Niebuhr superintended with the greatest anxiety, and whose remarkable precocity is frequently spoken of in his letters, now holds a high office in the Prussian civil service.

It is difficult to conceive a more excellent and delightful person than Barthold Niebuhr appears to have been; there is perhaps no one, of whom we have read, who has combined so blameless a character and so amiable a disposition with such boundless acquirements and such brilliant intellectual qualities. His 'History of Rome' is perhaps the most original historical work that this age has produced. To understand what he has done in this work, we should keep in mind the state of knowledge on the subject before his time. The disjointed ruins had lain for ages in a confused heap, though there was hardly a child in Europe who was not familiar with their rude outlines, and though many a skilled and laborious workman had endeavoured to reduce them to symmetry and order. Niebuhr, by a series of combinations which will appear most surprising to those who are most capable of appreciating works of genius, succeeded in reconstructing from the scattered fragments a stately fabric, which, if it is not identical with the original structure, is at least almost perfect and complete in itself. There cannot be a greater mistake than to suppose, as some have done, that Niebuhr was a sceptic whose sole delight was to render insecure the basis of historical evidence. He has actually done more than any one that ever lived towards extracting truth and certainty from the misty and mystical legends of early tradition, and toward substituting rational conviction for irrational credulity. The great object which he proposed to himself, in all his philological speculations, was to reproduce a true image of the past by getting rid of the deceitful influence of the present. This view he often expresses in very plain terms. Thus, he says in his introductory lecture on Roman history ('Kleine Schriften,' p. 93), "As there is nothing which Eastern nations find more difficult to conceive than the idea of a republican constitution, as the people of Hindustan cannot be induced to regard the East India Company as an association of proprietors, or in any other light than as a princess, just so it is with even the acutest of the moderns when they study ancient history, unless they have contracted by critical and philological studies to shake off the influence of their habitual associations." And in a letter to Count Adam Moltke, he exclaims ('Lebensnachrichten,' H. p. 91), "O, how people would cherish philology did they but know how delightfully it enables us to recall to life the fairest periods of antiquity. Reading is the most trifling part of it; the chief business is to domesticate ourselves in Greece and Rome at the most different periods. Would that I could write history so vividly that I could so discriminate what is fluctuating and uncertain, and so develop what is confused and intricate, that every one, when he heard the name of a Greek of the age of Thucydides or Polybius, or a Roman of the days of Cato or Tacitus, might be able to form a clear and adequate idea of what he was." The very existence of such a general design presumes a lively fancy and active imagination; though these are qualities often possessed by shallow and superficial persons, they are very rarely combined with that extensive and minute learning for which Niebuhr was so distinguished. The range of his acquisitions was really wonderful. He

had got together a mass of statistical information relative to the modern states of Europe, which would have sufficed of itself to gain a reputation for any man; there was hardly a stray hint in the whole series of classical writers which had escaped his searching eye, and the whole of his knowledge lay before him so as to be comprehended at one glance. In the words of one of his most ardent admirers, "While his horizon was ever widening before him, it never sunk out of sight behind him; what he possessed he always retained; what he once knew became a part of his mind, and the means and instrument of acquiring more knowledge; and he is one of the very few examples of men gifted with a memory so tenacious as to seem incapable of forgetting anything, who at the same time have had an intellect so vigorous as in no degree to be oppressed or enfeebled by the weight of their learning, but who, on the contrary, have kept it in orderly array, and made it minister continually to the plastic energy of thought." (*Philol. Mus.*, i. 271.)

Some deductions must however be made from this general eulogy. While Niebuhr's great work has been neglected or censured, with equal injustice, by persons who have been too indolent to encounter the labour of studying it or incapable of appreciating the method of critical investigation which the author has adopted, it may be doubted, on the other hand, whether many scholars, both in Germany and England, have not been too willing to acquiesce in all Niebuhr's results, to adopt whatever he has written, and sometimes even to receive as established truths assertions unsupported by evidence or directly opposed by express testimonies. Some recent German writers have indeed taken a middle course; they adopt the general views and critical method of the historian, but they find much in the details that is defective or erroneous. This appears to us to be the true spirit in which Niebuhr's work should be studied. The young students of Roman history should be told that they will prove themselves worthy disciples of Niebuhr rather by following his method than by assuming his results; it must be impressed upon them that the original authorities should in all cases be carefully sifted and compared, and that they cannot rely implicitly on the authority of their master in cases where the theory depends on philological interpretation. It cannot be denied that the ardent imagination of Niebuhr, and his power of combining and constructing, sometimes led him to form a complete theory before he had examined all the evidence; one consequence of which is, that, under the influence of his own creations, he will sometimes extract a meaning from a passage which the words do not contain, and at other times arbitrarily reject evidence when it interferes with his own hypothesis. It is true that this same power and his intuitive sagacity have sometimes enabled him to supply a link in a chain when all direct evidence was wanting, and the certainty of his conjectures in such cases is at once felt by the symmetry and consistency which they impart to the whole fabric of the theory. The writings of Savigny, the illustrious friend of the historian, also furnish examples of the certainty which historical conjecture may attain when it is founded on complete knowledge and directed by a matured judgment. It must also be remarked that Niebuhr's style is very faulty. It is generally deficient in perspicuity, and though eloquent passages and striking descriptions are found here and there, it wants that sustained dignity which we remark in the writings of some other distinguished historians.

Considering the long time which Niebuhr spent in public life, it is somewhat strange that he should not have been better acquainted than he seems to have been with the modern science of political economy; and he occasionally betrays very crude and ill-formed opinions on the internal polity of other countries; witness his remarks on the relative position of England and Ireland. But with all the drawbacks which the most rigorous criticism can exact, the feeling with which we contemplate his character and attainments is one of almost unmixed admiration. He was in fact a rare combination of the man of business, the scholar, and the man of genius. If he had had no other claim to celebrity, he would have deserved to be mentioned among the general linguists whose attainments have from time to time astonished the world. His father, writing in December 1807, states that he was then acquainted with twenty languages (*Lebensnachrichten*, i. 30), and there is no doubt that he subsequently added to the list. No man has ever borne his faculties more meekly than Niebuhr. Though he had been trusted and honoured by a powerful sovereign, and rewarded for public services in a situation of dignity and importance, and though he was recognised as the chief of philologists in the most learned country of Europe, his habits were to the last those of a retired student, and his manners those of an unassuming domestic man. A very pleasing picture of his mode of living has been given by the late Professor Sandford, who visited him at Bonn in 1829 (see *Blackwood's Magazine* for January 1838, p. 90, &c.); a warm testimony to the benevolence of his character and the goodness of his heart is furnished by Lieber, in his *Reminiscences of Niebuhr*; and we see the whole man, in all his relations—social, literary, and political—in the highly-interesting collection of his letters edited by Madame Henler (*Lebensnachrichten über Barthold Georg Niebuhr, aus Briefen desselben*, &c., Hamburg, 1838, &c., or even more completely in Miss Winkworth's admirable translation of that work (with important additions and valuable essays by Bunsen, &c.), 3 vols. 1852.

The following is a list of Niebuhr's principal works:—1. *Römische Geschichte*, 2 vols. 8vo, Berlin, 1811. This edition was translated

into English by Mr. Walter, London, 1827. 2. *Frontonis Reliquiæ*, ab A. Maio primum editæ, notis variorum edidit B. G. Niebuhrus; accessunt C. Aural. Symmachi octo Oratorum Fragmenta. Berol., 1816. 3. *Cicero pro Fontio et Rabirio*, 8vo, Romæ, 1820. 4. *Flavii Merobaudis Carmina*, St. Galli, 1823, 2nd edition, Bonnæ, 1824. 5. *Römische Geschichte*, Erster Theil, Berlin, 1827; Zweiter Theil, Berlin, 1830; Dritter Theil (posthumous), 1832. The first two volumes have been translated into English by J. C. Hare and Connop Thirlwall, 1828-32. The third volume was translated by Dr. W. Smith and Dr. L. Schmitz. Of this translation Niebuhr himself has expressed his opinion in dedicating his *Bysantine Historians* to the translators—"quorum ope Historia mea Romana à Britannis prorsus ita ut eam animo concepi patrioq; sermone conscripsi legitur." 6. *Corpus Scriptorum Historiæ Byzantinæ, editio emendatior et copiosior, consilio B. G. Niebuhr, C. F. instituta*, &c., Bonnæ, 1828. Of this edition Niebuhr published the *Agathina*, and joined with Bekker in publishing *Dexippus*, *Eunapius*, and other shorter histories, which appeared together in one volume. 7. *Kleine Historische und Philologische Schriften, Erste Sammlung*, Bonn, 1828. This was the first volume of a collection of his shorter essays, which had appeared in the *Transactions of the Berlin Academy* or in the *Rheinisches Museum*; it also contained his biography of his father and his introductory lecture on Roman history. Many of these treatises have been translated into English, some of them in the *Classical Journal* and the *Philological Museum*. The essays *On the Geography of Herodotus* and *On the Scythians* have appeared in a separate form at Oxford.

Besides these works, which he published in his own name, Niebuhr has conferred a most important benefit on Roman jurisprudence by his discovery of the fragments of Gaius. [GAIUS.] He was unable to stay at Verona long enough to copy the manuscript himself, and as he says in a letter to the widow Henler (*Lebensnachr.* ii. 240), was obliged to content himself with the merit, which would soon be forgotten, of having made the discovery, not by accident, but after a diligent search. Niebuhr interested himself very much in the restoration of passages from lost writings contained in palimpsests, and in consequence became involved in a controversy with his rival discoverer, Mai, with regard to some emendations which he had proposed in certain fragments discovered by Mai, which emendations were subsequently confirmed by a manuscript at Turin. Mai charged Niebuhr with having borrowed his emendations from the manuscript, and it was not without difficulty that Niebuhr prevailed upon the authorities at Rome to grant an *imprimatur* to his justification. Niebuhr's *Lectures on the History of Rome* have been published from notes made by his pupils, in German by Dr. Marcus Niebuhr and Dr. L. Schmitz, and in English in 3 vols. 8vo, 1848-52, under the editorship of Dr. L. Schmitz, and another version by MM. Chepmell and Demmler, 2 vols. 16mo, 1849; and his *Lectures on Ancient Ethnography and Geography*, also from his pupils' notes, in German by Dr. Isler, and in English by Dr. L. Schmitz, 2 vols., 1853. Some of his other courses of lectures have likewise been published from the notes of pupils.

NIEMCEWICZ, JULIAN URSIN, an eminent Polish poet, dramatist, historian, and patriot, was born in 1757 at Skoki, in the palatinate of Brzesc in Lithuania. His name in Polish is equivalent to 'Germanson' in English, and his family was of course originally German; but according to Niesiecki, whose *Herbarz Polaki* is the great authority on Polish genealogies, it had been settled in Lithuania from the commencement of the 16th century. At the time of the first partition of Poland in 1772, Niemcewicz was a boy of fifteen, pursuing his studies at the institution for cadets in Warsaw. At the age of twenty he commenced military service in the Lithuanian army, as adjutant to one of the Princes Czartoryski. Kosciuszko, who was one year older than Niemcewicz, was an officer in the same corps; they became intimate friends, and continued so till Kosciuszko's departure from Europe to offer his services to the Americans in the war of independence. A few years later Niemcewicz made an extended tour to France, England, and Italy. Among his early poems occurs an *Ode on quitting England* in 1787, in which he expresses his regret at leaving the "too beloved shores" of the "land of equality, happiness, and freedom." In the next year he quitted the army with the rank of major to enter on political duties as *nuncio* or *deputy* of Livonia, at the Polish diet. It was a critical period in the annals of Poland, when a daring effort was made by the patriotic party to arrest the too obvious progress of the country to ruin and dismemberment. The constitutional diet, which lasted from 1788 to 1792, did much to arrest this progress, and Niemcewicz was one of its most conspicuous members. In 1791 he commenced with his friend Mostowski, a *Castellan* at the diet, and with Weyssenhoff, his colleague for Livonia, the publication of the *Gazeta Narodowa i Oboj*, or *National and Foreign Gazette*, which had a marked influence on the march of affairs. In the same year he had a principal hand in drawing up the constitution known as the *Constitution of the Third of May*, which on that day was presented by King Stanislaus Poniatowski to the diet as emanating from himself, and accepted on the spot. By this constitution the monarchy from elective became hereditary, and the oppressive privileges of the nobility over the peasantry were abolished. It received the approbation of Fox and the warm panegyric of Burke. Niemcewicz had at the same time the most brilliant success in endeavouring to reform the national political feelings by the drama.

His comedy of the 'Deputy's Return' ('Powrot Poła'), according to Bentkowiak in his 'Historia Literary Polakiej,' "made an epoch in the annals of the Polish comic stage." Singularly enough, this play was afterwards indirectly the cause of the formation of the great lexicon of the Polish language by Linde [LINDEN]. On the 3rd of May 1792, the anniversary of the constitution, another play by Niemcewicz, entitled 'Casimir the Great,' was acted at the national rejoicing. It was the last great day of rejoicing in the annals of Poland. The confederation of Targowica succeeded in overthrowing the new constitution, and Niemcewicz and others of its eminent supporters were driven to take refuge in Germany. The second partition of Poland followed, and an insurrection was commenced against it at Craoow by Kosciusko in 1794, which had six months of success. Niemcewicz, who was Kosciusko's constant adviser and became his aide-de-camp, was at his side during the whole campaign, and wrote most of the proclamations and bulletins issued in the general's name. On the 10th of October 1794 the cause of Poland was ruined by the fatal battle of Macielowice, rashly commenced by Kosciusko against an immensely superior force of Russians under Fersen. Niemcewicz, while charging the enemy at the head of the militia of Brzesco, received a wound which disabled his right arm, was surrounded by a band of Cossaks and taken prisoner on the field. Kosciusko was found the same evening lying among the dead, but he still breathed, and in a few days the friends were sent captives to the Russian capital.

For two years Niemcewicz remained a prisoner in the fortress of St. Petersburg, in a damp room, without any company but his servant and two guards, who remained with him day and night to prevent escape or suicide. He was never permitted to go out in the open air, and his only exercise was to pace his room, in which his tread wore a diagonal rut in the floor. This unusual severity was attributed to his having spoken disrespectfully at the diet and in his 'Gazette' of the Empress Catherine, and to his having exercised what the Russians considered a pernicious influence on the mind of Kosciusko. He was however after a time allowed books and the use of pens and paper, but his mind was too harassed by his confinement and its causes to be able to turn these indulgences, such as they were, to advantage. In composition he thought himself equal in captivity to translation only. Having received a volume of Pope's 'Works' to read, which he was only to keep for three days, he transcribed the whole of the 'Rape of the Lock' in English in the course of that time with his left hand, his right arm being still disabled from his wound, and then made his translation at leisure. This he dedicated in a few lines of verse to his friend and co-editor Mostowaki, who he had discovered was for a time confined in the next cell. The imprisonment of the Polish patriots was put an end to by the death of the Empress Catherine and the accession of Paul in November 1796. The new emperor went in person to Kosciusko to tell him he was free; and when Kosciusko asked if his friends were to be free also, Paul replied that they were, though there had been great opposition in his council to the liberation of Potocki and Niemcewicz, the two great orators of the diet. Before they were finally allowed to depart, however, all the Poles were obliged to take an oath of fidelity to the czar. During their captivity the third partition of Poland had taken place, and they could now scarcely be said to have a country to return to. Kosciusko, though still suffering from his wounds at Macielowice, determined to emigrate to America, and asked Niemcewicz to accompany him. They passed through London, where they were the object of universal sympathy, and arrived at Philadelphia in 1797.

In the United States Niemcewicz remained some years, and in 1800 was married to Mrs. Livingston-Kean, a lady of one of the most distinguished families in New York. He kept a diary of his travels in America, which he at one time expressed an intention of publishing, but of which nothing has we believe yet appeared, except an account of a three weeks' visit to General Washington at Mount Vernon, containing details of his conversation, which is annexed to a brief biography of the general. Among Niemcewicz's acquaintances in America were Jefferson, who was elected president during his stay, and the young Duke of Orleans, then like himself an exile, who afterwards became King Louis-Philippe.

In 1802 Niemcewicz was permitted to return for some time to Poland, on occasion of the death of his father, to settle the family affairs. His friend Mostowaki was at that time publishing at Warsaw a select collection of Polish writers, 'Wybor Pisarzy Polakich,' in five-and-twenty octavo volumes, and prevailed on Niemcewicz to allow his own works to be included in the number, with, among them, the 'Rape of the Lock,' which was written, as has been already mentioned, when the editor and the translator were the inmates of contiguous cells. Niemcewicz returned to the United States, but did not long continue there. When Napoleon I. entered Poland in the campaign of 1806 the hopes of the Poles were powerfully excited; Niemcewicz came back to Europe, and on the establishment of the grand-duchy of Warsaw he was named by the King of Saxony, to whom Napoleon I. gave it, secretary of the senate, member of the supreme council of public education, and inspector of schools. The hopes of the Poles were raised still higher by the campaign of 1812, when Niemcewicz endeavoured to animate his countrymen against the Russians by a periodical work entitled, 'Lithuanian Letters.' The triumphant success of the Russians drove the government of the grand-duchy into Germany, but

Niemcewicz was recalled under more propitious circumstances than he anticipated. The Emperor Alexander, who had agreed at the Congress of Vienna to grant a constitution to Poland, named a committee to prepare one, and Niemcewicz was appointed president of the committee. It was the second time he had been concerned in drawing up a Polish constitution, and the second attempt was destined to fail as the first, less from its own inherent faults than from the powerful opposition it had to encounter. The Emperor Alexander, who had first known him at his liberation in 1796, named him, in recompense of his services, perpetual secretary of the senate and member of the council of public education; and though, when the Russian reaction against the Polish constitution commenced in 1821, he was dismissed from the latter post, he still retained the former. As the senate only met once in three or four years his duties did not occupy much of his time, and his leisure was chiefly spent in literary pursuits. This period of his life was, in spite of bad health, one of great literary activity. The Society of Friends of Learning at Warsaw (Towarzystwo Przyjaciol Nauki), the leading scientific body of Poland, elected him their president after the death of Staszyo; and when it was resolved that several of their members should undertake to write portions of a continuation of Narussewicz's 'History of Poland,' the reign of Sigismund III. was assigned to Niemcewicz, and so executed that the work became instantly popular. A volume of 'Spiewy Historyczne,' or 'Historical Ballads,' commemorating the glories of ancient Poland, and illustrated with historical notes, had very great success; the poems were set to music, and both poetry and music are still universally popular throughout the country. In 1817 he pronounced at the cathedral of Craoow a funeral oration over Kosciusko, whose remains had been removed there for interment from the place of his death in Switzerland. In 1829 he presided at the inauguration of the statue of Copernicus by Thorwaldsen, in front of the mansion of the Society of Friends of Learning, in one of the principal squares of Warsaw.

His time was being spent in these peaceful pursuits, with the character of 'the Nestor of Polish literature,' when the insurrection of the 29th of November 1830 [CONSTANTIN PAVLOVICH] suddenly burst upon Poland. On the day after, when it was sought to give a national character to the outbreak by associating with it the first names of the country, the crowd at Warsaw was impatient at the slowness with which the procession of the newly-constituted provisional government moved along the streets; but when it was explained that the delay arose because the infirmities of Niemcewicz, who was one of them, prevented him from moving faster, the mob at once slackened its pace, and hailed with enthusiasm the veteran's accession to the cause. He had soon an opportunity of rendering service by opposing the attempts of the revolutionary clubs to control the government [MOCHNAK], and this he did on more than one occasion. In July 1831 he was sent on a mission from the Polish government to urge the interposition of the English cabinet; but some delays, interposed by the Prussian authorities, prevented him from reaching his destination so early as he wished, and even if the English government had been induced to assist, the capitulation of Warsaw, preceded by lamentable excesses of the revolutionary party, soon put it out of their power. Niemcewicz remained in London an exile for the fourth time, and, as it proved, the last. In 1832, we find by a passage in Moore's diary that Niemcewicz saw him at Bowood, and paid him a visit at Sloperston Cottage; but the bard of the 'Irish Melodies' seems to have been quite unconscious that his visitor—whose name is printed by Lord John Russell 'Nimeryeh'—was the author of a volume whose national poetry, united with music, presented no small analogy to his own. Niemcewicz was about the same time Prince Adam Czartoryski's agent in presenting to the British Museum a small collection of seventy or eighty Polish books; and these were, we believe, the first books in the language, with the exception of a few versions of the Scriptures, that ever entered the national library, which has since become comparatively rich in the literature of the Slavonic languages. He also took a part in the establishment of the Literary Society of Friends of Poland in London, and made some speeches at meetings in Freemasons' Hall. About 1834 he removed to France, where he published in French a 'Life of Prince Adam Czartoryski,' and was the most conspicuous member of the party which recognized that prince as their head. Active to the last, in spite of his advanced age, he established at Paris the Central Polish Historical Committee. He resided for nine years at Montmorency, near Paris, and on the 21st of May 1841 breathed his last in that capital, at the age of eighty-four. His old friend Mostowaki, who, like himself, had been driven into exile by the events of 1830, had taken up his residence in France, and was engaged in writing Polish lives for the 'Biographie Universelle,' but died in 1842, before the supplement had reached the letter N, and thus the life of Niemcewicz, which he would probably have written at length, is in that work singularly meagre. The remains of the poet were honoured with a public funeral in the cemetery of Montmorency.

Numerous as are the works of Niemcewicz, it is said that not one of them failed in producing an immediate effect, and that all were popular at least for a time, while many have continued so. The 'Spiewy Historyczne,' already mentioned, are the best known of all; they have been repeatedly issued in illustrated editions, and an illustrated edition in French appeared at Paris in 1833, in which, as in the

case of Krullov's 'Fables,' the translation had been verified by various distinguished authors. English translations of a few of these ballads, 'Specimens of the Polish Poets,' were published in 1827. It has been remarked however, that while most of Niemcewicz's works bear marks of talent, not one of them has the decided stamp of genius. Though he lived in stirring times, and took an active part in them, his literary creed appears to have been singularly tame. He apologises at some length in the preface to one of his tragedies, 'Ladislaws at Varne,' for a violation of some of the most conventional rules of the French critics. He was well acquainted with English literature, and fond of it, but it appears to have been chiefly the English literature of the 18th century in which he found his models. He translated not only the 'Rape of the Lock,' but Pope's 'Ode to St. Cecilia's Day,' Dryden's 'Alexander's Feast,' Cato's 'Fireside,' Gray's 'Elegy' and 'Ode to Adversity,' and the 'Children in the Wood,' changing the scene however to the banks of the Dnieper. Of modern English we only notice Wordsworth's 'We are Seven,' and Byron's 'Fare thee well.' With German literature his acquaintance must have been slender, as a modification of Bürger's 'Lenora' figures in his poems as 'Malvina, from the English.' Among his own poems, after the Ballade, a collection of Fables enjoys the highest reputation. Of his novels, 'Levi and Sarah,' a delineation of Jewish life in Poland, was translated into English in 1830, through the medium of the German; 'Jan z Teosyna,' or 'John of Tenchin,' a picture of Poland in the 16th century, was at first popular, but has none of the requisites for permanent fame. One of his least ambitious but most meritorious works is his 'Zbiór Pamietnikow historycznych o dawnej Polaszce,' or 'Collection of Historical Memoirs on Ancient Poland,' in 5 vols., the first published at Warsaw in 1822, the last at Pulawy, the seat of Prince Czartoryski, in 1830. It comprises a selection of interesting matter bearing on the subject, taken from manuscripts and from printed foreign sources, of which the earliest date is 1087 and the latest 1792. A second edition was issued by J. N. Bobrowicz, at Leipzig, in 1838-40. Most of his other works of importance have been noticed in the narrative of his life. A complete collection of his 'Poetical Works,' in prose and verse, appeared in 12 small volumes, under the superintendence of Bobrowicz, at Leipzig, in 1838-40. At his death he left a large number of unpublished manuscripts to the Polish Historical Committee at Paris; they comprised four volumes of 'Travels in Poland,' and several volumes of memoirs, which the committee stated to be of the highest interest. In 1843 the committee published his 'Notes on his Captivity at St. Petersburg in 1794-96,' written by himself, in French, in 1800, at Elizabethtown, in New Jersey. A translation of it into English, by Alexander Leask, appeared at Edinburgh in 1844. The volume is interesting in many respects, and the manly and unaffected tone in which it is written commands the confidence of the reader. A volume of memoirs of his own times, in Polish, 'Pamietniki czasow moich,' appeared at Paris in 1848. The life of Niemcewicz is especially interesting as presenting in miniature, in the shape of the biography of a man of honour and literary taste, the contemporary history of Poland.

NÎPCE DE SAINT-VICTOR, to whom the photographic art is indebted for some of its greatest and most remarkable developments, was born at Saint-Cyr, near Chalons-sur-Saone, on the 26th of July 1805. Educated at the school of Saumur for the army, he, according to the 'Préface Biographique' of M. Ernest Lacan, prefixed to the 'Recherches Photographiques,' devoted himself zealously to his military duties, and was quietly waiting for professional advancement when a trifling occurrence led to an entire change in the direction of his ambition, and may be cited as perhaps the remote cause of his eminent discoveries. He was a lieutenant in the 1st Regiment of Dragoons, stationed at Montauban, when one day his gay uniform received some stains from lemon-juice. After trying several substances he succeeded with some drops of ammonia in restoring the lost colour. Though fond of the sciences, he had not previously paid any close attention to any one in particular, but he now began to be interested in chemistry, and an order from the minister of war directing that the facings, cuffs, and collars of thirteen cavalry regiments should be changed from crimson and rose colour to orange, led him to resume his investigations on dyes. He soon found that by applying the colouring matter extracted from the Indian pink (millet d'Inde), for which he afterwards substituted fustic wood, combined with an acid, he could first discharge the red colour, and then produce the desired orange tint. The proposed change had been estimated to cost six francs the suit: M. Niépce showed that by his method it would only cost half a franc. The young officer was summoned to Paris, his method was examined, approved, and adopted, and the government was saved an expenditure of upwards of 100,000 francs. Fraises were lavished upon him, the Duc de Nemours himself expressed his warm interest in him, and he was encouraged to request as a reward an exchange into the municipal guard, that he might, though at the cost of professional advancement, establish himself at Paris.

He returned to his regiment, and—while waiting for his promised removal to Paris—to the more earnest pursuit of his chemical studies. His attention soon became irresistibly directed towards the experiments and researches of his uncle JOSEPH NÎPCE, to which it will be necessary for us briefly to turn in order to understand the real claims of the nephew.

As was noticed in the article DAGUERRE, M. Nicéphore Niépce, then resident at Chalons-sur-Saone, commenced his researches on the action of light upon various prepared surfaces in 1813. He discovered that by spreading a thin film of bitumen on a polished metal plate and exposing it to the action of the sun, certain changes would take place; and he eventually not only succeeded in obtaining by this means copies of various objects, but in rendering them to a great degree unchangeable by subsequent exposure to the light. M. Nicéphore Niépce formed the highest estimate of the importance of his discovery, which he termed 'héliographie,' and laboured hard to bring it to perfection. He appears to have looked in the first instance chiefly to the production of engraved plates; though he is said to have fully anticipated the obtaining of images in the natural colour, or, as he expressed it, that the sun would paint portraits that should be as true in all respects as the reflections in a looking-glass. In 1827 he came to England, and laid the results of his experiments before the scientific societies of this country, where they produced a great sensation. But the chemical and manipulative difficulties were only in a very small measure overcome when he found that M. Daguerre had proceeded to an almost equal extent in a parallel course, and after some correspondence the two experimenters agreed, in 1829, to unite in partnership with a view to the more effectual accomplishment of their object. Before they had succeeded in bringing their process into a practicable shape M. Nicéphore Niépce died, in 1838, and M. Daguerre, to whom is due the application of the camera, abandoned the use of the bitumen—which was Niépce's peculiar medium—but preserved the name of the original inventor of the process by styling his the 'Méthode Niépce perfectionnée.' As was stated in the article before referred to [DAGUERRE, vol. ii., col. 477], the French government also recognised the importance of M. Niépce's labours by according to the representative of M. Niépce a pension of 4000 francs, at the same time that it gave one of 6000 francs to M. Daguerre.

Though the peculiar process of M. Niépce seemed finally abandoned for the more facile one of M. Daguerre, in England and elsewhere experiments were being diligently prosecuted with a view to the discovery of a less costly material for receiving the sun-pictures than Daguerre's silvered plates, and in 1840 Mr. Talbot succeeded in obtaining impressions on iodized paper; and M. Bayard, in France, about the same time or soon after obtained like results by a process somewhat similar, and a new and far more widely applicable art, Photography, sprung into existence.

The Daguerreotype, or 'Méthode Niépce perfectionnée,' and the Calotype, or Talbotype—photography in fact, though as yet but in its rudimentary stages—were in full operation and attracting universal attention, when M. Niépce de Saint-Victor resolved to dedicate himself to the completion of the task which his uncle had left unfinished. But he was beginning to despair of obtaining his removal to Paris, where alone he believed that he could with his humble means properly carry on his experiments. Three years had passed and the promised appointment had not arrived. Female intercession is thought to have a superior chance of attention in Paris. A lady of his family volunteered to proceed to the capital and lay his claims before the proper official. Introduced by a relation, a deputy, she was listened to with respect, and had the good fortune to find her advocacy successful. In April 1845 Niépce was incorporated as a lieutenant in the garde municipale. On the 26th of October 1847 he presented to the Academy of Sciences, in two papers, the results of the experiments which he had been diligently prosecuting. The first was in the form of a 'Note sur les propriétés particulières a quelques Agents Chimiques,' and chiefly related to the reproduction of designs by the use of vapours of iodide, &c. The other was a 'Premier Mémoire de la Photographie sur Verre,' in which he announced his grand discovery of the method of obtaining images on glass prepared with starch, gelatine, or, as he found best, with albumen.

He had announced his process as but imperfect, and this as merely a first paper on the subject, and he now set to work to perfect it. But Niépce had little unbroken time to give to science. His room in the barracks of the Faubourg St. Martin he had converted into a sort of humble laboratory, and there (says M. Lacan) the studious officer, his police uniform covered with a blouse, spent the rare intervals of leisure between his official engagements busily occupied in his remarkable researches. The revolution of February 1848 came however, the barracks were attacked and burnt, his laboratory and all its priceless contents destroyed. Yet though he had lost all that he had been so long collecting, Niépce was not discouraged, and, profiting by his enforced leisure, he was able on the 12th of June 1848 to present to the Academy his second memoir on photography upon glass, in which he detailed very great improvements in the process. The process excited general interest, and was speedily adopted by photographers throughout Europe. His principal subsequent papers on this branch of the art were a 'Note sur des Images du Soleil et de la Lune obtenues par la Photographie sur Verre,' presented to the Academy June 3, 1850; and a 'Note sur quelques faits nouveaux concernant la Photographie sur Verre,' August 19, 1850.

Meanwhile under the new order of things his professional position had somewhat improved. In July 1848 he was made lieutenant in the 10th regiment of dragoons, and captain in the following November; and, by transfer to the same rank in the garde républicaine he was in

April 1849 restored to Paris. In December 1849 he was nominated chevalier of the Legion of Honour in consideration of his scientific labours.

Contemporaneously with his researches in photography upon glass, M. Niépce had been endeavouring to arrive at a means of effecting his uncle's idea of producing photographic images in colours. Stimulated by the experiments of Sir John Herschel and M. Besquerel, who had obtained, the one on silver plates and the other on paper, the colours of the solar spectrum, and the somewhat similar results obtained by Professor Böttiger of Frankfurt-on-the-Main, M. Niépce commenced a series of beautiful experiments upon coloured flames and their photographic images. He laid before the Academy a detailed memoir upon the subject on the 4th of March 1851. This was followed by others on June 2, 1851; February 9, 1852; and November 6, 1852. By the method described in these papers, M. Niépce succeeded in obtaining upon silvered plates which had been rendered sensitive by a chloride of copper, images which faithfully reproduced the colours in coloured engravings, flowers both artificial and natural, lay-figures dressed in stuffs and gold and silver lace, precious stones, &c. These were obtained both by the process of photographic printing and in the camera; the light and brilliant colours being obtained with comparative ease, but the darker and more sombre colours more slowly. The colours he rendered more vivid and at the same time more lasting by the action of ammonia. But beautiful as were the results, and much more nearly as they seemed to approach the solution of the problem of photographing the colours of nature, they proved to be only comparatively permanent. The colours soon began to fade, and eventually disappeared altogether. This method M. Niépce named Heliochrome. We have not heard that he has recently made any further progress in fixing the colours, or removing the manipulative difficulties.

The third and perhaps the most important discovery of M. Niépce de Saint-Victor is that of producing photographically engraved steel plates. In his first memoir on this art, which he calls Heliography, presented to the Academy in May 1853, he claims merely to have, in conjunction with M. Lemaitre the engraver, made a new application of the process of his uncle, described in the communication of M. Arago to the Academy August 19, 1839. M. Niépce spread a coating of varnish formed of bitumen dissolved in essence of lavender upon a copper plate, and by the usual process of exposure to the action of light obtained on it a copy of an engraving, which was afterwards to be engraved by the burin, or bit in in the manner of an etching. He tried tin in the place of copper, and subsequently the silvered Daguerre-plate. M. Niépce de Saint-Victor exhibited on this occasion two impressions obtained from tin plates prepared by his uncle in February 1837, thus establishing the title of M. Niépce Niépce to the original idea. At his death he left his method in a very unsatisfactory state, but in process of time other photographers sought to obtain the same end, and before M. Niépce de Saint-Victor published his process, Messrs. Berres and Donnes in the first instance, and subsequently Messrs. Fizeau and Hurliman on the Continent, and Messrs. Claudet and Grove in London, had endeavoured to produce photographic engraving on Daguerre-plates. In some instances the results were pleasing, but in all the processes were tedious and uncertain, and seem to have been speedily abandoned. In March or April 1858 Mr. Talbot published an account of some successful experiments he had made with steel plates faced with gelatine and bichlorate of platinum. The images, which he obtained by contact, were merely of friends of ferns, lace, and other simple objects, and the manipulative difficulties have proved practically insurmountable. M. Niépce de Saint-Victor published his process a month or two later, but in a far more complete form, and he has since so far improved it, that it has been made commercially available.

Niépce's first paper on heliographic engraving was presented to the Academy on the 23rd of May 1853, and he has continued to report his progressive improvements in 'Notes' and 'Mémoires' to the same body down almost to the present time. At first he operated by means of bitumen, but he was soon led to adopt a varnish of which benzine is the chief ingredient, and, as now employed, it is perfectly fluid, and when spread over the polished steel plate forms a thin film so nearly transparent as to be scarcely perceptible, and so sensitive that on being placed in contact with the photographic positive and exposed in the usual manner to photographic printing it receives the perfect impression in about ten minutes, or placed in the darkened chamber of the camera receives the image directly from the object in very nearly the same time. After the impression is obtained on the plate it is covered with an acid, which acts freely on the sun-picture, and when the more delicate parts are sufficiently 'bit in' they are covered with a composition not susceptible to the action of the acid, exactly as in etching, and the process is repeated until every part is adequately acted upon, when of course the engraving is completed. In his early plates M. Niépce employed fumigations, as in aquatint engraving, to produce the proper 'grain,' but this, we believe, he does not now find necessary. M. Niépce and his coadjutors have produced very beautiful impressions from plates wholly engraved thus, both of portraits and designs obtained from positives by contact and directly on the steel by sunlight in the camera (he presented a plate and prints obtained in this last way to the Academy, October 6, 1856); but generally it is found necessary to touch the plates with the burin.

This method of engraving is now being practised to a considerable extent in Paris, several skilful artists and engravers having devoted themselves to the process, and there can be little doubt that it will eventually produce a great change in the method of illustrating works on art, science, and natural history, as well as books of travels and descriptions of places.

It ought perhaps to be mentioned here that the mode of photographic engraving called 'photo-galvanography,' by which many very effective engravings of a considerable size have been produced (under a patent) in this country, and for the carrying on of which a company has been formed, is entirely different from as well as more recent than that of M. Niépce. Photo-galvanography is the invention of Herr Pretsch, late manager of the Imperial (government) Printing-Office at Vienna—the productions of which while under his direction were one of the features of the Great Exhibition of 1851. The photo-galvanographic process is a somewhat complex as well as a very curious one. From an ordinary positive on glass or paper a reversed picture is obtained on a glass plate coated with gelatine; this is acted on in a peculiar way so as to form a raised picture, from which a mould is taken; from this, in the galvanic trough, a copper matrix is obtained; and from this again a second copper plate, which, after being touched upon with the burnisher and burin, or scraper, yields the impression, being in fact like an ordinary engraved copper plate. The process admits of various modifications, one of which produces plates for surface-printing, like wood-blocks, that is, along with ordinary type.

The scientific merits of M. Niépce having been brought under the notice of the Emperor Napoleon III., he, in order that Niépce might be enabled to pursue his researches more freely, named him, in February 1854, Commandant of the Louvre. M. Niépce has since steadily prosecuted his labours, chiefly seeking to perfect his photographic process. In 1855 he published the various memoirs which he had drawn up on his three grand discoveries—photography upon glass, heliochrome, and heliographic engraving—under the title of 'Recherches Photographiques;' and in 1856 he published a 'Traité Pratique de Gravure sur Acier et sur Verre.' From the title of the last work it will be seen that he has conceived the practicability of engraving photographically on glass as well as on steel, and he appears to have thus arrived at some very pleasing results. He has also by another modification of his process obtained photographic etchings on marble, and by filling the incised parts with mastic, oxychloride of zinc, or different colouring matters, produced the effects of beautiful mosaics; and it is said that the process promises to afford a new method of ornamentation to the architect and decorator. It only remains to add that M. Niépce de Saint-Victor, though described by his friendly biographer as a poor man,—“and one who will probably always remain poor, for he possesses two qualities which win esteem and respect, but do not enrich, modesty and disinterestedness”—has in every instance not only nobly refused to secure his inventions for his own benefit, but published in ample detail the processes by which he has obtained his results.

NIEUWELANDT, WILLEM VAN DEN, a Dutch author and artist, was born at Antwerp in 1684. He at first followed the manner of Paul Brill, whom he accompanied to Italy, but after his return, when he fixed himself at Amsterdam, he chiefly painted architectural compositions—ruins, baths, mausoleums, triumphal arches, and other subjects of that class. These works of his pencil, in which he showed how diligently he had studied the ancient monuments of Rome, were eagerly sought after, and many of them were engraved. He himself also possessed considerable skill in engraving and etching.

His literary works consist of six tragedies, namely, 'Saul,' 'Claudius Domitius,' 'Nero,' 'Livia,' 'Cleopatra,' and 'Sophonisba;' all of which display talent. The 'Nero,' which was brought out at Antwerp in 1618, at the expense of the city, met with extraordinary success. He also wrote a poem entitled 'Von den Mensch' ('Man, or the Vanity of the World'), wherein he expatiates on the emptiness of all human pursuits. He died at Amsterdam in 1636.

NIEUWENTYT, BERNARD, was born on the 10th of August 1654, at Westgraafdyk, a village of North Holland. His education was conducted with a view to his entering the church, of which his father was a minister; but evincing an early indifference to an ecclesiastical life, he was left by his parent to the free choice of a profession. He accordingly commenced the study both of law and physic, having previously applied himself to the study of logic, in order the more effectually "to restrain and fix his imagination, and acquire the habit of reasoning correctly." He appears to have excelled as a public speaker, to which circumstance, and the general amiability of his character, may be attributed his influence in the provincial states, as also in the government of the town of Purmerend, wherein he resided, and of which he was burgomaster. As a physician he is said to have been celebrated; and able and equitable as a magistrate. He was a zealous but not very able supporter of the doctrines of Descartes, and his mathematical writings, though now valueless, obtained a temporary popularity in consequence of their author being one of the first opponents of the infinitesimal calculus. His objections, which Montucla designates "a mere tissue of absurdities," were replied to, first by Leibnitz ('Leipzig Acta,' 1694), and afterwards by M.H. Barnevalli and Herman, the latter of whom showed to the satisfaction of mathematicians, that their adversary knew little or nothing of the calculus.

against which he had written so freely. A work of much greater merit was published by him at Amsterdam in 1715, in one volume 4to, entitled 'The right use of Contemplating the Works of the Creator'; the object of the author is first to convince atheists of the existence of a supreme and benevolent Creator, by contemplating the mechanism of the heavens, the structure of animals, &c.; and secondly to remove the doubts of Deists concerning revealed religion. It was originally published in Dutch, but has passed through several editions, in German, French, and English. The English editions, translated by Chamberlayne, under the title of the 'Religious Philosopher,' appeared at London in 1718-19 and 1730, in 3 vols. 8vo. This work, as was first pointed out in the 'Athenæum' for 1848, pp. 303, 307, 338, served as the basis for Paley's 'Natural Theology,' the general argument, and many of the illustrations in that remarkable work being directly copied—and without the slightest acknowledgment, though Paley was acquainted with the book—from the 'Religious Philosopher.'

Nieuwenydt died May 30, 1718, not in 1730, as stated in Hutton's Dictionary. The following are the titles of his mathematical works: 'Considerationes circa Analyseos ad Quantitates infinitè parvas applicatas Principia, et Calculi Differentialis Usus in resolvendis Problematis Geometricis,' Amst., 1694, 8vo; 'Analysis Infinitorum, seu Curvilinearum Proprietatis ex Polygonorum Natura deducta,' Amst., 1695, 4to; 'Considerationes Secundæ circa Differentialis Principia, et Responsio ad Virum Nobilissimum G. G. Leibnitium,' Amst., 1696, 4to; 'A Treatise upon a New Application of Tables of Sines and Tangents,' 1714 (printed in the 'Journal Littéraire de la Haye').

NIEUWLAND, PIETER, an eminent Dutch poet and natural philosopher, was born in 1764, at Diemermeer, where his father was a carpenter, and a man of some information for one in his class of life. From him he acquired some insight into arithmetic and geometry; read all the books which the house contained, and at the age of seven began to display a turn for making verses. His verses were considered by others, besides his father, as very extraordinary productions for such a mere child, and caused him to be greatly noticed by many, and especially by Bernardus de Bosch, who not only stood high among his countrymen as a classical scholar, but who was a lover of poetry, and had himself some pretensions to be a poet. By him the boy was taken into his own house and placed under the tuition of his brother Jeronimo de Bosch, by whom he was instructed in Greek and Latin, in both which he soon made great proficiency, as well as in other studies. He was then sent to the Athenæum at Amsterdam, where he had Tollius and Wytténbach for his instructors, and where, in 1780, he gave proofs of his learning and acquirements, by a dissertation on Terence, and another on the Stoic philosopher Musonius. After attending Ruhnkenius's lectures at Leyden, he became "candidate" of philosophy, and so distinguished himself, that in 1787 the post of head-master at the school of Utrecht was offered him. In the following year he increased his fame by the publication of some of his poetical pieces, including that entitled 'Orion,' one of his noblest productions. In these, and his subsequent poems, there are marks of real genius and originality, striking thoughts and ideas expressed with great power of language. Their chief defect is, that many of them possess little interest of subject, being of the class denominated "occasional poems," and therefore charm only by their beauties of execution. But as his translations from Anacreon are unrivalled in the language for their sprightliness and elegance, so is his elegy on the death of his wife for its simple pathos.

Nieuwland's high poetical talent was the more remarkable because combined with other talents which have generally been considered incompatible with an ardent imagination. In conjunction with Van Swinden he published a nautical almanac; and also wrote a treatise (1787) on the means of ascertaining the longitude at sea, which has been frequently reprinted. Besides this he had begun a work on navigation, of which only the first volume appeared (1792), his death preventing him from completing it. An account of his other scientific and philosophical writings may be found in his Eloge by Van Swinden. That he possessed very extraordinary mental powers and rapidity of apprehension admits of no doubt, when the extent of his studies and attainments is compared with the shortness of his life and the variety of his avocations. In 1789 he was lector in navigation and natural philosophy at Amsterdam; in 1792 he became head-teacher at Leyden, in the mathematical and physical sciences; and in 1793 professor of mathematics, physics, architecture, hydraulics, and astronomy. He died on the 14th of November 1794, about eight months after the death of his wife and child.

NIGER, CAIUS PESCE'NNIUS, appears to have been of humble origin; but his great military talents recommended him successively to the notice of Marcus Aurelius, Commodus, and Pertinax, by whom he was employed in offices of trust and honour. He was consul together with Septimius Severus, and obtained the government of Syria.

On the murder of Pertinax, A.D. 193, the empire was exposed for sale by the Prætorian guards, and was purchased by Didius Julianus, whom the senate was compelled to acknowledge as emperor. The people however did not tamely submit to this indignity; and three generals, at the head of their respective legions, Septimius Severus, who commanded in Pannonia, Clodius Albinus, in Britain, and Pescen-

nus Niger, in Syria, refused to acknowledge the nomination of the Prætorians, and each claimed the empire. Of these, Niger was the most popular, and his cause was warmly espoused by all the provinces of the East. But he did not possess the energy and activity of his rival Severus. Instead of hastening to Italy, where his presence was indispensable, he quietly remained at Antioch, while Severus marched to Rome, dethroned Didius, and made active preparations for prosecuting the war against him in Asia. Roused at length from his inactivity, Niger crossed over to Europe and established his headquarters at Byzantium; but he had scarcely arrived at this place, before his troops in Asia were defeated near Cynisus by the generals of Severus. He was soon however able to collect another army, which he commanded in person; but being defeated successively near Nicæa and at Issus, he abandoned his troops, and fled towards the Euphrates with the intention of seeking refuge among the Parthians. But before he could reach the Euphrates, he was overtaken by a detachment of the enemy, and put to death on the spot.

(Herodian, b. ii.; Spartianus, *Life of Pescennius Niger*; Aurelius Victor, *De Cæsaribus*, c. 20; Eutropius, viii. 10; Dion, *Epitome*, b. 73, 74.)



Coin of Niger.

* NIGHTINGALE, MISS FLORENCE, the younger of two daughters, was born in 1820, in the city of Florence, "whence," says the author of a 'Stroll to Lea Hurst,' "her first name is derived." Her father, William Edward Nightingale of Lea Hurst, Derbyshire, was descended from an ancient Yorkshire family, named Shore, and went by that name himself so recently as 1815, when in compliance with the wishes of an uncle by the mother's side, he adopted the present family name. He married in 1818 a daughter of Wm. Smith, Esq., M.P. for Norwich. Florence Nightingale appears to have been instructed at home; where, besides the usual accomplishments, she acquired a knowledge of the German, and other modern languages, which, during her travels on the Continent, to examine the hospitals and asylums for the poor and aged, were of essential service. In early childhood, a marked sympathy with every kind of affliction declared itself in her; and it was fostered both by the encouragement of her friends, and the means for its exercise which her father's fortune placed at her disposal. From the first, her benevolence took the aspect of method, being quiet, thoughtful, and serious; she seemed from natural instinct to have adopted her own vocation. Her reading mainly consisted of the writings of pious Christians of different countries and ages, who have had their missions of charity. From Lea Hurst, where much of her early life was spent, she visited the schools and hospitals of the neighbourhood, and when time had lent its impulse to this benevolence, she longed to extend its sphere by exploring the great hospitals of England. With this view, she was taken to the metropolis, where she examined with rigid care the several systems of treatment pursued in the hospitals, reformatory institutions, and workhouses. She took great pains in observing the nursing of patients in the Middlesex hospital, whence afterwards she selected some of the nurses who accompanied her to the East. After this she gathered new experience by inspecting the principal hospitals in the country towns.

During this protracted course of study, the observation which most frequently recurred to her, was the want of competent nurses, and a school for the training of them. This deficiency she often complained of; the complaint has since been repeated by medical men as well as by voluntary sisters of charity, and it forms the basis of that important movement in favour of the sick and poor, which Mrs. Jameson, Mrs. S. Austin, and other ladies are now engaged in promoting. At length, she learned that such a training school as she desired, though not to be met with in the United Kingdom, existed in Germany. This was the institution at Kaiserswerth, founded by Pastor Fliedner, for the practical training of deaconesses, or visiting nurses, who go out to visit the sick and poor. This humble pastor had the charge of a community of Protestants, working people belonging to a large factory near Düsseldorf on the Rhine; the proprietors of which having been ruined by the late war, the artisans were reduced to extreme misery. But this great disaster did not subdue the spirit of their minister. Unwilling to desert his flock, he travelled through Germany, Holland, and England to raise subscriptions, partly to build a church for their use. Whilst in this country, he was introduced to the late Mrs. Fry. The objects which then engrossed that lady's mind, at once gave a new direction to the zealous charity of the German pastor, who, on his return home, formed at Düsseldorf the first society existing in Germany for the improvement of prison discipline. But his aims and purposes expanding, in 1833, he opened the first branch of Kaiserswerth institution by founding his penitentiary in a summerhouse in his garden: he began with one frail female, and one voluntary assistant. In 1835, his establishment comprised a

general hospital, a lunatic asylum, an asylum for orphans, and an infant school. He too felt the deficiency which afterwards impressed Miss Nightingale, the want of skilful nurses; and to remedy this evil, new departments were formed for the proper training of hospital nurses, of teachers to instruct nurses, and of deaconesses, or out-door nurses. Indeed the whole foundation assumed the character of a training school. It is however the hospital above all, opened in 1836, which distinguishes this institution. In little more than twenty years, this establishment, begun with only one patient and one nurse, has so far increased, that it contained in 1855 no less than 190 sisters, 97 of whom having become efficient, after a full course of training, were distributed over Germany, England, Turkey, Greece, and the United States.

In the year 1849 Miss Florence Nightingale resolved to enter the Kaiserswerth institution as one of the voluntary nurses. Accordingly she placed herself under the guidance of Pastor Fliedner, went through the regular course of training, and surrounded by skilful sisters, whom she has since described, acquired that aptitude in nursing and surgical dressing, which has since been practised on a far more extensive field. She spent upwards of six months in the hospital of Kaiserswerth; witnessing the devotion of Protestant German ladies when risking their lives in the infected wards. She saw more than one of them die. It was there she acquired that abhorrence of all dread of cholera cases, which made the sick soldiers at Scutari look upon her with admiration. On leaving Kaiserswerth in 1850, she visited a number of other hospitals and asylums for the poor in Germany, France, and Italy, but more particularly those institutions formed on the model of Pastor Fliedner's, for the training of Protestant nurses and teachers. Among the many sisters of charity she met with in her progress was a German lady, the Baroness Rantzen, directress of a royal benevolent institution at Berlin, patronised by the Queen of Prussia. Like herself, the baroness had adopted the vocation of voluntary nurse, and had qualified at Kaiserswerth.

After her return to England, Miss Nightingale remained some months at Lea Hurst, to recruit her health. Her next service was the direction of the Sanatorium for Invalid Ladies in Upper Harley-street, London, where she remained from August 1853 to October 1854, when the progress of the war, and the distress of the British army, had roused the sympathy of the nation. The question having been strongly urged, with a pointed reference to the assistance rendered by the Sisters of Charity in the French camp, "Are there no women in Protestant England to go forth?" Mr. Sidney Herbert, secretary at war, determined to send out to the East a staff of voluntary nurses; and it was in consequence of his urgent request that Miss Nightingale, who endeavoured to shun notice and fame, was induced to take upon herself the onerous duty of its superintendence. Having reached Constantinople a day or two before the battle of Inkermann, November 5th, 1854, accompanied by her friends and coadjutors, Mr. and Mrs. Braconbridge, and forty-two competent nurses, some of them ladies of rank and fortune, she took up her quarters in the great barrack hospital at Scutari. The battle of Inkermann sent down to that hospital, in a single day, upwards of 600 wounded soldiers; and so great was the rapidity with which sickness spread through the camp, that the number of patients at Scutari rose in two months, from September 30th to November 30th, from 500 to 3000, and on the 10th of January 1855 nearly 10,000 sick men were scattered over the various hospitals on the Bosphorus. Miss Nightingale remained nearly two years in the East. It is needless to speak of the services she and other English ladies rendered there; for their value is universally acknowledged. Her devoted assiduity was only interrupted by an attack of hospital fever, in May 1855. Immediately on her recovery she resumed her good work, nor did she relinquish it, until nearly the last of the great army had been re-embarked. Then she came back, and reached her father's seat at Lea Hurst, on the 8th of September 1856. Her services have been warmly, ungrudgingly, and gratefully recognised from the Queen down to the peasant, with a unanimity only accorded to such rare, unostentatious, and truly admirable conduct. A subscription to found an institution for the training of nurses, under the direction of Miss Nightingale, has been raised by the country as the most appropriate testimonial of her services; it reached 50,000*l*.

A pamphlet written by Miss Nightingale, and published in 1850 for the benefit of the establishment for invalid ladies in Upper Harley-street, is entitled—"The Institution at Kaiserswerth on the Rhine, for the Practical Training of Deaconesses, under the direction of the Rev. Pastor Fliedner."

Miss Nightingale has embodied much of the results of her experience and study of the treatment of the sick in two brief but very valuable works: "Hints on Hospitals," and "Hints on Nursing."

NIKON, a celebrated personage in the annals of Russia, and the sixth patriarch in the Russian church, was born in May 1605, in a village near Nischnei-Novgorod, where his father was a husbandman. A natural inclination for study led him to become the pupil of a monk in the convent of St. Makarius. The taste which he there acquired for monastic life and discipline was so strong, that although he married, in compliance with the pressing instances of his family, he separated from his wife after ten years' union, and prevailed upon her to enter the convent of St. Alexis at Moscow, while he himself retired to a

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small island in the White Sea, not far from Solowetz, where there was a brotherhood of hermits living in detached cells. The desolation of the place and the severity of the discipline served rather to increase than to abate the ardour of the new recluse; but the zeal of the brethren led to dissensions that terminated in his expulsion, or at least his flight.

Being desirous of replacing their wooden church by a stone edifice, Nikon, and Elizar, the founder and head of the community, proceeded to Moscow, where they collected contributions for the purpose; but on their return, Elizar took the money into his own keeping, and manifested no intention of applying it to the intended purpose. This led to remonstrances and altercations; and to such persecution on the part of Elizar, that Nikon pushed off from the island in a small boat; and after incurring great danger, was driven to the island Kij, at the mouth of the Onega, where he set up a wooden cross. At the same time he made a vow to erect a monastery on that spot, in fulfilment of which may now be seen the magnificent cloister of the Holy Cross. Associating himself with a community called the Koschooser hermits, he so distinguished himself by his superior sanctity and severity of life, that on the death of their abbot, or principal, he was elected in his place, in 1645. Being compelled three years afterwards to take a journey to Moscow, to arrange some affairs of their community, he there became known to the Czar Alexis Mikailovich, who was so struck with his eloquence and understanding, that he caused him to be appointed archimandrite of the Novospasky Convent. A new career was thus suddenly opened to him: his influence with the sovereign increased daily, and he employed it in behalf of the distressed. On being appointed metropolitan of Novgorod, in 1648, he attached the people of that city to him no less strongly: his eloquence drew crowds to hear his discourses in the cathedral, and his bounty maintained numbers during a severe famine. Besides this he appeared a violent popular insurrection at Novgorod in 1650, at very imminent peril to his own person. In the meanwhile he continued in high favour with the Czar, who frequently corresponded with him, and who, on the death of the patriarch Joseph, in 1652, appointed him his successor. It was about this time that he commenced his reforms in the books, as he had previously done in the liturgy, of the church; and held several councils relative to the translations of the Scriptures. But herein his zeal led to his disgrace: his reforms were regarded as dangerous innovations; and notwithstanding the Czar had shown such friendly confidence in him as to place his own family under his care during the pestilence at Moscow in 1653-54, and had attended at the consecration of the Voskresensky monastery (erected by Nikon) in 1657, the patriarch's enemies contrived to prejudice him in the good opinion of his sovereign, and in 1658 he retired to the monastery just mentioned, situated about forty versts from the capital, whence he refused to return. The feeling against him increased, till at length, in 1667, a council was held at Moscow, at which the Czar himself presided, and which was attended by the patriarchs of Alexandria and Antioch, those of Constantinople and Jerusalem having excused themselves. The result was that Nikon was deposed from his dignity, and was banished to the Bielozersky monastery, with the rank of a simple monk. There he remained until after the death of Alexis, whose successor, Phœdor Alexievich, granted him permission to return to the Voskresensky monastery; but he died on the journey thither, at Yaroslavl, August 17th, 1681, at the age of seventy-five.

Nikon compiled a collection of ancient Russian chronicles to the year 1630, which were printed by the Academy of Sciences of St. Petersburg, in 8 vols. 4to, 1767-92. He also wrote several dogmatical and theological pieces, which were printed in his lifetime.

NILEUS, a surgeon of the Alexandrian school, celebrated for the invention of a machine called the 'plinthium,' which was employed with success in reducing luxations of the femur. (Cels., 'De Med.' lib. viii., cap. 20; Oribas., 'De Machinam,' cap. 8, p. 617.) Some of his medicines are quoted by Galen, Aëtius, Celsus, Paulus Ægineta, Cœlius Aurelianus, and Oribasius. The exact time when he lived is not known; but as he is mentioned by Celsus, we may perhaps safely place him a little before the beginning of the Christian era.

* NILSSON, SVEN, professor of natural history in the University of Lund, and the most distinguished living zoologist in Sweden, was born in 1787. He studied at Lund, and in 1812 was appointed a teacher of natural history in connection with that university. In 1818 he took his degree of M.D., and in 1821 was appointed a titular professor. In 1828 he was appointed superintendent of the natural history collections of the Academy of Sciences. In 1832 he became ordinary professor of natural history in the University of Lund. He was also at this time, in accordance with the custom in Denmark and Sweden, where men of science are advanced to positions in the Church, made a prebend. In 1836 he visited England and France, and at this time was deeply interested in the studies of archæology. His works on natural history have been very numerous, and he has especially devoted himself to the illustration of Scandinavian zoology. One of his earliest and most important works was his 'Scandinavian Fauna,' the first volume of which was published in 1820 and the third in 1828. His other works have been mostly expansions of this, and he has at various times published papers on the comparative anatomy, habits, and structure of Scandinavian animals. He has also devoted much attention to the subject of archæology, and has published a

work on the origin and history of the Scandinavian races. His researches have extended to the extinct races of animals, and he has published several papers on the subjects of geology and palæontology.

NITHARD, born in 790, was son of Angilbertus, and of Bertha, daughter of Charlemagne. He lived at the court of Charles the Bald, grandson of that prince, fought in his service, and died of wounds received in it, about 859. Nithard wrote in Latin a history of the wars between Charles the Bald and his brothers, which is inserted in Duchesne's collection, 'Historiæ Francorum Scriptores.' In his history Nithard gives the text of the treaty between Charles the Bald and his brother Louis the Germanic, which was sworn to by them at Strasbourg, and is dated on the 16th kalends of March 842. This treaty was written both in the Latin and Romance languages, and is the oldest existing monument of the latter. It has been often quoted as an interesting document for the history of the modern languages which were formed in Western and Southern Europe after the fall of the Roman empire. The Romance text begins thus:—"Pro Deo amur, et pro Christiano populo et nostro commun salvement, dissi di avant, in quant Deus savir et podir me dunat, si salvarai, io eiat meon fradre Karlo," &c.

NOAILLES, DE, the title of an old and illustrious family of the French nobility, which originally belonged to the province of Limousin, where it had a château and hereditary domain not far from Brives. Mention is made of the lords of Noailles in old documents as far back as the beginning of the 11th century. Moreri ('Dictionnaire Historique') gives the genealogy of the lords of Noailles, beginning with Hugues, who lived in the first part of the 13th century, and who went to the Holy Land with Louis IX. and died on the journey. Many individuals of this family figure in the history of France as filling high offices, both civil and military. The most distinguished are—1. Anne Jules, duke of Noailles, peer and marshal of France, who served in the armies of Louis XIV., and died in 1708. 2. Adrien Maurice, duke of Noailles, son of the preceding. He distinguished himself in the Spanish campaigns during the war of the Succession, took the strong fortress of Gerona in Catalonia, was made grandee of Spain by Philip V., and minister under the regent D'Orléans. He afterwards commanded the French armies in Germany and Italy in 1733-35, and again in 1741-43. He died at Paris in 1766. His wife was Françoise d'Aubigné, niece of Madame de Maintenon. Millot published after his death 'Mémoires Politiques et Militaires pour servir à l'Histoire de Louis XIV. et Louis XV., composés sur les Pièces Originales recueillies par Adrien Maurice, duc de Noailles.' These memoirs contain many interesting particulars. 3. Louis Antoine, cardinal de Noailles, uncle of the preceding, was made archbishop of Paris in 1695. He became involved in the wearisome disputes between the Jansenists and the Jesuits, displeased both parties, and at last incurred the displeasure of Louis XIV. on the subject of the famous papal bull 'Unigenitus.' [CLEMENT XI.] After the death of Louis XIV. the regent recalled Cardinal de Noailles to court and showed him great favour. The cardinal died at Paris in 1728, highly esteemed for his learning and regretted for his sincere piety and his great charitableness. 4. Louis, viscount of Noailles, was returned in 1789 to the States-General for the order of nobility by the bailliage of Némours, and, like several others of his order, cordially adopted the principles of the revolution. On the memorable night-sitting of the 4th of August, Noailles proposed and carried the suppression of feudal rights, and of all other privileges enjoyed by the nobility and clergy, and on the 19th of September he moved for the suppression of all titles of nobility, which motion was also carried. After the end of the session of the National Assembly he repaired to the army on the Rhine, but when the Jacobin party obtained the ascendancy he emigrated. He returned under the consulate, was sent by Bonaparte to St. Domingo as general of brigade, and was killed, in 1803, in a sea-fight against the English.

NODIER, CHARLES, was born at Besançon in France, on the 29th of April, 1780 or 1783. Under his father, a man of stern principles and of a cultivated mind, he evinced in early life a considerable disposition for the acquirement of knowledge. At a very early age he entered on a course of classical study, which was however soon interrupted by the events of the revolution, the principles of which his father, at that time mayor of Besançon, warmly espoused. During the Reign of Terror young Nodier employed himself in writing poetry and composing tragedies on classical subjects. These early compositions he was accustomed to read to an aged friend, who advised him to devote himself to more serious pursuits. The beneficial consequence of his advice became manifest, when five years after he published a work of considerable research and great critical acumen, entitled 'Le Dictionnaire des Onomatopées,' that is, a dictionary of words which derive their signification directly from the action which they represent (*δρῶμα*, 'a name,' and *ποιέω*, 'to make'), as the verb 'to hiss' in our language, and 'siffler' in French. At the suggestion of Fourcroy [FOURCROY], it was used as a class-book throughout France, and a copy of it, by order of government, was placed in the library of every Lyceum or public school. During the same period of the Reign of Terror he formed an acquaintance which terminated in the most intimate friendship with M. de Chantrains, a Royalist officer, who was compelled to seek for safety in a retired country life; through him Nodier acquired a taste for the study of natural history, to which he

afterwards devoted a considerable portion of his time; it was especially to the minute examination of insects and flowers that he attached himself, and his taste for them is strongly marked in all his after-productions. He published in 1798 the result of his studies in a dissertation on the organs of hearing in insects, and in 1801 in a small work entitled 'Bibliothèque Entomologique.'

In 1796 Nodier had gone to Paris, where, furnished with numerous recommendations, he had been introduced into the best literary societies of that time. Two years afterwards he retired to his native town; but soon becoming wearied of the monotony of a provincial life, he sought for novelty in the society of the political prisoners and suspected Royalists, who at that time abounded at Besançon. His imprudence, however, became the fortunate means of bringing his talents more prominently into notice. The company he was keeping brought him under the suspicions of the government, and his room was one night forced open and searched by the police agents, and his papers placed in the hands of the prefect, Jean Debry, one of the deputies of the French Republic, who was imprisoned at Rastadt by the Austrians. While searching among his papers for some traces of a political plot, Debry met with the manuscript of 'Le Dictionnaire des Onomatopées,' and was surprised to discover the deep research and learned disquisitions contained in a work of a young man whose habits were apparently so frivolous. With just discernment he perceived to what important uses might be applied the power of a mind so brilliant in imagination and so persevering in study. Under his influential auspices the work was published, with the success already mentioned.

At the revolution which placed Napoleon on the throne, Nodier, who during the most turbulent periods of the Republic had expressed opinions favourable to the Royalists, became under Napoleon a stern Republican. Indeed, in the strict acceptation of the term, he had no political opinions. The disposition of his mind always prompted him to oppose the prevalent tendencies of the age. Thus, under the Republic, which discountenanced religion, Nodier professed openly the most rigorous sentiments; under the Consulate, he was at one time a Girondist, at another a Vendean; under the Empire, he was a discontented Liberal; under the Restoration, he sung the praises of the political party which had brought to the scaffold the brother of the reigning king.

His first poem, 'Napoleone,' is consecrated to the defence of liberty, and appeared in 1800, when military power was assuming the ascendancy; the last lines are a tribute of praise to "the martyred Sidney." An imprisonment of some months was the result, at the expiration of which he was sent back to his native town, and placed under the inspection of the police. Thus secluded from society, he devoted more time to literature, and he especially attached himself to a critical study of his own language. It was during this period that appeared his 'Examen critique des Dictionnaires de la Langue Française;' a work replete with learned and instructive remarks. To this period also is to be assigned his 'Peintre de Saltzbourg,' which he composed while wandering over the country to avoid the watchful persecution of the government agents. After some years spent in this manner of life, he retired to Dôle, where he gave public lectures on French literature, which met with success unprecedented in a small country-town. It was there that he first became acquainted with Mademoiselle Desirée Charvée, a lady of great accomplishments and personal attractions, whom he afterwards married.

Nodier spent the first years of his married life at Quintigny, near the Jura; it was amongst the picturesque woods and meadows, which adorn the neighbourhood of that town that most of the poems which have added so much to his celebrity were composed. The necessity of providing for the subsistence of his family obliged him to abandon the charms of a country life in order to settle in Paris, he having in vain solicited the vacant situation of public librarian of Dôle, to which was attached the small salary of 1000 fr., about 40*l.* a year. In Paris he soon made himself known by his numerous publications, and became a regular contributor to the 'Journal des Débats.' A short interruption to his residence at Paris was caused by the acceptance of the office of librarian at Laybach in Illyria, with a salary of 1800 fr., half of which he generously bestowed upon an aged German who had been his predecessor. The restoration of the Bourbons produced little change in the fortunes of Nodier; he continued attached to the 'Journal des Débats,' which paper he afterwards left to undertake the direction of the 'Quotidienne.' This period of Nodier's life was rich in literary labour; each successive year he produced a work, which, taken by itself, was sufficient to confer celebrity on the author. In 1818 appeared his 'Jean Sbogar,' in which he displays an intimate knowledge of German literature; in 1819 'Thérèse Hubert,' a short romance remarkable for the unaffected beauty of its style and the simple development of its plot; in 1820 'Adèle,' another imitation of the German; in 1821 'Smarr,' derived from the writings of Apuleius, and 'Trilby' in 1822.

Nodier was shortly after this nominated to the important situation of librarian to the Arsenal at Paris. Nodier's rooms at the Arsenal soon became the resort of the most distinguished literary men of the capital, who were attracted thither by the affability of the librarian, and by the charms of his brilliant and learned conversation. Among the most constant of his visitors were Victor Hugo, Lamartine, Alexandre Dumas, and Ste. Beuve. It is not the least surprising fact connected with the life of Nodier, that amidst the incessant occupations of his

situation, and the time which he devoted to the society of his friends, he should have produced so many works which bear the stamp of original genius. It would be here impossible even to enumerate all his productions. He was a contributor to the 'Biographie Universelle' and other publications, and the originator of the 'Grand Dictionnaire Historique,' while almost daily publishing various works of a more popular character, such as his 'Souvenirs de la Jeunesse,' 'Inès de las Serras,' 'Les Fantaisies du Docteur Néophobus,' 'Dernier Banquet des Girondins,' and 'Franciscus Columna,' his last and perhaps most remarkable novel. In 1834 the French Academy did him the tardy justice of electing him a member of their body in the place of Mons. Laya.

At length, under the effects of constant application, Nodier's health gradually gave way. The evening before Christmas, 1843, was the last in which he was permitted to enjoy the society of his literary friends. Three days after he was taken with a serious illness, more lingering than painful, and expired on the morning of the 27th of January 1844.

Nodier's peculiar characteristic as a 'littérateur' is that he devoted the energies of his mind to no special subject, but wrote on almost every subject, and that in a way which leads one to suppose that, had he attached himself to it, he might have attained great eminence. As a poet his merit consists in the purity of his style and diction, his hostility to the innovations which have been introduced in French literature, and his faithful adherence to their best classical models. In one respect he deserves especial praise, the substance and moral of his writings are as pure as his style.

There is a short but very interesting biography of Nodier by his friend Francis Wey, Paris, 1845; and also in the 'Portraits littéraires de Sta. Beuve;' to these two works we are chiefly indebted for the materials of this article.

NOETUS, a native of Ephesus or Smyrna, and contemporary with Origen, is chiefly known in ecclesiastical history for the heterodox opinions which he advanced respecting the Trinity. He appears to have believed in only one divine person, and to have denied the distinct and proper personality of the Word and Spirit. He is said by Epiphanius to have asserted that the Father was begotten, suffered, and died, and that in reality he was Christ. From this opinion Noetus and his followers were called Patripassians, that is, persons who believed that the Father alone had suffered for the sins of men; but it has been remarked by Beausobre ('Hist. de Manichéus,' p. 533) with considerable truth, "that this opinion is so absurd and so manifestly contrary to many texts of the New Testament, that it appears scarcely possible that it should be maintained by any reasonable man; which makes him suspect that this was not the opinion of those persons, but a consequence which the orthodox drew from their principles." Noetus is also said to have maintained that he was Moses and that his brother was Aaron; but it is more probable, as Beausobre has remarked, that Noetus and his brother only pretended to defend the unity of God, as it had been taught by Moses and Aaron.

The followers of Noetus probably joined Sabellius, whose explanation of the doctrine of the Trinity was nearly the same as that of Noetus appears to have been.

NOLAN, LEWIS EDWARD, Captain in the 15th Hussars, was the son of the late Major Nolan of the 70th Regiment, and for some years Vice-Consul at Milan. He entered the Austrian army at an early age, and served in Hungary and on the Polish frontier. In 1839 he obtained a commission as ensign in the 4th Foot, from whence in the following month he exchanged into the 15th Hussars, then stationed at Madras. Here his talents and energy attracted the attention of the late Sir Henry Pottinger, then governor, who appointed him to a post on his staff. In addition to his knowledge of the languages of modern Europe, he mastered the native dialects, and entered actively into the details of the military system in the East. On returning home he proceeded on a tour through Russia, and inspected most of the military posts in that empire. The results of his professional studies were published by him in 1853 in a work of some merit, on the 'Organization, Drill, and Manœuvres of a Cavalry Corps.' Upon the breaking out of the war with Russia in the following year, he was commissioned to proceed to Turkey for the purpose of making arrangements for the purchase and support of horses for the cavalry regiments. On reaching the Crimea he was placed on the staff of Brigadier-General Sir R. Airey, K.C.B., and was the bearer of the written command from Lord Raglan, ordering the cavalry to make the fatal charge at the battle of Balaklava, in which the gallant captain was one of the first to fall, October 25, 1854.

NOLLEKENS, JOSEPH, was born in Dean-street, Soho, London, August 11, 1737; his father, Francis Joseph Nollekens, who was an artist of much ability for compositions of landscape and figures after the manner of Watteau, was a native of Antwerp. The senior Nollekens died January 21, 1748, and his widow soon after married again and went to reside in Wales. These circumstances may serve to account for Joseph's neglected education, for his literary attainments scarcely extended to an ordinary knowledge of reading and writing; nor does he appear to have endeavoured in after-life to make up for his deficiencies. At the age of thirteen he was placed with Sotheby, the sculptor, and while with him obtained some prizes from the Society of Arts, who afterwards voted him fifty guineas, while he

was at Rome, for his Timoclea before Alexander. He set out for Rome in 1760, and while there was noticed by some of his countrymen, among others, by Garrick and Sterne, both of whom sat to him for their busts. That of Sterne, which was in terra-cotta, was, for likeness and character, equal to any which he afterwards produced. In Rome he turned his attention also to a rather lucrative if not particularly dignified branch of art, namely, that of manufacturing antiques, by vamping up fragments, finding either heads and limbs for bodies, or bodies for heads and limbs; one of the statues thus compounded was the Minerva, afterwards purchased for a thousand guineas, and now in the Newby collection in Yorkshire. His dexterity and skill in repairs of this kind were subsequently displayed in some of the Townley Marbles. While at Rome he also purchased for a trifle, of the workmen by whom they were discovered, a number of fine terra-cottas, which he afterwards disposed of to Mr. Townley, and which are now let into the walls at the British Museum. Among those whose patronage he obtained during his stay in Italy were Lord Yarborough and the Earl of Besborough, for the first of whom he executed a group of 'Mercury and Venus chiding Cupid.'

After about ten years of study in Italy, which had been profitable to him in all senses of the term, he returned to London with habits of economy well calculated to keep what he had acquired and to ensure still further wealth. He established himself in Mortimer-street, became an associate of the Royal Academy, and was shortly afterwards honoured by the king's sitting to him for his bust. The royal patronage and the celebrity which his busts of Garrick and Sterne had previously obtained, perhaps as much on account of their subjects as of their own merit, caused him to be almost overwhelmed with employment of that kind: he had sometimes three or four sitters in the course of one day. This constant application to the mere taking of likenesses, if it tended to render him more studious of the mechanical than the intellectual part of his art, was certainly congenial to his inclination, being productive of immediate profit, and suited also to his abilities. The tide of fashion being once in his favour, the peculiarity of address and bluntness of manners and speech, which might else have proved disqualifications for that branch of his profession, probably contributed in no small degree to recommend him to those who, accustomed to courtesy and polish of manners in their own circle, were willing to amuse themselves with the oddities of one who had obtained a kind of privilege for freedom of tongue, and however deficient in education, Nollekens was by no means wanting either in shrewdness or tact.

He had also a good deal of employment in a branch of the art still less favourable than that of bust-making for the display of its higher powers, namely, that of common-place monuments of common-place people. In such subjects almost the only inspiration that an artist can feel springs out of pecuniary remuneration; yet there were exceptions even in this case, for the monument to Mrs. Howard of Corby Castle is one of his best productions, pathetic in conception, elegant and tasteful in execution; as a work of art, very far superior to that by him of Captains Manners, Bayne, and Blair in Westminster Abbey, which, though a sumptuous, is but a frigid and mechanical work. Notwithstanding both his occupations of this kind and his numerous commissions for busts, Nollekens found time to undertake several statues and pieces of poetic sculpture, among which were no fewer than five Venuses, one of them since known by the name of the Rockingham Venus, and one representing the goddess anointing her hair, which last was reckoned by the artist himself to be his master-piece, and hardly inferior to the antique. Among his groups were a Pegasus and Arria and a Cupid and Psyche.

While wealth was pouring in upon him year by year, his expenses by no means kept pace with it, nor were they at all increased by his marriage; for the lady he selected, Miss Mary Welch, though of some beauty and accomplishments, was still more remarkable for her rigid economy; and though wealthy and childless, both the husband and wife carried their notions of frugality even to penuriousness. Nollekens died on the 23rd of April 1823, at the age of eighty-six, dividing with the exception of a few legacies (amounting to about 6000*l.*), the whole of his vast property (somewhat more than 200,000*l.*) between his friends Francis Palmer, and Francis Douce, the well-known antiquary, and leaving to each of his executors, Sir W. Beechey and Thomas Smith, only 100*l.* each. Smith, who had been in the sculptor's studio, had expected a very considerable legacy; consequently it is not a matter of much surprise if his biography of the old sculptor is entirely free from that admiration of his subject which most biographers entertain.

NOLLET, JEAN ANTOINE, a distinguished French philosopher, was born at Pimpré, in the Noyonnais, in 1700. It being the intention of his father, who held a farm in that part of France, that he should embrace the ecclesiastical profession, he was sent to the college of Beauvais, in order that he might prosecute the study of theology; but his taste inclining him to cultivate the physical sciences the intention was abandoned, and he was never otherwise connected with the church than by holding deacon's orders with the title of Abbé. On leaving the college he went to Paris, where he attended a course of lectures on natural philosophy, the subjects of which he studied with great diligence, repeating in his humble dwelling the experiments which he had seen performed in public. He passed many of his leisure hours

in the practice of enamelling; and he is said, at one time, to have superintended the education of a son of M. Taitbout, who held the post of recorder.

The Abbé Nollet applied himself particularly, in conjunction with M. Dufay, to the subject of electricity; and he soon became distinguished by the number as well as the ingenuity of his experiments with relation to that science, performing them in the laboratory of M. Réaumur, who generously permitted him to make use of his valuable apparatus. He was the first who observed that pointed bodies, when electrified, gave out streams of light, but did not exhibit in other respects such powerful indications of electricity as were shown by blunt bodies; and he found that the smoke of burnt linen and wood, and the vapour of water, were better conductors of electricity than the smoke of gum-lac, turpentine, or sulphur. He ascertained that an excited tube lost none of its electricity by being placed in the focus of a concave mirror when the sun's light was concentrated in that point; that glass and other non-conductors were more strongly excited in the air than in vacuo; and that oil of turpentine on a woollen cloth was capable of producing the electric fluid in abundance: he observed also the diffusion of the electric light in vacuo. He discovered that electricity augments the natural evaporation of fluids, and that the effect is the greatest when the fluids are contained in non-electric vessels.

In repeating the experiments of M. Boze on the effects of electricity in promoting the discharge of fluids through tubes, Nollet found that no acceleration took place when the bore of the tube exceeded $\frac{1}{4}$ inch in diameter: he ascertained however that if the bore was very small the electrified fluid divided into several streams and acquired considerable velocity, presenting a brilliant appearance when the experiment was performed in the dark. He electrified, during several days, the mould in a garden pot, in which seeds had been sown, continuing the operation three or four hours each day; when it appeared to him that the plants grew faster and produced shoots earlier than the plants obtained from the like seed in a pot containing the same kind of mould, but which was not electrified. Nollet electrified in the like manner cats, pigeons, sparrows, &c.; and he imagined that the animals were lighter than those of the same kind which were not so treated: from thence he concluded that electricity increases the insensible perspiration of animals. Accounts of these experiments will be found in the 'Philosophical Transactions' for 1748; but it ought to be observed that experiments relating to the effects of electricity on plants and animals have, since, been frequently repeated without verifying the conclusions of the French philosopher; and it may be added, that the attempts which have been made to promote the growth of vegetables by an apparatus for conveying to the ground the electric fluid in the atmosphere, have signally failed.

In 1784 the Abbé Nollet, accompanied by his friend M. Dufay, made a visit to England, when he was elected a Fellow of the Royal Society of London: he went from hence to Holland for the purpose of conversing with the philosophers of that country; and, on his return to Paris, he delivered a course of lectures on physics, which was well attended. In 1789 he was elected a member of the Académie des Sciences: and, during the same year, he went to Turin, where he repeated his electrical experiments in presence of the Duke of Savoy. In 1742 he went by invitation to Bordeaux, where he delivered a course of lectures; and he subsequently delivered a course at Versailles in presence of the dauphin of France, the son of Louis XV.

Nollet made many experiments to ascertain, at various depths under water, the intensity of sounds excited in the air; and he perceived that the striking of a clock and the blowing of a hunter's horn were heard distinctly, but very faintly, at two feet below the surface. He was not fortunate however in his hypothesis concerning the nature of the electric fluid: he imagined that this fluid has two motions, namely, an afflux to the electric body and an efflux from it, and he supposed that, in consequence of the former, all light bodies are attracted or carried towards the electric; while, in consequence of the latter, they are repelled from it. Hence he considered that all bodies have two different kinds of pores, one kind for receiving and the other for emitting the electric fluid. This hypothesis has never been admitted by philosophers.

In 1747 Signor Pivati, of Venice, published a pamphlet in which it was stated, that a man who had suffered from a pain in his side had by him been cured on being electrified with a machine in the glass cylinder of which was contained some balsam of Peru; and that two persons of great age had been cured of the gout by the like means; the benefit was supposed to have arisen from the effluvia of the balsam, which was stated to be so great that the bed and even the whole apartment of one of the patients who had received it was strongly perfumed with it. Professor Winkler of Leipzig also stated, about the same time, that he had performed similar experiments with equal success, by means of sulphur or cinnamon enclosed in the globe of the machine. These extraordinary reports induced the Abbé Nollet to make a journey to Italy for the purpose of obtaining information respecting the nature of the experiments; and the result of his inquiry was that, though in some cases the patients might find relief from electricity, its effects had been greatly exaggerated. All attempts in England to obtain results corresponding to those which were said to have been produced on the Continent entirely failed; and the reports of the pretended cures soon ceased to obtain credit.

In 1756 the king of France founded a chair of experimental philosophy at the college of Navarre, and he appointed the Abbé Nollet to superintend it: the zeal and ability with which he fulfilled the duties of this post gave full satisfaction to the king, who conferred on him the title of Master of Philosophy and Natural History to the Royal Family. Nollet was subsequently appointed Professor of Experimental Philosophy to the School for Artillery, which then existed at La Fère, and which was afterwards removed to Mézières.

He died April 24, 1770, in the Louvre, where the king had assigned to him a suite of apartments: the amiability of his character was equal to his talents; and it is said that he devoted nearly all the profits of his labours to the support of his parents while they lived. Besides being a Fellow of the Royal Society of London and a member of the Académie des Sciences at Paris, he was a member of the Institut of Bologna and of the Académie of Erfurt.

The Abbé Nollet published at Paris, in 1743 and the succeeding years, a work entitled 'Leçons de Physique Experimentale,' in 6 vols. 12mo; this is considered as the most methodical work on that subject which had till then appeared, and it was the first in which the discoveries of Newton respecting the phenomena of light were stated in a popular form. His second work is entitled, 'Recherches sur les Causes particulières des Phénomènes électriques,' in 12mo, 1749; and the third, 'Essai sur l'Electricité des Corps,' 12mo, 1750. He also published, in 1753, his 'Recueil de Lettres sur l'Electricité,' in 3 vols. 12mo; and a work by him entitled 'L'Art des Expériences,' was published in 1770, also in 3 vols. 12mo; this work contains the elementary principles and the practice of the mechanical arts.

(*Biographie Universelle; Philosophical Transactions for 1748.*)

NOMSZ, JAN, a Dutch poet, born at Amsterdam in 1738, acquired some distinction by his epic or rather historical poem of 'William I., or the Foundation of the Freedom of the Netherlands,' in twenty-four books, 1779. This production contains passages of much force and beauty, but for what interest it possesses as a whole it is indebted to the materials themselves. As a dramatic writer, Nomsz showed greater talent, especially in his tragedies 'Cora,' 'Zoroaster,' the 'Duchess of Coralli,' and 'Maria van Lelain.' This last-mentioned piece became exceedingly popular, and retained possession of the stage for a long while, the part of the heroine being frequently performed by Madame Wattier-Ziesenis (born at Rotterdam April 13, 1762, died April 23, 1827), one of the most accomplished women and one of the greatest tragedians of her time, though a Siddons and a Talma were her contemporaries.

Besides some other original tragedies, Nomsz translated several from the French; among the rest, 'Racine's Athalie.' He also produced a comedy which is mentioned with commendation by Van Kampen. His miscellaneous pieces and translations, among which that of La Fontaine's 'Fables' ought not to be forgotten, display likewise much talent, and charm by a certain happy ease and naturalness, and by their merits of style and versification. Like Camoens, he breathed his last within the walls of an hospital, St. Peter's Almshouse at Amsterdam, where he died in 1803, at the age of sixty-five: the poverty of his later years appears however to have been in some measure occasioned by his own want of prudence.

NONIUS MARCELLUS, a Roman grammarian, was probably born at Tibur, in the 4th century, but nothing is known with certainty of his life. He was the author of a small work entitled 'Compendiosa Doctrina per Litteras ad Filium,' or, as it is entitled in some editions, 'De Proprietate Sermonum,' which was written for the use of his son, and is chiefly valuable for the quotations which it contains from old Latin writers. This work has been edited by Mercier, Paris, 1614, which edition was republished at Leipzig in 1826; but the best edition is that of Roth, 8vo, Basel, 1842.

NONNUS. [NUNEE FERNAN.]

NONNUS, an inhabitant of Panopolis in Egypt, lived at the beginning of the 5th century of the Christian era. We have no particulars respecting his life, except that he became a Christian when he was advanced in age. He was the author of two works in Greek, which have come down to us, the 'Dionysiaca,' and a paraphrase in verse of the Gospel of St. John. The 'Dionysiaca' gives an account of the adventures of Dionysus from the time of his birth to his return from his expedition into India; and the early books also contain, by way of introduction, the history of Europa and Cadmus, the battle of the giants, and numerous other mythological stories. This work, which consists of thirty-eight books, and is written in hexameter verse, has been condemned by Daniel Heinsius, Joseph Scaliger, and other critics, for its inflated style, and has been pronounced to be unworthy of perusal; but it must be admitted that it contains passages of considerable beauty, and supplies us with information on many mythological subjects which we should not be able to obtain elsewhere. It appears probable that this work was written before Nonnus became a Christian. The best edition of the 'Dionysiaca' is that by Graefe, 2 vols. 8vo, Leip., 1819-26. D. Heinsius wrote a dissertation on this author, which was published at Leyden, in 1610, with the text of the 'Dionysiaca.' Six books of this poem, from the eighth to the thirteenth inclusive, were published by Moser, with a preface by Creuzer, Heidel., 1809. A French translation of the 'Dionysiaca' was published at Paris in 1625. The 'Paraphrase of St. John,' which is a poor performance, and has been roughly treated by Heinsius, in his 'Aristarchus

Sacer, Leyden, 1627, was published for the first time at Venice in 1501. The best edition of it is by Passow, Leip., 1834. This work however is of some value, as it contains a few important readings which have been of considerable use to the editors of the Greek Testament. It omits the history of the woman taken in adultery, which we have at the beginning of the eighth chapter of St. John's Gospel, and which is considered by Griesbach and many other critics to be an interpolation. In chap. xix. 14, Nonnus appears to have read "about the third hour," instead of "about the sixth." There are also extant a 'Collection of Histories or Fables,' which are cited by Gregory Nazianzenus, in his work against Julian, and which are ascribed by some critics to the author of the 'Dionysiaca;' but Bentley, in his 'Dissertations on Phalaris,' has given good reasons for believing that this 'Collection' was composed by another individual of the same name. There were several other writers of the name of Nonnus, of whom an account is given in Fabricius, 'Bibl. Græca,' vol. viii., pp. 601, 602, ed. Harles.

NONNUS (sometimes called NONUS), a Greek physician, and author of a medical work still extant, entitled *Ἐπιτομή τῆς ἰατρικῆς ἀσκήσεως*, 'Compendium totius Artis Medicæ.' Nothing is known of his life, except that he composed his work at the express command of the Emperor Constantinus Porphyrogenetus (to whom also it is dedicated), who was most probably the seventh of that name, who died A.D. 959. His real name is supposed by Freind ('Hist. of Physic'), Sprengel ('Hist. de la Méd.'), and Bernard ('Præfat. ad Theoph. Non.'), to be Theophanes, as he is called so in one manuscript, and a physician of that name is found to have lived in the 10th century. In three manuscripts the work is anonymous, and there is only one which mentions the name of Nonnus. This epitome is divided into 297 chapters, and contains a short account of most diseases and their treatment. It contains very little that is original, and is almost entirely compiled from Aëtius, Alexander Trallianus, and Paulus Ægineta; from whom whole sentences are sometimes transcribed with hardly any variation. The greater part of the chapter on Pleurisy (ch. 129) is taken from Paulus Ægineta, lib. iii., cap. 33; part of that on Melancholy (ch. 33) from Alexander Trallianus, lib. i., cap. 16; and all that is valuable about Hydrophobia (ch. 271) is contained in Paulus Ægineta, lib. v., cap. 3. Almost the only point worthy of notice in the work is, that it is the first medical treatise in which any mention of distilled rose-water is to be found: it seems to be meant by the word *ροδοδάγμα*, in the ninety-seventh chapter. The first edition of this work was by Jeremiah Martius, Argentor., 8vo, 1568, Gr. and Lat.; the next and best was by J. S. Bernard, and published after his death, in 2 vols. 8vo, Götting and Amsterdam, 1794-95, Gr. and Lat.

NOODT, GERARD, was born at Nimwegen in 1647. He studied first in his native town, and afterwards at Leyden, Utrecht, and Franeker, where he took his degree in law. He distinguished himself as a jurist, and was made professor of law successively at Franeker, Utrecht, and at Leyden. He studied and taught jurisprudence in an enlightened and philosophical spirit. Averse from dogmatism, he readily acknowledged his ignorance on questions which he could not solve. He was well acquainted with the Roman jurists, as well as with the other Roman writers, especially the historians, upon whose model he formed his own Latin style, which is remarkably pure. His chief works are:—1, 'Probabilium Juris Civilis Libri iv.:' 2, 'De Jurisdictione et Imperio Libri ii.:' 3, 'Ad Legem Aquiliam Liber Singularis;' 4, 'De Fœnore et Usuris Libri iii.,' in which he contends that usury is not contrary to the natural law, and is not forbidden by divine law: the author traces the history of the Roman law on this subject; 5, 'Diocletianus et Maximianus, sive de Transactione et Pactione Criminum Liber Singularis,' in which he refutes the opinion of some, that a transaction or compromise in capital or felonious criminal cases was allowed by the Roman law; 6, 'Observationum Libri Duo, in quibus complexa Juris Civilis aliorumque Veterum Scriptorum Loca aut illustrantur aut emendantur;' 7, 'De Usufructu Libri ii.:' 8, 'Ad Edictum Prætoris de Pactis et Transactionibus Liber;' 9, 'Julius Paulus, sive de Partus Expositione et Nece apud Veteres Liber,' in which he maintains that the Roman laws gave to parents the power of exposing or putting to death their infant children, and that this power was only taken away by the emperors Valentinianus, Valens, and Gratianus: this assertion being combated by Bynkershoek, Noodt replied to him in his 'Amica Responsio,' in which he confirms his former assertion by new arguments and authorities; 10, 'De Causis Corruptæ Jurisprudentiæ;' 11, 'De Jure Summi Imperii et Lege Regia Dissertatio;' 12, 'De Religione ab Imperio Jure Gentium Libera' (these last dissertations were translated into French by Barbeyrac, and published under the title of 'Du Pouvoir des Souverains et de la Liberté de Conscience,' Amsterdam, 1707); 13, 'Commentarius ad Digesta, seu Pandectas,' which he continued to the 27th book, when he was stopped by death. Noodt died at Leyden in 1725. He ranks among the most distinguished jurists of modern times, and his works display a deep acquaintance with the law and social state of the Romans. His works have been collected and published in 2 vols. fol., Leyden, 1735, with a biography of the author by Barbeyrac.

NORDBERG, GEORGE, was born at Stockholm in 1677. He studied at Upsala, took holy orders, and in 1703 was appointed almoner to the Swedish army under Charles XII., then at Thorn in Prussia. He followed Charles XII. into Poland, Saxony, and Russia,

and in 1707 was made chaplain to the king. Being made prisoner by the Russians at Pultawa in 1709, he was sent into Russia, together with Count Piper, but was exchanged in 1715, when he again joined Charles XII. at Lund in Scania. Not long after however Nordberg was appointed incumbent of the parish of St. Clair and Olaus at Stockholm, where he spent the remainder of his life. After the death of Charles XII. he was commissioned by Queen Ulrica Eleonora to write his history under her own inspection, and the manuscript was afterwards submitted to the revision of a royal commission. The work was published at Stockholm in 1740, 2 vols. fol., and translated from the Swedish into French, and published at the Hague, 'Histoire de Charles XII., par M. de Nordberg,' 3 vols. 4to, 1742. The documents from which Nordberg compiled his history are authentic, and he had himself witnessed many of the facts which he relates, and which he had noted down in his journal. His work is therefore a book of authority; the style however is heavy and diffuse. Nordberg speaks slightly of Voltaire's 'History of Charles XII.,' which is written in a more amusing style, but is inferior to the work of Nordberg in point of correctness. Nordberg died at Stockholm on March 14th, 1744.

NORDEN, FREDERIC LOUIS, was born at Glückstadt in Holstein in 1708, was educated for the navy, and entered the naval school of cadets at Copenhagen. He made great progress in mathematics, and became a very expert draughtsman. In 1732 he obtained the rank of lieutenant in the Danish navy, and soon after, King Christian VI., having been made acquainted with his ability in drawing, gave him permission to travel abroad for his improvement, and allowed him a pension for the purpose. Norden went to Italy, where he spent about three years, after which he was commissioned by the king to proceed to Egypt for the purpose of examining the ancient monuments of that country. He arrived in Egypt in July 1737, and having visited Alexandria and Cairo, he proceeded up the Nile as far as Derr in Nubia, after which he retraced his steps towards Alexandria, where he re-embarked for Europe in May 1738. On his return to Copenhagen he was well received by the king, and was made captain in the navy. In 1740 he proceeded to England to offer his services as a volunteer in the war against Spain. He sailed with an English squadron for South America, and returned to England in the autumn of 1741. On being made a member of the Royal Society of London he published in English a memoir on the colossal statues and other remains of antiquity at Thebes. He died at Paris in September 1742. His papers and drawings concerning Egypt were arranged by his friends and published in French, 'Voyage d'Égypte et de Nubie,' 2 vols. fol., Copenhagen, 1752-55. The first volume consists entirely of plates, being a series of maps of the course of the Nile from Cairo to Derr, and a succession of views of the scenery along the banks of the river, forming a kind of panorama of the Nile; besides plans and sections of the pyramids, temples, and other remarkable buildings. The second volume contains Norden's journal, which is written in a plain unpretending style. The editors have added a biographical notice of the author. Norden was the first traveller who explored Egypt as an artist, and his drawings gave the first tolerably correct idea of the stupendous monuments of that country. His work was translated into English, and published in London in 2 vols. fol. Langlès published a new edition of the original French, in 3 vols. 4to, Paris, 1795-98, with corrections.

NORMANBY, CONSTANTINE HENRY PHIPPS, FIRST MARQUIS OF, the eldest son of Henry, first earl of Mulgrave, was born on the 15th of May 1797, and received his education at Harrow, and at Trinity College, Cambridge. His father and family had always supported the Tory school of politics; but shortly after he left Cambridge he entered parliament as Liberal member for Scarborough in 1818. His first speech was in favour of granting the Roman Catholic claims, and in his next speech he seconded Lord John Russell's resolutions in favour of Parliamentary Reform. Retiring for a while from parliament, he spent a couple of years in Italy, filling up his leisure with political and literary studies. On his return to England he re-entered the House of Commons as member for Higham Ferrers. In the course of his career in the lower house he succeeded in abolishing the sinecure of the joint postmaster-generalship, and warmly advocated the enfranchisement of our large manufacturing towns. Having succeeded to the honours of the peerage in 1831, he was sent out soon afterwards as governor of Jamaica, where he succeeded in suppressing a rebellion of the soldiery without bloodshed, and he gained a good deal of credit by the manner in which he carried out the act for the emancipation of the slaves. In 1833 he returned to England, and in 1834 succeeded the late Earl of Carlisle as Lord Privy Seal. He held the post of Lord Lieutenant of Ireland from 1835 to 1839, and in that capacity administered strict and impartial justice, so as to secure the approval even of O'Connell himself. Meantime he had been raised to the marquise at her Majesty's coronation in 1838. He was Secretary of State for the Colonies for a few months in 1839, and for the Home department from that date till 1841. In 1846 he went as ambassador to Paris, and remained there until after the election of Prince Louis-Napoleon as emperor. He has been ambassador at the court of Tuscany since 1854. Lord Normanby's name is known in the literary world as the author of 'Matilda,' 'Yes and No,' 'The Contrast,' and one or two other novels, to which the writer's name lent a temporary

celebrity; and he also published early in life one or more political pamphlets. [See SUPPLEMENT.]

*NORRIS, EDWIN, an eminent ethnological and philological writer, was born at Taunton on the 24th of October 1795. In 1814, immediately after the peace, he travelled on the Continent as private tutor in a family, and remained for some time abroad, chiefly in the south of Italy. After his return to England he was appointed in 1826 to a post in the East India House, from which he retired with a pension in 1836, in consequence of the arrangements connected with the renewal of the charter. In the same year his extensive knowledge of languages led to his election as assistant-secretary to the Royal Asiatic Society; an office which involved the chief share in the editorship of the Society's 'Transactions.' In 1847 he received from government the appointment of Translator to the Foreign Office. He was appointed in 1856 principal secretary to the Royal Asiatic Society.

Mr. Norris is the editor of the 'Ethnographical Library,' commenced in 1853, to embrace accounts of voyages to savage countries and other contributions to ethnographical science. The last edition of Prichard's 'Natural History of Man' appeared with additions under his superintendence in 1855. A 'Grammar of the Fulah Language, from a MS. by the Rev. R. M. Macbrair in the British Museum,' is also 'edited with additions by E. Norris,' and a 'Grammar of the Bornu or Kapuri Language' (8vo, London, 1853), was developed by him from a series of dialogues sent home from Bornu by Richardson the African traveller, who died before his return to England. In addition to these acknowledged works, Mr. Norris has been frequently engaged in superintending the publications of the Bible Society in the Tahitian and other languages, and has been a contributor to the 'Penny Cyclopaedia,' the 'Penny Magazine,' and other works of large circulation. His present reputation is however chiefly founded on papers which have appeared in the 'Transactions of the Royal Asiatic Society.' In one in 1845 'On the Kapur-di-Giri Rock-inscription,' he pointed out the method of deciphering an alphabet which was previously unknown, and the discovery was characterised by Professor H. H. Wilson, in a paper which accompanied that of Mr. Norris, as "an unexpected and interesting accession to our knowledge of the palaeography and ancient history of India." A paper 'On the Assyrian and Babylonian Weights,' and another 'On the Scythic Version of the Behistun Inscription,' are also of peculiar value. The whole of Sir Henry Rawlinson's papers on the cuneiform inscriptions, sent from Persia and published in the Society's 'Transactions,' passed through Mr. Norris's hands as editor, and it is stated in a recent number of the 'Athenaeum' that he is now engaged with Sir Henry in preparing for publication the series of Nineveh inscriptions, to be issued under the sanction of the Trustees of the British Museum. These labours have within the last few years raised Mr. Norris's name to a high position, and it is perhaps still better known abroad than at home. The University of Bonn spontaneously conferred on him in June 1855 the honorary degree of Doctor of Philosophy.

NORTH, FRANCIS, BARON GUILDFORD, lord keeper of the great seal of England, the immediate elder brother of the following, was born on the 22nd of October 1637. He acquired the rudiments of education at a school at Ialeworth, where he appears to have been taught some rigid Presbyterian principles, which left very little trace on his mind in subsequent life. In 1653 he was admitted fellow-commoner of St. John's College, Cambridge. He afterwards became a member of the Middle Temple. He passed his time gravely and studiously, and appears early to have resolved not to leave any plan untried, whether by intellectual exertion or less commendable means, to obtain wealth, power, and distinction. His relaxation consisted of music meetings, hearing Hugh Peters preach, and occasional convivial suppers with fellow-students—very small items of dissipation, the nature of the times and the habits of the young lawyers of the Restoration considered. He was well connected, and received some aid and auspices from his relatives in his early struggles. His practice however was for some time insufficient to satisfy his expectations, and he was sunk in despondency when he was taken in hand by Sir Jeffrey Palmer, the attorney-general, who saw in the character of the young barrister something for which the crown lawyers of such times might find use. Sir Jeffrey's son dying about this time, much of the business destined for him fell to the lot of his father's favourite, young Francis North. He went on the Norfolk circuit, which brought him into the neighbourhood of his family interest; but he was careful to let no influence that seemed likely to aid him slip from his hands. "He was exceeding careful," says his brother, "to keep fair with the cocks of the circuit, and particularly with Serjeant Earl, who had almost a monopoly. The serjeant was a very covetous man, and when none would starve with him in journeys, this young gentleman kept him company."

The memoir of the lord keeper by his brother, Roger North, is one of the most ample developments of private life and habits during the 17th century which our literature possesses. We are let into all the hopes and fears of the young aspirant—his paltry and dishonest tricks, his intense selfishness, his moral cowardice, his trimming politics, and his readiness to do any work that persons well entrenched in power might set before him. The book is all the more curious because its author treats these qualities as prudential virtues, and exhibits them as that patient perseverance in well doing which finally

brought him who practised them to solid honour and wealth. Standing between a Shaftesbury and a Jeffreys, North's character had some features which may well have appeared commendable, and perhaps the not unnatural indignation which his character has elicited from Lord Campbell, seems rather disproportionate when the nature of the times is considered. The brother is particularly instructive in describing his attempts to obtain a rich wife, bestowing hearty commendation on the skill and intrepidity with which he foiled every effort to ally him to any one under the desired standard of wealth. Other qualifications appear not to have given him much concern.

North brought himself into notice at court by pleading against the privileges of parliament in the Writ of Error brought into the House of Lords upon the judgment of the King's Bench in the old case of the prosecution of the five members for holding the Speaker in the chair. On this occasion he was rewarded with a silk gown. On the 20th of May 1671, he was made solicitor-general; and on the promotion of Sir Heneage Finch to the woolsack, he succeeded him as attorney-general on the 12th of November 1673. On the 25th of January 1675, he was made lord chief justice of the Common Pleas. This was at the period of the curious disputes for jurisdiction between the Common Pleas and the King's Bench, founded on no higher motive than the fees paid by the suitors. The King's Bench had engrossed so much business by the fictitious use of the writ of 'latitat,' that "the proper court sat idle, and had scarce enough to countenance their coming to Westminster Hall every day in the term." North retaliated by a dexterous use of the 'capias;' and we are told that "after this process came into common use, it is scarce to be conceived how the court revived and flourished, being, instead of vacation in term, rather term in vacation, so large was the increase of trials by nisi prius out of the court, as also of motions and pleas in the court." These struggles are well known to have had great influence in the practical extension of the jurisdiction of the three courts of Westminster Hall to all ordinary questions of civil right.

On the death of Lord Nottingham, the great seal was confided to North's keeping on the 20th of December 1682. On this occasion, and in the presence of the king and some of the most accomplished courtiers of the age, he was not so much dazzled as to lose sight of his own ultimate interest. Knowing that, from the difficulty felt by the king in obtaining parliamentary supplies, it was intended that the new lord keeper should have no salary beyond the fees of his office, and conscious that he was the only person who had at that juncture a substantial claim on the appointment, he refused to touch the seal until, "for his Majesty's honour," they were accompanied by a pension of 2000*l.* a year. As a judge, he was almost invariably in favour of the prerogative, and seldom if ever endangered his influence at court by his independence. A bolder and still less scrupulous instrument of power was however gradually undermining him in his latter days in the person of Jeffreys, whose ascendancy and presumption seem to have completely broken the spirit of the lord keeper. He died on the 5th of September 1685. He was, in private life, a moral man even for an ordinary age, and a miracle in the reign of Charles II. On his professional merits, Lord Campbell emphatically says, "He had as much law as he could contain, but he was incapable of taking an enlarged and commanding view of any subject."

(North, *Lives of the Norths*; Campbell, *Lives of the Chancellors*, vol. iii.)

NORTH, SIR DUDLEY, the third son of Dudley, Lord North, Baron of Keltling, was born on the 16th May 1641. In childhood he was lively and active, and having strayed from his custodiers, he was stolen by a gipsy or beggar, and with difficulty recovered. He made little progress in literary education, and his brother and biographer tells us that he "had a strange bent to traffic, and while he was at school, drove a subtle trade among the boys by buying and selling. In short, it was considered that he had learning enough for a merchant, but not phlegm enough for any sedentary profession, which judgment of him was made good by the event." Being "bound to a Turkey merchant upon the ordinary terms to be sent abroad," he was sent as supercargo to Archangel and Smyrna. He left an animated and curious journal of his voyage to Archangel, and his subsequent progress by Italy to Smyrna, published by his biographer. It is not the production of a scholar, but it is full of amusing descriptions and sagacious remarks. After a residence for some time in Smyrna, where he suffered from disease, he removed to a factory at Constantinople. He acquired a knowledge of Turkish, of which he said "that for scolding and railing it was more apt than any other language." He left some curious information about Turkish manners, particularly as to the administration of justice, with which he had some practical experience. His experience and observations are generally printed in his memoirs as he wrote them; but on some occasions, when his brother professes to render them in his own language, the biographer being a practising English barrister, makes a singular jumble of the Turkish administration by putting his allusions to it into the technical phraseology of the English law.

Very few dates are given in his biography, but it is stated that Dudley on his way home having touched at Smyrna, left that place on 25th March 1680. He wrote, as to his journey homeward, a 'Voyage from Smyrna, with an Account of Turkey, containing Matters little known in Europe,' left unfinished. He spent his latter years in London. Soon after his return he was chosen sheriff, and knighted,

and was afterwards elected alderman of Basinghall. By the interest of his brother, the lord keeper, probably as much as by his own merits, he was made a commissioner of the customs. Towards the end of the reign of Charles II. he was made a commissioner of the treasury, but on the accession of James II. he was sent back to his office in the customs. He made himself somewhat unpopular in his office by suggesting a tax on sugar and tobacco. In the mean time he had been chosen member of Parliament for Banbury, and took considerable interest in politics, with, apparently, a far more independent spirit than his brother, the lord keeper. His biographer claims for him the merit of having offered resistance to the crown under the operation of 'closeting.' He lost his office at the Revolution, and was subjected to a pretty rigorous examination by both Houses of Parliament. He died on the 31st of December 1691. (North, *Lives of the Norths*.)

NORTH, ROGER, the sixth son of Dudley, Lord North, was born about 1650. He studied in the Middle Temple, and became steward of the courts to Archbishop Sheldon. It is sometimes stated that he was attorney-general to James II., but his name does not appear in the list of attorney-generals in Beaton's Political Index. He died in 1734. He left in manuscript, some 'Memoirs of Music,' which met with approbation from Dr. Burney (Article 'North, Roger' in Rees's Cyclopaedia). In 1740, a quarto volume was published called 'Examen, or an Enquiry into the Credit and Veracity of a pretended complete History, showing the perverse and wicked Design of it, and the many Falsties and Abuses of Truth contained in it, together with some Memoirs occasionally inserted, all tending to vindicate the Honour of the late King, Charles II., and his happy Reign, from the intended Aspersions of that foul Pen.' The work against which this volume is levelled is Kennet's 'Complete History.' Notwithstanding its purely partisan object, much insight may be had into the state of society and politics during the reign of Charles II., by a perusal of the Examen, and when measured by a higher tone of public feeling, the author, in his vindications, often, in pure simplicity, embodies the severest censures. The work by which Roger North is now best known was published after his death—1740, 1742—in two volumes quarto, with the title, 'The Lives of the Right Hon. Francis North, Baron Guilford, Lord Keeper of the Great Seal under King Charles II. and King James II.; the Hon. Sir Dudley North, Commissioner of the Customs, and afterwards of the Treasury, to King Charles II.; and the Hon. and Rev. Dr. John North, Master of Trinity College, Cambridge, and Clerk of the Closet to King Charles II.' The life of the lord-keeper was republished in 8vo, and the whole work was re-edited in 1826. It will be seen, that besides the two of whom notices are given above, he commemorated a third brother, John, who lived the life of a retired student. The nature of the book has been already characterised, and it only remains to be stated that whatever opinions may be formed of the author's general notions of right and wrong, it is a memorial of very strong fraternal affection.

NORTH, FREDERIC, EARL OF GUILDFORD, better known by the title of LORD NORTH (as he did not succeed to the earldom until within two years of his death), was born on the 13th of April 1732. He was educated first at Eton, and afterwards at Trinity College, Oxford. On leaving the university he went abroad for three years, and during that time resided successively in Germany, Italy, and France, cultivating the foreign languages. Almost immediately after his return to England, he married, in 1756, Miss Ann Speke, an heiress of an ancient Somersetshire family.

In 1763 Lord North was appointed one of the lords of the treasury. Two years after, on the formation of Lord Chatham's (as it was called by Mr. Burke) 'teselated' ministry, Lord North received the office of joint-paymaster of the forces, his colleague being Mr. George Cooke. In the speech in which Mr. Burke so happily described the general composition of this ministry, he thus specially alludes to the joint appointment of Lord North and Mr. Cooke:—"I venture to say, it did so happen that persons had a single office divided between them, who had never spoke to each other in their lives until they found themselves, they knew not how, piggling together, heads and points, in the same truckle-bed." ('Speech on American Taxation.') Lord Rockingham had previously offered him the chancellorship of the exchequer and the vice-treasurership of Ireland, both of which appointments he had refused. He became chancellor of the exchequer in 1769, and at the same time leader of the House of Commons, on Charles Townshend's unexpected death. This too he at first declined: but he was afterwards prevailed on, we are told, by the Princess of Wales and by his father, Lord Guildford, to accept this situation. In 1770, on the Duke of Grafton's retirement, he became first lord of the treasury, still holding the chancellorship of the exchequer. George III. felt himself under an obligation to Lord North for extricating him, by the acceptance of the premiership, from the embarrassment which the Duke of Grafton's retirement had caused; he warmly expressed his gratitude, became greatly attached to his new prime minister, and never forgot the obligation, nor ceased to have a regard for him, till the coalition of 1784. It is an interesting trait recorded by his daughter, Lady Charlotte Lindsay, in her letter appended to Lord Brougham's 'Historical Sketches' (first series), that Lord North would never allow himself to be called prime minister, "saying there was no such thing in the British constitution."

Lord North's ministry lasted from 1770 to 1782. Being defeated

on the 22nd of February 1782, in the House of Commons, on the question of the continuance of the American war, he gave way to Lord Rockingham. That war is the chief characteristic of his ministry. There are two different questions to be considered in connection with this war, the question of its justice and the question of its expediency. The ministry and the opposition joined issue on both these questions. The opposition, including, with the exception of Lord North himself, and his supports Thurlow and Wedderburn, nearly all the intellect of the House—Burke, Fox, Dunning, and latterly Pitt (who entered parliament in 1780)—contended, first, that the British parliament had no right to tax the American colonies, and therefore that a war in enforcement of British taxation was unjust; and secondly, that even if parliament had the right, it was inexpedient to enforce the right by war. Lord North maintained both the justice and the expediency of the war. But every year introduced of course new elements into the question of expediency; and it is now understood that Lord North himself disapproved of the continuance of the war for at least three years before his resignation in 1782, but that he persevered in its defence only in deference to the wishes of George III. Lady Charlotte Lindsay, in the letter already quoted, says, "Although I do not believe that my father ever entertained any doubt as to the justice of the American war, yet I am sure that he wished to have made peace three years before its termination." This statement is not inconsistent with the fact that Lord North, in the very last speech that he ever made, defended the American war; and this circumstance again renders it improbable that he should ever have thought or admitted it to be unjust, as has sometimes been supposed.

It was at the time the general opinion that Lord Bute retained his early influence with George III., and that Lord North, nominally prime minister, was but a puppet in his hands. This opinion, which contributed greatly to the general unpopularity of Lord North's administration, is now known to be entirely erroneous. [BURN, LORD.]

The Rockingham ministry, which succeeded Lord North's, was soon followed by an administration under Lord Shelburne, in which Mr. Pitt was chancellor of the exchequer, and which placed Lord North by the side of his former adversary, Mr. Fox, in opposition. In a short time arose the well-known and much-abused coalition. In April 1783 a ministry was formed by the Duke of Portland, in which Lord North and Fox were appointed secretaries of state. This ministry ended its career in December of the same year. The universal unpopularity of the coalition, and the king's unconstitutional opposition to Mr. Fox's India Bill, killed it. We are informed by Lady Charlotte Lindsay that the coalition was principally brought about by the agency of Lord North's eldest son, and of Mr. Eden, afterwards Lord Auckland. [FOX, CHARLES JAMES.] In reply to the abuse which has been heaped upon this coalition, it may be observed, that because statesmen have once differed they are not to be precluded from afterwards combining, when the questions on which they have differed are set at rest, and others have arisen in which they conscientiously agree; but it is not to be denied that this league, formed against the peace which Lord Shelburne had obtained, was hated by the whole country, and deeply injured the character of the parties.

When Lord North retired from the premiership in 1782 he had been appointed lord-warden of the cinque ports. He succeeded to the title of Earl of Guilford and to the family estates in 1790. Two years after, he died, on the 5th of April, 1792. In the last five years of his life he was afflicted with blindness. "Lord North, when he was out of office," says his daughter, "had no private secretary. Even after he became blind, his daughters, particularly the two elder, read to him by turns, wrote his letters, led him in his walks, and were his constant companions."

Lord North's position as a statesman is in a very low rank: as a politician he displayed somewhat higher ability. His administration of the finances, in his character of chancellor of the exchequer, was generally approved of. And again, though he cannot lay claim to the title of an orator, he spoke clearly, sensibly, with much wit, and with an uniformly good humour, which made him the great favourite of the House. In his private capacity and in his family he was thoroughly admirable. The picture which Lady Charlotte Lindsay draws of him at home with his children, is a singularly pleasing one.

NORTH, SIR THOMAS, Knight. There appears to be no available materials for a biographical notice of Sir Thomas North, the first translator of the Lives of Plutarch into English. North had previously published two other works:—1, 'The Dial of Princes; compiled by the Reverend Father in God, Don Anthony of Guevara, and Englyshed out of the Frenche; right necessary and pleasant to all gentlemen and others which are lovers of vertue,' London, 1557, folio; 1558, folio; 1582, 4to; 'Reformed of faulces in the first edition, with an amplification also of a fourth book annexed to the same, entitled the Favoured Courtier; never heretofore in our vulgar tongue; right necessary and pleasant to all noble and vertuous persons.' 2, 'The Morall Philosophie of Doni, drawne out of the auncient writers; a work first compiled in the Indian Tongue, and afterwards reduced into divers other Languages; and now lastly Englyshed out of the Italian,' London, 1570, 4to. Watt (Bibl. Brit.) observes that 'the word Doni seems to be of like import with that of Magi,' a strange blunder of the learned bibliographer. Doni is the name of an old Italian writer,

and the original work is called 'La Filosofia Morale del Doni, tratta dagli antichi Scrittori, ovvero, La Filosofia de' Sapienti Antichi, scritta da Sendebat, moralissimo Filosofo Indiano,' Venice, 1552, 4to.

North's translation of Plutarch was made, as he states in the title, from the French version of Amyot, which is generally very exact, and has considerable merit in point of expression. Indeed it is said that Amyot's translations did much towards fixing the French language. Amyot's dedication to Henry II. of France is dated 1559. North's dedication to Queen Elizabeth is dated January 6th, 1579; his address to the Reader is dated January 24th, 1579. North's version is often inaccurate, where that of Amyot's is correct, which is somewhat strange, for he tells us that he translated Amyot. The book, besides the Lives of Plutarch, contains 'The Lives of Epaminondas, of Philip of Macedon, of Dionysius the Elder, and of Octavius Cæsar Augustus, collected out of good Authors; also the Lives of Nine excellent Chieftaines of Warre, taken out of Latine from Emylius Probus, by S. G. S., by whom also are added the Lives of Plutarch and of Seneca; gathered together, disposed, and enriched as the others. And now translated into English by Sir Thomas North, Knight.' This part of his book is also dedicated by North to Queen Elizabeth, to whom he seems to have been indebted for some kind of pension or means of subsistence, for he says, "The princely bounty of your blessed hand (most gracious Sovereigne), comforting and supporting my poore old decaying life, of right challengeth the travel of my study, the labor of my body, and the prayers of my devotions, to be wholly employed for your Highnesse, and altogether dedicated to your service."

NORTHCOTE, JAMES, an English artist and writer on art, was born in 1746, at Plymouth, where his father was a watchmaker. Having been introduced to Sir Joshua Reynolds through Dr. J. Mudge, he went to London at the age of twenty-five to study painting under him, and was for five years not only his pupil but his inmate. This circumstance was of no small advantage to him, as it not only tended to refine his manners, but brought him into contact with the best society of the day. On quitting Reynolds he at first set up as a portrait-painter, and would no doubt have become eminent in that branch of the art, as he possessed much insight into and power of describing individual character. But his ambition prompted him to aspire to something higher than taking likenesses. He accordingly set out for Italy, where he spent about five years, and was made a member of the academies of Florence and Cortona. On his return he was encouraged by Boydell, who published many engravings after subjects painted by him, and among others that called the Village Doctress, which was for a long time an exceedingly popular print. For the Shakspeare Gallery he produced two of his best works, the Murder of the Two Princes in the Tower, and Hubert and Arthur, besides some other subjects. Yet although he displayed considerable skill in composition and colouring, together with vigour of expression, his ability in art was by no means equal to his enthusiasm and his application. For nearly half a century he existed almost entirely in his painting-room in Argyle-street, and would have been content, as he himself said, to live on so for ever in what was to him all-sufficient enjoyment. In the latter part of his life he was quite a recluse, and independent both in spirit and circumstances—the latter chiefly owing to his prudence and frugality. He was apt to be somewhat cynical, though really kind-hearted. Hazlitt's 'Conversations' with him afford the best portraiture of his character and of the qualities of his mind. His literary productions are far from being inconsiderable. Many papers of his appeared in a work entitled 'The Artist,' and in 1813 he published his 'Memoirs of Sir Joshua Reynolds, with an Analysis of his Discourses,' a quarto volume, to which he afterwards added a supplement. In 1828, at the age of eighty-two, he again appeared as an author, with his 'One Hundred Fables, original and selected,' which, though of little interest as a literary performance, is a book of great attraction on account of the very numerous and admirable wood-cuts, all which were executed after designs, prepared though not drawn by himself, and were superior to any embellishments of the kind that had then appeared. A second set was published after his death, according to his instructions in his will. As if to convince the world that he was not only still living, but unwearied by his long career, he published, in his eighty-fourth year, his 'Life of Titian,' a work which contains much information relative to painting and to art generally; but this work though embodying his views is known to have been written by Hazlitt: it is however in a literary point of view a strangely immethodical and unsatisfactory performance. To the last Northcote continued to use his pencil; he may indeed almost be said to have died with it in his hand, since he continued to amuse himself with it till within a day or two of his death, which happened at his house in Argyle-street, July 13, 1831. Northcote was never married, but lived with his maiden sister, who survived him.

* NORTON, THE HON. CAROLINE ELIZABETH SARAH, is one of three daughters of Thomas Sheridan, the son of the famous Richard Brinsley Sheridan—her two sisters, both also still (1857) surviving, being the present Duchess of Somerset and Lady Dufferin. She was born in 1808, and her father dying while she was still very young, the care of her education and that of her sisters devolved on their mother, who was a daughter of Colonel and Lady Elizabeth Callander. Residing sometimes at Hampton Court, sometimes in Scotland, the three sisters

received every advantage of education, intellectual and social; and while still in her girlhood, Miss Sheridan was a writer of verses and of plays for private performance in the family circle. A satire called 'The Dandies' Rout' was conveyed by her to a bookseller then in the habit of publishing such things, and by him printed and circulated. In July 1827, at the age of nineteen, Miss Sheridan married the Hon. George Chapple Norton (born 1800), brother of the present Lord Granley, and now recorder of Guildford and a police magistrate of London. Of three children, all sons, the issue of this marriage, two survive—Fletcher Cavendish Charles Conyers, born in 1829, and Thomas Brinsley, born in 1831. It was after her marriage that Mrs. Norton became known in literature. In 1829 she published anonymously 'The Sorrows of Rosalie, a Tale; and other Poems,' written before her marriage; and this was followed in 1830 by 'The Undying One, and other Poems,' which at once gave the authoress a rank among the poetesses of the time, and caused the 'Quarterly Review' to compare her to Byron. In 1836, in consequence of circumstances which were much talked of at the time, a separation took place between Mrs. Norton and her husband. In that year she published 'A Voice from the Factories;' in 1840 'The Dream and other Poems;' in 1845 'The Child of the Islands: a Poem;' in 1847 'Aunt Carry's Ballads for Children;' and in the same year a novel called 'Stuart of Dunleath, a Story of Modern Times.' In some of these works, besides the poetical power, there was discernible a keen feeling of social wrongs and anomalies; and to one class of such wrongs and anomalies—those relating to the position of women—Mrs. Norton has recently addressed herself very eloquently in two publications—'English Laws for Women in the 19th Century' (privately printed), 1854; and 'A Letter to the Queen on Lord Chancellor Cranworth's Marriage and Divorce Bill,' 1855. Mrs. Norton has also contributed extensively to annuals and other periodicals, as well as occasionally to newspapers.

NOKWOOD, RICHARD, a mathematician of the earlier part of the 17th century, of whose personal history we know nothing. He is principally famous for having been one of the first who measured a degree of the meridian with any accuracy. His method was this:—in the year 1635 he measured the distance between London and York, taking the bearings as he proceeded along the road, and reducing all to the direction of the meridian and to the horizontal plane. The difference of latitude he found by observation of the solstices to be 2° 58', and from that and his measured distance he concluded the degree to be 367,176 feet English, or 57,800 toises. This has been found to be a near approximation, but his method was necessarily not capable of much accuracy, nor did he measure the distance in the best manner. "Sometimes," says he, "I measured, sometimes I paced, and I believe I am within a scantling of the truth." He is the author of the following works:—1, 'Trigonometry, or the Doctrine of Triangles,' 4to, 1631, 1685; 2mo, 1651, 1667, 1669; 2, 'Fortification, or Architecture Militaire,' 4to, 1639; 3, 'The Seaman's Practice, containing the Mensuration of a degree of the Earth,' 4to, 1637, 1655, 1667, 1668, 1678; 4, 'Epitome: being the Application of the Doctrine of Triangles in certain Problems concerning the Use of the plain Sea Chart,' 8vo, 1674; 5, 'Logarithmic Tables,' 12mo, n. d. He also published letters and papers, in the 'Philosophical Transactions,' on the tides, on his mensuration of an arc of the meridian, and on other subjects of minor importance.

NOSTRADA'MUS, or NOTRE-DAME, MICHEL, a singular personage, who appears to have enjoyed some reputation as a physician, but is now only remembered as the author of the most celebrated predictions published in modern times, was descended from a noble family in Provence, and was born at St. Rémy, a small town in the diocese of Avignon, on the 14th of December 1508. His father was a public notary; his paternal grandfather was astronomer and physician to René, count of Provence and titular king of Sicily and Jerusalem; and his maternal grandfather (from whom he acquired the elements of the sciences and mathematics) was also astronomer and physician to John duke of Calabria, the son of King René. After having finished his courses of humanity and philosophy at Avignon, he went to study medicine at Montpellier, but was driven away by the plague in 1522. For more than four years he travelled about in the south of France, and stayed some time at Toulouse and Bordeaux, during which period he seems to have paid particular attention to botany, and also to have undertaken the treatment of all such patients as were willing to put themselves under his care. He then returned to Montpellier, took the degree of doctor of medicine in his twenty-seventh year (1529), and then again proceeded on his travels. At Agen he remained four years, and married. Here too he became acquainted with Julius Cæsar Scaliger, with whom he appears to have been intimate, and whom he calls a Virgil in poetry, a Cicero in eloquence, and a Galen in medicine; and declares that he owed more of his scientific attainments to him than to any other person. After the death of his wife and two children whom he had by her, he left Agen, and went first to Marseille, and then (in 1544) to Salon, where he married a second time.

Two years afterwards, the plague having broken out at Aix, he was invited thither by a public deputation from the inhabitants, and was of so much service (particularly by means of a powder of his own invention, of which he has given the formula in the eighth chapter of his treatise 'Des Fards'), that he received a pension from the town during several years after the cessation of the disease. He has left

upon record a curious instance of the modesty of the women of Aix, who, as soon as they perceived themselves attacked by the contagion, began to sew themselves up in their winding-sheets, in order that their naked bodies might not be seen after their death.

The next year (1547) he was sent for to Lyon on a similar occasion, and appears to have succeeded equally well. On his return to Salon, where he was less esteemed than elsewhere, he employed part of his leisure time in composing some medical works, chiefly consisting of receipts and preparations. It was about this time that he first began to represent himself as divinely inspired, and endued with the gift of prophecy. His predictions were first written in prose; but, upon revising them afterwards, he thought they would look better if expressed in verse, and accordingly he threw them all into the form of quatrains, and then arranged them in three Centuries. When this was done, he was in some doubt about the safety and propriety of publishing the work; but as the time of many of the events foretold in his predictions was near at hand, he at last resolved to print them. The first edition was published at Lyon (1555), and appeared with a dedication to his son Cæsar, then an infant. As might be expected, the work was very differently received by different persons: at home he was generally considered an impostor, but in other parts of France he was looked upon either as a person really and truly inspired by God, or else as one who held communication with the devil. However Henri II. and his superstitious mother Catherine sent for him to Paris, received him at court very graciously, made him a present of 200 crowns, and sent him to Blois to see the king's children there, and to try to find out their future destinies. The result of this visit is not known, but it is certain that Nostradamus returned to Salon loaded with honours and presents. Encouraged by his success, he increased his quatrains to the number of a complete thousand, and published a new edition of them, with a dedication to the king, in 1558. The next year that prince received a wound at a tournament, of which he died, and it was thought that so unusual an accident could not have been omitted in Nostradamus's predictions; accordingly his book was immediately consulted, and in the thirty-fifth quatrain of the first Century were found the following lines:—

“ Le lion jeune le vieux surmontera,
En champ bellique par singular dual
Dans cage d'or les yeux lui crevera.
Deux plaies une, puis mourir; mort cruelle.”

So remarkable a coincidence greatly increased his fame, and he was honoured shortly after with a visit from Emanuel duke of Savoy, and his wife the princess Margaret of France. Charles IX. on a progress through Provence, sent for him, and upon his complaining of the slight respect in which he was held by his fellow-townsmen, publicly declared that he should hold the enemies of Nostradamus to be his own. He afterwards presented him with a purse of two hundred crowns, together with a brevet constituting him his physician in ordinary, with the same appointment as the rest.

Nostradamus died about sixteen months after, July 2, 1566. He was buried at Salon, in the church of the Cordeliers, under a monument inscribed with an epitaph asserting in the most confident terms his prophetic skill. After his death two more Centuries were collected from his papers, &c., and added to his quatrains, and the whole work was translated into various foreign languages. Since that time his pretensions to the gift of prophecy have been variously estimated; most persons probably consider him to have been either an impostor or a lunatic, and attribute the fulfilment of some of his predictions to chance; others have accused him of magic, from which charge he is defended by Naudé, in his ‘Apologie pour les grands Hommes soupçonnés de Magie;’ while some of the believers in animal magnetism have classed him among other “crisaaques” who exercised “la faculté physique de prévision somnambulique et de prévoyance ou clairvoyance instinctive.” (‘Archives du Magnétisme Animal,’ t. viii.)

Even in 1806 there appeared at Paris a work by Théodore Bouys, with the following singular title: ‘Nouvelles Considérations sur Nostradamus et sur ses Prédications concernant: 1, la Mort de Charles I., Roi d'Angleterre; 2, celle du Duc de Montmorency, sous Louis XIII.; 3, la Persécution contre l'Eglise Chrétienne en 1792; 4, la Mort de Louis XVI., celle de la Reine, et du Dauphin; 5, l'Élévation de Napoléon Buonaparte à l'Empire de France; 6, la Longueurs de son Règne; 7, la Paix qu'il doit procurer à tout le Continent; 8, sa puissance, qui doit être un jour aussi grande sur mer qu'elle l'est actuellement sur terre; 9, enfin, la Conquête que ce Héros doit faire de l'Angleterre.’ The (so called) prediction of the death of Charles I., mentioned in the above title-page, is one of the most singular in the whole collection; it occurs in the forty-ninth quatrain of the ninth Century, and is as follows:—

“ Gand et Bruxelles marcheront contre Anvers;
Sénat de Londres mettront à mort leur Roi;
Le sel et le vin lui seront à l'envers;
Pour eux avoir le règne en désarroi.”

In the dedication of his work to Henri II. he predicts that the Christian church will suffer from a cruel persecution: “et durera ceste oy jusques à l'an mille sept cent nonante deux, que Fon verra ceste une renovation de siècle.” the latter part of this sentence is certainly remarkable when we recollect that the French republic dated its

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existence from September 22, 1792; and that in all public acts time was reckoned from that day as from the commencement of a new era.

The ‘Centuries’ of Nostradamus have been frequently reprinted, and numerous commentators have endeavoured to explain his predictions. The best editions are those of Lyon, 1568, 8vo, and Amsterd., 1668, 12mo. Of Commentaries (besides that of M. Bouys, already noticed) the most celebrated are: ‘Commentaire sur les Centuries de Nostradamus,’ par Chavigny, Paris, 1596, 8vo; ‘Concordance des Prophéties de Nostradamus avec l'Histoire,’ par Guynaud, Paris, 1693, 12mo; ‘La Clef de Nostradamus,’ par un Solitaire, Paris, 1710, 12mo, and an English translation, with notes, by Theophilus de Garencières, Lond., fol. 1672.

Before he wrote his ‘Centuries’ Nostradamus had published during several years an almanac, containing predictions about the weather, &c., besides a few other works, of which only the names are now remembered: ‘Traité des Fardemens,’ Lyon, 1552; ‘Des Confitures,’ Anvers, 1557; both contained in ‘Opuscule de plusieurs exquises Recettes, divisé en deux parties,’ Lyon, 1572, 16mo; ‘Le Remède très utile contre la Peste et toutes Fièvres pestilentiales,’ Paris, 1561, 8vo; ‘Paraphrase de Galien, sur l'Exhortation de Ménodote aux Etudes des Beaux Arts,’ Lyon, 1588, 8vo.

For more particulars of the life and works of Nostradamus see ‘Abrégé de la Vie de Michel Nostradamus,’ par Palamède Trone de Condroulet, de la Ville de Salon, 4to, no date; his ‘Life,’ by Haites, Aix, 1712, 12mo; and ‘Nostradamus,’ by Eugène Barsté, Paris, 1840. Adelung has given him a place in his ‘Histoire de la Folie Humaine,’ vii. 105.

NOTTINGHAM, EARL OF. HENEAGE FINCH, whose father was recorder of the city of London, and a member of the family of the earls of Winchelsea, was born in 1621. He was educated at Westminster school, and was afterwards removed to Christchurch, Oxford. After leaving the university he became a member of the Society of the Inner Temple, London. On the restoration of Charles II. he was appointed solicitor-general, and distinguished himself in the prosecution of the regicides. He published ‘An exact and most impartial Account of the Indictment, Arraignment, Trial, and Judgment of (according to law) Twenty-nine Regicides,’ 4to, 1660; 8vo, 1679. In 1661 he was made member of parliament for the University of Oxford, and about the same time was created a baronet. In 1665 the diploma of LL.D. was presented to him by the University of Oxford. He took a prominent part in the impeachment of the Earl of Clarendon in 1667; and in 1670 was appointed attorney-general. He succeeded the Earl of Shaftesbury as lord-keeper of the great seal in 1673, and in 1675 was made lord-chancellor of England. He presided as lord high steward on the trial of Viscount Stafford, in 1680, and pronounced judgment against that nobleman in a speech of extraordinary eloquence. He was created Earl of Nottingham in 1681, and died in 1682.

Besides the account of the trial of the Regicides, he published ‘Speeches in both Houses of Parliament,’ 1679; ‘Speech at the Sentence of William Viscount Stafford,’ 1680; ‘Arguments upon the Decree in the Cause between the Hon. Charles Howard, Esq., Plaintiff; Henry, late duke of Norfolk; Henry, lord Mowbray, his son; Henry, marquis of Dorchester; and Richard Marriot, Esq., Defendants; wherein the several ways and methods of limiting a trust of a term for years, are fully debated,’ Lond., 1685, fol.; ‘An argument of the Claim of the Crown to Pardon on Impeachment,’ fol.; and 8vo, 1791; there is a volume of ‘Reports of Cases decreed in the High Court of Chancery during the time Sir Heneage Finch, afterwards earl of Nottingham, was Lord Chancellor,’ 1725. Some valuable Chancery Reports, written with his own hand, were left by him. Lord Nottingham had a high reputation for eloquence, sound judgment, and integrity. His character is drawn by Dryden, in his ‘Absalom and Achitophel,’ under the name of Amri—

“ To whom the double blessing does belong,
With Moses' inspiration, Aaron's tongue.”

NOUREDDIN, (MALEK-AL-ADEL NOOR-ED-DREN MAHMOOD), one of the most celebrated and powerful of the Moabite rulers of Syria in the age of the Crusades, born A.D. 1117, A.H. 511, was a younger son of Amad-eddin Zenghi, the second of the dynasty of the Atabeks of Irak and Syria. At the death of his father, who was murdered by his own Mamlukes at the siege of Jabbar, A.D. 1146, A.H. 541, Nouredin, hastening to Aleppo with the signet of the deceased prince, secured the possession of that city and of his father's Syrian dominions; while Mesopotamia, with Moosool for a capital, fell to the lot of the elder brother Saif-ed-deen; and the feeble attempts of Alp-Aralan, a prince of the house of Seljuk, to assert his ancestral claims to the dominion of these provinces, were easily frustrated by the combined power of the two brothers. The earliest exploits of the reign of Nouredin were in continuance of the Holy War which his father had assiduously waged against the Latin Christians of Palestine: Joceline de Courtenay, whose capital of Edessa had been taken by Zenghi a few years previous, was signally repulsed in an attempt to recover it, and the Christian inhabitants, who had aided the enterprise, were put to the sword without mercy by command of Nouredin, who even levelled the fortifications of the town to prevent its ever again becoming a bulwark to the kingdom of Jerusalem. The recovery of this important fortress was the avowed object of the second crusade, undertaken A.D. 1148, under

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Louis VII of France and the Emperor Conrad: but of the mighty hosts which they led from Europe, only a miserable and dispirited remnant escaped the arrows of the Seljuk Turks in their march through Anatolia to Palestine; the project of retaking Edessa was abandoned as hopeless; the siege of Damascus, which was attacked by the crusading monarchs in conjunction with Baldwin III of Jerusalem [BALDWIN III.], was foiled when on the eve of success by the address with which the minister of the Moslem prince Modjir-ed-deen fomented the mutual jealousies of the Christian leaders; and this vast armament, which if properly directed might have overwhelmed the rising power of Nouredin, only served by its failure to extend and confirm it. Resuming the offensive immediately after the departure of the crusaders, he invaded the territory of Antioch, and in a pitched battle (June 27, 1149) routed and slew the prince Raymond, whose head was sent as a trophy to the kalif at Baghdad; and though he sustained a severe defeat in the following year from his ancient opponent Josceline de Courtenay, who surprised his camp, this disgrace was amply compensated by the captivity of that active leader, who was soon after seized while hunting by a marauding party of Turkmans, and died in confinement, while the remaining dependencies of Edessa, the fortresses of Aintab, Tellbasher, Ravendan, &c., fell almost without resistance into the power of Nouredin, whose dominions now included the whole of Northern Syria. Modjir-ed-deen was still the nominal ruler of Damascus and the southern portion, but the government was entirely in the hands of his vizier Moïn-ed-deen Anar, whose daughter Nouredin had married; and after the death of this able minister, the inhabitants, alarmed at the capture of Ascalon by Baldwin III. in 1153, and dreading an attack from the Christians, voluntarily offered their allegiance to Nouredin (1154) as the price of his protection; the weak Modjir-ed-deen resigned his power, and sought an asylum at the court of the kalif of Baghdad, which then seems to have been the usual retreat of deposed princes; while Nouredin, the circuit of whose realms now encompassed on all sides by land the Latin territories in Palestine, and extended to the frontiers of the Fatimite possessions in Egypt, fixed his capital at Damascus, which he raised from the ruinous state in which it had been left by an earthquake, and adorned with mosques, fountains, colleges, and hospitals. Several years of continual but varied warfare against the Christians followed the union of all the Moslem power of Syria under a single head; the sway of Nouredin was from time to time enlarged by acquisitions, not only from the enemies of Islam, but from the sultan of Iconium and the minor Moslem princes of Mesopotamia; but a malady which attacked him in 1159, followed by a false report of his death, might have occasioned a fatal reverse in his fortunes, but for the prudence of Ayoob (the father of the famous Salah-ed-deen, or Saladin), who controlled the impatience of his brother Assed-ed-deen Shirakoh to take advantage of the supposed decease of their patron. The Greek Emperor Manuel Comnenus was preparing at this time to attack Aleppo in concert with the Franks of Antioch; but this new enemy was diverted by negotiation, and by the release of 8000 Greek captives; and the only advantage reaped by the Christians from this crisis was the capture of the fortress of Al-Harem near Antioch. The death of Baldwin III. in 1162 released Nouredin from the ablest of his antagonists, his brother and successor, Almaric, or Amaury, being far inferior to Baldwin both in prowess and abilities; the war however was prosecuted with unabated vigour and various success: on one occasion, at the siege of Hian-al-Akrad (the castle of the Koords), the Moslem leaguer was surprised by the Templars, and their monarch himself escaped death or captivity only by the self-devotion of an attendant; but this discomfiture was speedily retrieved by a victory in which the famous Reginald de Chatillon, prince of Antioch, was taken prisoner, and which was followed by the recapture of Al-Harem. But the state of affairs in Egypt, where the Fatimite kalfate was now tottering to its fall, opened new views of aggrandisement and a wider field of ambition to both the Christian and Moslem rulers of Syria; the descendants of Ali had become puppets in the hands of their vizier, or Emir-al-Joyush (generalissimo), who wielded all the real authority of the state: two emirs, Dargam and Shawer, had contested in arms this high dignity; and the latter, defeated and expelled from Egypt, sought refuge and aid from Nouredin. The sovereign of Damascus eagerly embraced the opportunity of obtaining a footing in Egypt, and despatched a force under Shirakoh and his nephew Salah-ed-deen to reinstate Shawer (1163); whose rival called in the Christians of Palestine to his support: but ere Amaury could enter Egypt, Dargam had been overpowered and slain by Shirakoh, who replaced Shawer in his former power. But Shawer, faithless alike to friend and foe, now entered into arrangements with the Franks to elude the fulfilment of his engagements with Nouredin; and Shirakoh, after maintaining himself for some time in Belbeis against the joint forces of Jerusalem and Egypt, was compelled to enter into a convention with Amaury and evacuate the country. But he was soon recalled by Shawer to deliver him from the vengeance of his new allies, to whom he had proved as perfidious as to those of his own faith; Cairo was closely besieged by the Franks, and the Fatimite kalif Aded Ledini'lla sent the hair of his women, the extreme symbol of Oriental distress, to implore the succour of Nouredin (1168). Shirakoh again entered Egypt with an army, forced Amaury to retreat, and after beholding

the double traitor Shawer, installed himself in the twofold office of vizier to the Fatimite kalif, and lieutenant of Egypt in the name of Nouredin; but dying the same year, was succeeded in his dignities by his famous nephew Salah-ed-deen. [SAH-ED-DEEN.]

While these events were passing in Egypt, Nouredin in person pushed his successes in Syria against the Christians, from whom he took Paneas and many other important places. Mesopotamia, ruled by his nephews, acknowledged his supremacy as head of the family. He was now, by his officers, absolute master of Egypt, and the fleets of Damietta and Alexandria were directed against the sea-coast of the kingdom of Jerusalem; but a religious conquest was yet wanting to complete his triumph. As a rigid adherent of the orthodox or Sunni sect of Islam, he revered the Abbassid kalif of Baghdad as the legitimate commander of the faithful; and the schismatic kalfate of the Fatimites, of which a phantom still remained secluded in the palace of Cairo, was an abomination which he determined to destroy. In obedience to his repeated commands, Salah-ed-deen (A.D. 1171, A.H. 537) substituted the name of the Abbassid kalif Mostadi in the public prayers for that of Aded, who died eleven days after, in ignorance, it is said, of his deposition; the Shiah heresy was for ever abrogated in Egypt, and Nouredin, as the champion of orthodoxy, received from the gratitude of Mostadi the direct investiture of Egypt and Syria as fiefs of the kalfate; and he exchanged the title of emir, or sahib, for the higher appellation of sultan, which the etiquette of that age conceived to be attached to an immediate grant from the head of the Moslem faith. His name was recited with that of the kalif in all the mosques throughout his dominions, and even in the holy cities of Mekka and Medina, which Turan-shah, brother of Salah-ed-deen, had reduced as dependencies of Egypt. But the power and glory of Nouredin had now attained their highest pitch; the three remaining years of his life were unmarked by any memorable achievement, and disquieted by forebodings of the future downfall of his house by the ambition of Salah-ed-deen, who, though still ostensibly acting as his lieutenant, and making public professions of loyalty and obedience, had in fact become independent master of Egypt, and eluded or disregarded all the orders of his nominal sovereign. The reluctance of Salah-ed-deen to join his forces with those of Nouredin in an expedition which the former had planned against the fortress of Karak, or Mont-Royal, at length brought these smouldering jealousies to the verge of an open rupture; and Nouredin was preparing to march into Egypt to reduce or expel his refractory vassal when an attack of quinsey terminated his life at Damascus, May 26, 1173 (Shawal 21, 569). His son Malek-al-Salah Ismail, a youth eleven years old, succeeded to the titular sovereignty of his extensive dominions, but was speedily stripped by Salah-ed-deen of Damascus and the greater part of Syria, and died eight years afterwards, reduced to the sovereignty of Aleppo and its dependencies, which were then absorbed, after an ineffectual attempt to claim them on the part of his cousins, the atabeks of Moosool, into the wide-spread realm of Salah-ed-deen. Nouredin is described by Abulfeda as tall and well-proportioned in person, of olive complexion, and with little or no beard; in the estimate of his character he has had the rare good fortune to unite the suffrages of his adversaries to those of his friends: William of Tyre ('Gesta Dei per Francos') describes "Nouradin" as "a prudent and discreet man, who feared God according to the faith of his people;" and the eulogies of the Moslem writers prove that the titles of Malek-al-Adel ('the just prince') and Noor-ed-deen ('light of the faith') were not idle or groundless assumptions. Abulfeda sums up his character by declaring that his virtues were both too numerous and too splendid to be comprehended within the limits of his history; and the sentence of future ages, which has placed him among the number of the Moslem saints, has ratified the judgment of his contemporaries.

(Abulfeda; Abul-Faraj; De Guignes, *Histoire des Huns*; D'Herbelot, *Biblioth. Orient.*; Von Hammer, *History of the Assassins*.)

NOUREDDIN (MALEK-AL-AFDAL NOOR-ED-DEEN ALI), the eldest of the seventeen sons of Salah-ed-deen; born A.D. 1170 (A.H. 565). In the partition of his father's extensive dominions, which followed his death in 1193, Damascus and Southern Syria, with Palestine, fell to the lot of Nouredin; but in the dissensions which soon followed he was stripped of his kingdom by his uncle Seif-ed-deen Abubekr (the Saphadin of Christian writers), and his brother Othman, sultan of Egypt (1196). In a poetical address to the Kalif Nasser, he lamented the similarity of his own fate to that of the Kalif 'Ali' Ebn Abu-Taleb (his namesake), in being thus excluded from his rights by 'Abubekr' and 'Othman'; the kalif in his reply consoled him by the assurance that in him he should find the 'nasser' (protector) whom Ali had sought in vain; but the intercession of the kalif was unavailing to procure the restitution of any part of his territories; in 1198 however, on the death of his brother, the sultan of Egypt, Nouredin became 'atabek,' or guardian, to his infant nephew Malek-al-Mansour, and attempted, by the aid of another brother, the sultan of Aleppo, to recover Damascus from his uncle; but the expedition failed, and Seif-ed-deen retaliated by invading Egypt, and expelled both the young sultan and his guardian. The unfortunate Nouredin now retired to Samosata, where he died, apparently without issue, A.D. 1224 (A.H. 621). He is generally mentioned by Eastern writers under his assumed title of Malek-al-Afdal ('the excellent prince').

NOUREDDIN (NOOR-ED-DEEN ARSLAN SHAH), Atabek, or Prince, of Moosool and Mesopotamia, of the family of Zenghi, and grand-nephew of the famous Nouredin, sultan of Aleppo and Damascus, succeeded his father Azz-ed-deen Masood, A.D. 1193 (A.H. 589), the year of the death of Salah-ed-deen. During a reign of eighteen years he re-established in some measure the declining power of his house, and compelled the minor princes of his family, who occupied appanages on the frontiers of his territories, to acknowledge his supremacy as lord paramount. An attack with which he and his relative Kootbed-deen, prince of Sandjar, were threatened in 1209 from the overwhelming power of Seif-ed-deen, brother of Salah-ed-deen, was averted by the mediation of the Kalif of Baghdad; and Nouredin died the next year, A.D. 1210 (A.H. 607), regretted by his subjects as a mild and beneficent ruler. His son Azz-ed-deen, after a reign of between seven and eight years, was succeeded by an infant son bearing the title of Nouredin Arslan II, who survived only a few months. (Abulfeda; Abul-Faraj; De Guignes.)

NOUREDDIN (MALIK-AL-MANSSOR NOOR-ED-DEEN ALI), the second sultan of the dynasty of Tartar or Baharite Mamlukes in Egypt, was placed on the throne by the emirs after the assassination of his father Ipek, A.D. 1257 (A.H. 655), at the age of fifteen. His short reign of two years was troubled by continual feuds among the Mamluke chieftains, and attempts on the part of the Ayoobite princes of Syria to recover the lost away of their family in Egypt; and the apprehension of an irruption of the Moguls under Hulaku, who had taken Baghdad and destroyed the kalifate, showed the necessity of substituting a ruler of matured years and experience. The Emir Kotuz accordingly assumed the reins of government, A.D. 1259 (A.H. 657), and no more is heard of Nouredin.

NOVALIS, the literary name assumed by Friedrich von Hardenberg, who was born in 1772, at a family estate in Mansfeld. His father, Baron von Hardenberg, had been a soldier in his youth, and was director of the Saxon saltworks. Himself and his wife, the mother of Novalis, belonged to the religious society of Hermhuters. Novalis was the eldest of eleven children, and was very delicate in his earlier years. He was of a dreamy nature, and displayed no extraordinary talent, till a dangerous illness, which attacked him in his ninth year, and could only be cured by painful remedies, awoke him from a kind of intellectual slumber, and he appeared thenceforward as a lively and intelligent child. His diligence was great, and in his twelfth year he possessed considerable knowledge of the Latin and some acquaintance with the Greek language. He displayed a great predilection for tales (Märchen), some of which he invented for the amusement of his brothers. In 1789 he attended a gymnasium, and in the following year went to study at Jena, where he remained till 1792, when he went with his brother Erasmus to the university of Leipzig. In the succeeding year he removed to Wittenberg, where his studies were completed.

At this time he became acquainted with Frederic Schlegel, and also with Fichte, whose system of philosophy he studied with ardour. On leaving Wittenberg he went to Arnstadt, to attend for the first time to practical business. He soon became acquainted with a neighbouring lady, called by his biographer Sophia von K., of whom he became violently enamoured. In 1795 he went to Weissenfels, and was made auditor of the department of which his father was director. The death of Sophia and of his brother Erasmus, both in the year 1797, was a great shock to Novalis; he however pursued his business with activity, and it is about this time that his 'Hymns to Night' are supposed to have been written. In 1798 he was betrothed to a lady called Julia von Ch., and about this time he wrote his 'Pupils at Saiz.'

Returning to Jena, he became acquainted with August Wilhelm Schlegel, and with Tieck, the romance writer, and author of the biography to which we are indebted for all the information that we have respecting the life of Novalis. In 1800 the romance 'Heinrich von Ofterdingen' was commenced by Novalis, and was, as he explains in a letter to his friend Tieck, designed to be an apotheosis of poetry. This singular work was never finished, although the plan of its conclusion is preserved. The hero, Heinrich, is an old German poet, supposed by some to be the author of the 'Nibelungen-lied,' and the purpose of the work is to show the whole world, with every profession and pursuit, on its poetical side. It would little suit most romance readers, as the story is too wild to be interesting, and is merely a thread to connect the author's own thoughts and opinions. The conclusion of the work, as given by rough notes, was to have been eccentric even for a German enthusiast. Heinrich was to have come into a land where men, beasts, minerals, and even tones and colours held converse, where the world of tales (Märchenwelt) was to become visible, and the real world to be considered as a tale. It may be observed that Novalis regarded the 'Märchen,' or popular traditions, with singular respect, and discerned in them, or fancied he discerned, a deep meaning. He was accustomed, says his biographer, to regard the most ordinary occurrence as a miracle, and the supernatural as something ordinary.

In 1800 he was subject to spitting blood, and fell into a weak state. The books which he then constantly studied were the Bible, and the works of Zinsendorf and Lavater. He loved to talk of all his projected works, and professed that he now for the first time knew what poetry was, and designed to re-write 'Ofterdingen.' On the 25th

March 1801 he died, in the presence of his friend Frederic Schlegel, before he had completed his twenty-ninth year.

Novalis is a writer who will either be read with some degree of enthusiasm or not read at all. Hence while almost idolised by the partisans of the romantic school, he is mentioned with a kind of benevolent contempt by the opponents of that school. His imagination and enthusiasm are most boundless: he darts from prodigy to prodigy with a celerity that cannot be followed, unless the reader allows himself to sympathise with the author. The effects of the ideal philosophy of Fichte, and the love of tales so predominant in the romantic school, are plainly discernible in Novalis's works. He had literally constructed an unreal world of his own, and seems to have breathed an atmosphere utterly unlike that of the actual world. A desire of combining religious fervency with philosophy is also apparent; and thus that combination of speculation and enthusiasm which is found in the writings of the Alexandrian Platonists and the Mystics was very acceptable to him. The 'Hymns to Night,' and the latter part of 'Ofterdingen,' are equally remarkable for the vast power manifested in the construction and the dimness of the construction itself, while here and there the acuteness of some remarks is not to be mistaken. The 'Pupils at Saiz' is another fragment of a romance, the object of which was to reveal Novalis's views of physical science, for which and mathematics he had a great taste. If however the works above mentioned are remarkable for singular combination, his spiritual songs ('Geistliche Lieder') are no less so for their perfect simplicity and pure spirit of devotion. The posthumous works of Novalis contain numerous aphorisms, which show the direction of his studies, a most remarkable turn of thought, and a love of startling paradox, combined with singular acuteness. The whole works of Novalis were collected and edited by his friends Tieck and F. Schlegel, with a biography prefixed by the former.

NOVIKOV, NIKOLAI IVANOVITCH, born April 27th 1744 at Tikhvensk, near Moscow, was, if not particularly eminent as a writer, one to whom Russian literature is greatly indebted, on account of what he did for the book-trade, and for printing, and for diffusing a taste for reading among his countrymen. Though his parents were wealthy, he did not receive the very best education, being brought up at home until the age of eighteen, when he entered the government service, and then first began to apply himself to study. Having thus conceived a passion for literary pursuits, he determined upon devoting himself to them exclusively, and accordingly he retired from the service. One of his first productions was his 'Zhivopisets' ('The Painter'), a work somewhat on the plan of 'The Spectator,' and displaying considerable talent and satiric power in sketches of manners and characters; and which was long very popular, and has been frequently reprinted. He shortly afterwards published his 'Opuit' (Specimen or Essay of a Lexicon of Russian Authors), which has preserved notices of many writers respecting whom little would otherwise now be known. These works procured him the notice of the Empress Catherine, and he soon after settled at Moscow, where a wide field opened itself to him. With the consent of the government, he established in that capital a Typographical Society, having for its object the printing of useful books at a cheap rate, and diffusing them through the empire. He also set up the first circulating library, and did very much both to improve the character and increase the sale of journals and other periodicals. Neither was his attention confined to such improvements, for he helped to introduce many into the system of school-education. His activity and that of his associates was however looked upon with suspicion, and they were represented as favouring the principles of, if not themselves actually in league with, the philosophers and revolutionists of France. The consequence was that the society was broken up, and Novikov received a command to retire to a distant province. After the Emperor Paul's accession he was permitted to return, but he from that time lived almost in retirement from the world, and devoted to mystic speculations, upon his estate at Tikhvensk, where he died, July 31 (August 11), 1818.

Novikov has been compared to Franklin, and he was certainly a very active and useful person. He is said to have possessed in a very extraordinary degree the art not only of gaining over others to his schemes, but of rendering them as eager and zealous in them as himself. Hence, notwithstanding the vast sums which his speculations required, they never were hindered by want of funds. He himself was quite disinterested, his object being not to enrich himself, but that his schemes should succeed for the benefit of the public: at all events, it is certain that he died poor.

Among his own publications, in addition to those already mentioned, was a collection of historical documents and materials, entitled 'The Old Russian Library,' 1773-75, in ten volumes, and afterwards continued to twenty more.

NOY, WILLIAM, a lawyer, whose professional career had a considerable influence on British history, was born about the year 1577. "He was," says Fuller, "for many years the stoutest champion of the subjects' liberty, until King Charles entertained him to be his attorney." He was made attorney-general on the 31st of October 1631. He had for some years been member of parliament, first for Hampton, and subsequently for St. Ives. He was a profound lawyer and judicial antiquary; but, as Clarendon says, "he could not give a clearer testimony that his knowledge in the law was greater than all other men's,

than by making that law which all other men believed not to be so." It was to his researches in the older constitution, conducted in this perverse spirit, that the court owed the project of ship-money. Noy drew the writ for levying this illegal tax, but he did not live to see the momentous effects of his exertions, and died on the 6th of August 1634. In private matters he seems to have been fond of startling novelties adverse to received opinions and feelings. He bequeathed a fortune to his son, "to be squandered as he shall think fit—I leave it him for that purpose, and I hope no better from him." The young man responded to the anticipation, and, after a brief and wild career, was killed in a duel. There are several traditional anecdotes of Noy's ingenuity as a lawyer. He was the author of several legal works, which seem generally to have been published posthumously. Among these are—'A Treatise of the Principal Grounds and Maxims of the Lawes of England,' 4to, 1641, which has passed through several editions; 'The Compleat Lawyer, or a Treatise concerning Tenures and Estates in Land of Inheritance for Life, and other Hereditaments and Chattels, real and personal, together with Observations on the Author's Life,' 8vo, 1674; 'A Treatise on the Rights of the Crown, declaring how the King of England may Support and Increase his Annual Revenues,' 8vo, 1715. He collected 'Reports and Cases taken at the time of Queen Elizabeth, King James, and King Charles,' folio, 1669.

NUMA POMPILIUS, the second king of Rome, was, according to tradition, a native of the Sabine town of Cures. On the death of Romulus the senate at first chose no king, and took upon itself the government of the state; but as the people were more oppressively treated than before, they insisted that a king should be appointed. A contest however arose respecting the choice of the king between the Romans and Sabines, and it was at length agreed that the former should choose a king out of the latter. Their choice fell upon Numa Pompilius, who was revered by all for his wisdom and knowledge, which, according to a popular tradition, he derived from Pythagoras.

Numa would not however accept the sovereignty till he was assured by the auspices that the gods approved of his election. Instructed by the camena, or nymph, Egregría, he founded the whole system of the Roman religion; he increased the number of augurs, regulated the duties of the pontifices, and appointed the flamines, the vestal virgins, and the Salii. He forbade all costly sacrifices, and allowed no blood to be shed upon the altars, or any images of the gods to be made. To give a proof that all his institutions were established by divine authority, he is said to have given a plain entertainment in earthenware dishes to the noblest among his subjects, during which, upon the appearance of Egregría, all the dishes were changed into golden vessels and the food into viands fit for the gods.

Numa also divided among his subjects the lands which Romulus had conquered in war, and secured their inviolability by ordering land-marks to be set on every portion, which were consecrated to Terminus, the god of boundaries. He divided the artisans, according to their trades, into nine companies, or corporations. During his reign, which lasted thirty-nine years, no war was carried on; the gates of Janus were shut, and a temple was built to Faith. He died of gradual decay, in a good old age, and was buried under the hill Janiculum; and near him, in a separate tomb, were buried the books of his laws and ordinances.

Such was the traditional account of the reign of Numa Pompilius, who belongs to a period in which it is impossible to separate truth from fiction. According to Niebuhr and the writers who adopt his views of Roman history, the reign of Numa is considered in its political aspect only as a representation of the union between the Sabines and the original inhabitants of Rome, or, in other words, between the tribes of the Titianses and the Ramnes.

(Livy, i. 18-21; Dionysius of Halicarnassus, ii. 58-76; Cicero, *De Republica*, ii. 12-16; Plutarch, *Life of Numa*; the *Histories of Rome*, by Niebuhr, Arnold, and Mommsen.)

NUMERIANUS, MARCUS AURELIUS, succeeded to the throne conjointly with his elder brother Carinus, after the death of their father, the Emperor Carus, at the beginning of A.D. 284. Numerianus was with the army in Mesopotamia at the death of Probus; but instead of following up the advantages which his father had gained over the Persians, he was compelled by the army to abandon the conquests which had been already made, and to retreat to Syria. During the retreat a weakness of the eyes obliged him to confine himself to the darkness of a litter, which was strictly guarded by the Prætorians. All orders were issued by Arrius Aper, the præfect of the Prætorians, who was the father-in-law of the emperor. The absence however of Numerianus excited the suspicion of the soldiers; and when the army, after a march of eight months, arrived at Chalcedon on the Bosphorus, they insisted upon seeing their prince, and accordingly burst into the imperial tent, where they only found the dead body of Numerianus. Suspicion naturally fell upon Arrius; and an assembly of the army was accordingly held for the purpose of avenging the death of Numerianus and electing a new emperor. Their choice fell upon Diocletian, who immediately after his election put Arrius to death with his own hands, without giving him an opportunity of justifying himself, which might perhaps have proved dangerous to the new emperor.

The virtues of Numerianus are mentioned by most of his biographers. His manners were mild and affable; and he was celebrated

among his contemporaries for his eloquence and poetry. He successfully contended with Nemesianus for the prize of poetry, and the senate voted to him a statue, with the inscription, to "Numerianus Cæsar, the most powerful orator of his times." (Vopiscus, *Numerianus*; Aurelius Victor, *De Cæsaribus*, c. 38; Eutropius, ix. 12; Zonarus, book xii.)



Coin of Numerianus.
British Museum. Actual size.

NUMESIANUS, or NOMISIANUS, a physician, born at Corinth, who deserves to be recorded as one of Galen's tutors ('Galen's Anatomical Administration,' lib. i., cap. 1), who informs us in another place ('Comment. in Hippoc.,' libr. 'De Naturâ Hominis,' Comment. 2), that Pelops, another of his tutors, was also one of this physician's pupils. He lived in the 2nd century after Christ.

NUÑEZ or NOÑIUS, FERNAN, born about 1470, was of the house of Guzman. He is also called EL PINCIANO, from Pintia Vaccosorum, the former name of Vallisoletum, now Valladolid, where he was born. Although a knight of the military order of Sant' Iago, he devoted all his ardour to literary pursuits and the diffusion of learning through Spain, where he promoted the study of the Greek, after that of the Latin language had been rendered easy by Nebriensis (Antonio Lebrija, or Nebrija). Among the many eminent literary persons who followed Nebrija's steps, Pinciano stood conspicuous, even before he went to Italy to receive further instruction from Philippus Beroaldus and Govian, a celebrated Greek refugee. On his return to Spain, Nuñez brought back numerous Greek books with him; and Cardinal Cisneros, who admired his talents, appointed him and Demetrius the Cretan professors of Greek at the University of Alcalá, and moreover intrusted to him and to Lope de Astuñiga the Latin version of the 'Septuagint.' Endowed with a lofty spirit and a high patriotic feeling, which were fostered by the writings of antiquity which he expounded, he fought in 1521 with the unsuccessful Commons of Castile against the tyranny of Charles V., or rather his courtiers, a set of unprincipled foreign adventurers, who took advantage of the young prince's vanity and inexperience. Being obliged to leave Alcalá, he took refuge at Salamanca, in which university he taught Greek, Latin, rhetoric, and the natural history of Pliny. He died in 1553, above the age of eighty, at Salamanca, and left to that famous seminary his select library. He wrote for himself the following epitaph—'Maximum vites, bonum mors!'

Besides the share that he had in the 'Complutensian Polyglot,' Nuñez published 'Annotationes in Senecæ Philosophi Opera,' the text of which writer he restored; 'Observationes in Pomp. Melam;' 'Observat. in Hist. Nat. C. Plin.,' which have often been reprinted; 'Glosa sobre las Obras de Juan de Mena,' which is full of classical learning; 'Letters to Zurita;' 'Refranes y Proverbios Glosados,' which he left incomplete in the midst of his infirmities, a valuable book to the commentator of Cervantes, as Nuñez was well acquainted with Spanish proverbs, and skilful in applying them.

This writer must not be confounded with Alonso Lopez Pinciano. [PINCIANO, A. L.]

NUWAYRI is the patronymic of a celebrated Arabian historian of the 8th century of the Hejira, whose complete name was Ahmed Ibn Abd-al-wahhab Al-bekri Al-teymi Al-kindi, and who was further distinguished by the honourable surname of 'Shehâbu-d-din' (bright star of religion). He was born at Nuwayrah, a small town of the province of Bahnasâ in Egypt, in the year 682 of the Hejira (A.D. 1283-84). Nuwayri distinguished himself as a theologian of the sect of Shâfi'i, and also as a rhetorician and grammarian, and he wrote several works on these subjects, the titles of which have not reached us. But the work which has made Nuwayri known among European scholars is his 'Nehâyetu-l-ârab fi fonûni-l-adab.' It is a sort of cyclopædia, consisting of thirty books or volumes, and divided into five 'fenn' (subjects), each of which is further subdivided into 'kaam' (sections), containing each a certain number of 'bab' (chapters). The first four 'fenn' treat of the physical sciences and the several branches of natural history and moral philosophy. The fifth and last, which is likewise the most valuable for Europeans, is wholly occupied with a history of the Mohammedan settlements both in the east and west. The sixth 'bab' (chapter) of the same contains a narrative of the conquest of Africa, Spain, and Sicily by the Saracens, together with a chronological history of the sultans of the family of Umeyyah, who filled the throne of Cordova from A.H. 188 to 428 (A.D. 755 to 1036), and a short account of the principal events of their reigns.

Nuwayri died, according to Haji Khalfah, in the year 732 of the Hejira (A.D. 1333-34). Among his other accomplishments his biographers say that his handwriting was very fine; indeed he seems to have made a trade of it, for Soyûtti, in his 'History of Egypt' (Ar.

manuscript in the Brit. Mus., 7831, f. 127), says that he made eight transcripts of the large collection of Mohammedan traditions, by Bokhari, entitled 'Sahih,' for each of which he was paid the enormous sum of one thousand dirhema, or about sixty-five pounds sterling. He dedicated his large work to Almalek An-nasser Kalaun, sultan of Egypt (reigned from A.H. 678 to 689), a liberal patron of letters, by whom he was munificently rewarded.

Complete copies of Nuwayri's work are exceedingly scarce. We are however assured that it is entire in the library of the University of Leyden. The secular library possesses one volume, containing parts xi. and xii. ('Catal.' No. 1687.) There are also several loose volumes at Paris belonging to different sets, and among them one supposed to have been written by Nuwayri himself. ('Bib. Reg. Pari. Cat.' No. 702.)

Various extracts from the work of Nuwayri have been published at different periods. Reiske was the first who mentioned the work, in his 'Prodigmata ad Hagi Khalifa Tabulas,' Leyden, 1766. Albert Schultens next gave a slight notice of the historical part of his work, together with a few extracts from it, at the end of his 'Monumenta Vetustiora Arabum,' published at Leyden, in 1740. Again, in 1786, Reiske made use of it for his 'Historical Notes,' published as a continuation to his translation of Abû-l-fedâ (Hafnia, 1789-94). Schultens published also a Latin translation of some fragments of Nuwayri in the collection entitled 'Historia Vetustissimi Imperii Jocanidarum in

Arabia Felice.' That chapter of the fifth 'fenn' which treats of the conquest of Sicily by the Mohammedans was next translated, first into Latin, by Rosario Gregorio, and printed in folio at Palermo, 1790, and inserted in the collection entitled 'Rerum Arabicarum quæ ad Historiam Siculam spectant, amplissima collectio,' and then into French, by Mr. J. J. A. Caussin; and Mr. James Lassen Rasmussen published, in his 'Additamenta ad Historiam Arabum ante Islamismum,' Copenh., 1821, some fragments of the same work, in Arabic and Latin, respecting some curious customs of the Arabs who preceded Mohammed.

(Haji Khalfah, *Kashfu-dh-dhanân*, a bibliographical dictionary, in the British Museum; *At-royûtti, History of Egypt*, ib.; *Bib. Rich.*, No. 7831, fol. 70, v. et passim.)

NYMPHODORUS, a surgeon, whose date is not exactly known, but who must have lived some time before Christ. He is mentioned by several ancient authors as the inventor of a machine for reducing luxations of the femur (Cels. 'De Med.' lib. viii. cap. 20; Gal. 'Comment. in Hippocr. de Artia. Libr.' tom. xviii. pars i. p. 736, ed. Kühn), and also of a sort of box (*γλασσοκομειον*) for fractures of the limbs (Oribes, 'De Machinam,' cap. 24.) He is probably the same person as Nymphodotus mentioned by Ætius ('Tetrab.' iii., Serm. i. caps. 45, 49), Paulus Ægineta (lib. vii. cap. 12), and Galen ('De Composit. Medicam. per Genera,' lib. vi. cap. 14, tom. xiii. p. 926, ed. Kühn).

O

OATES, TITUS, was born about 1620. He was the son of a riband-weaver, who, having seceded from the Anabaptists, among whom he was a preacher, conformed to the doctrines of the English established church, took orders, and held a benefice. He was educated at Merchant Taylor's school in London, and at the University of Cambridge. Having received ordination, he became chaplain to the Duke of Norfolk, who also settled him in a small living. He was subsequently accused of perjury, but he escaped conviction, and became chaplain in one of the king's ships, from which he was disgracefully expelled. Shortly after he embraced Roman Catholic doctrines, entered the college at St. Omer, and resided for some time among the students. On his return from a mission to Spain in 1677, the Jesuits, who were heartily tired of their convert, dismissed him from their seminary; and it is probable that resentment for this dismissal, combined with a prospect of gain, induced him to contrive the 'Popish Plot,' which alone has preserved his name from being forgotten.

In September 1678 he made a disclosure before Sir Edmundbury Godfrey, a noted and active justice of the peace, and afterwards before the Council and the House of Commons, to the effect "that the pope felt himself entitled to the possession of England and Ireland on account of the heresy of prince and people, and had accordingly assumed the sovereignty of these kingdoms; that power to govern them had been delegated by the pope to the Society of Jesuits, who, through Oliva, the general of their Order, had issued commissions appointing various persons whom they could trust to the chief offices of state, both civil and military. Lord Arundel (he said) was to be chancellor; Lord Powis, treasurer; Lord Bellasis, general of the papal army; Lord Stafford, paymaster; Sir William Godolphin, privy seal; and Coleman, secretary of state. All the dignities too of the church, he alleged to be newly appropriated, and many of them to Spaniards and other foreigners. Two men named Grove and Pickering, he declared, were hired to shoot the king, and that Sir George Wakeman, the queen's physician, had engaged to poison him, the queen herself being privy to the scheme. He also stated that the Roman Catholics were to rise in different districts of the kingdom, and that every means would be adopted for the extirpation of Protestantism." His evidence was confirmed by two men named Tonge and Bedloe, especially the latter, a man of low extraction and bad reputation. For the list of persons, both Jesuits and men of importance in this kingdom, who suffered imprisonment and execution through the accusations of Oates, we must refer to the general histories of the time.

Notwithstanding the almost universal credence which was given to him at the time, it has subsequently been placed beyond doubt that the plot which Oates pretended to reveal was an infamous fabrication. His circumstances, his character, the nature of his evidence, the manner of its production, not at one time but at several times, though he had previously professed to have told all that he knew, the mode in which the first disclosure was made, together with inconsistency and errors, evidently betray imposture. It may be urged, that the universal credit given to Oates's evidence at the time is a strong proof that his story was true. There are circumstances however which account for the ready belief with which his accusations were received, although they do not prove their truth.

The English Protestants had long apprehended an attempt on the part of the Roman Catholics to restore their religion and re-establish their power; and their anxiety on this account had lately been augmented in some degree by the conduct of the king, and in a still greater degree by the Duke of York's open profession of the old religion and his attachment to its adherents. Moreover there were imme-

diately connected with Oates's disclosure two events giving it an apparent corroboration, which was eagerly assumed to be real by the feverish minds of contemporary partisans. The first of these was the sudden and violent death of Sir Edmundbury Godfrey, the magistrate who had taken Oates's depositions. No proofs could be adduced to show the manner of his death—whether he committed suicide or was murdered—but the fact that he had taken Oates's evidence, and had been active in searching out the supposed plot, was sufficient to convince the Protestants, excited as they then were, that he had been murdered by Roman Catholics, partly out of revenge and partly to aid the escape of their conspirators. The second apparent corroboration of Oates's evidence, which, though no real confirmation, had at the time an influence in maintaining its credibility, is, that it led to the discovery of a plot, though not such a plot as he disclosed. (Hallam, 'Const. Hist.' ii. p. 571.) Oates denounced Coleman, the secretary of the Duchess of York; and upon searching his house, there were found, among his correspondence with Père la Chaise, papers which proved a combination for the purpose of re-establishing Roman Catholicism in England. That it was a plot, that it was on the part of the Roman Catholics, and discovered through Oates, was sufficient in the then state of public feeling to reflect credit on his disclosures, though Coleman's plans did not coincide with the schemes which Oates pretended to have discovered.

During the closing years of Charles II.'s reign, Oates was protected by the government, and received a pension of 1200*l.* a year. In the following reign, as might be expected, his enemies revenged themselves. The Duke of York had not long succeeded his brother on the throne, before Oates was tried and convicted of perjury, sentenced to imprisonment for life, and to be whipped and stand in the pillory at intervals. The punishment was enforced with such dastardly brutality, as to leave no doubt that it was intended under cover of carrying out the sentence to take away his life. He lived however until 1705, and after much urgent petitioning received during a part of William's reign, a second pension of 400*l.* a year. Grainger says that there have been published under his name, though for a clergyman he was an illiterate man, 'A Narrative of the Popish Plot;' 'The Merchandise of the Whore of Rome;' and 'Eikon Basilike, or a Picture of the late King James.'

OBADIAH was one of the twelve minor Hebrew prophets. The name corresponds to the common Arabian name Abdallah, meaning 'a servant of God;' it occurs several times in the Old Testament (1 Kings xviii. 3; 1 Chron. iii. 21; vii. 3; ix. 16; 2 Chron. xvii. 7; xxxiv. 12); but neither of the persons mentioned in these passages appears to have been the prophet, about whose personal history we know nothing. His prophecy appears from internal evidence (verses 11-14, 20) to have been written shortly after the destruction of Jerusalem in the year B.C. 587. He was therefore contemporary with Jeremiah; and we find a striking resemblance between some passages in these two prophets (compare Obadiah 1-4, 5, 6, 8, with Jer. xlix. 14-16, 9, 10, 7). The question here is, which of these writers copied from the other? We know that Jeremiah quoted other prophets, and therefore it is nothing strange to find in him a quotation from Obadiah; and critics who have carefully examined the passages in question have thought that those in Jeremiah bear marks of having been copied from Obadiah. The reason why the book of Obadiah has been placed so much out of its chronological order in the Hebrew Bible is thought to be, because its subject is so closely connected with the last verses of the prophecy of Amos, which immediately precedes it.

The prophecy of Obadiah is the shortest book in the Old Testament, consisting of only one chapter. The prophet denounces the destruction

of Edom, on account of their insolent triumph in the day of the captivity of their Hebrew brethren and in the destruction of Jerusalem (verses 1-16), and foretells the restoration of the Jews, the subjection of their enemies, and of Edom among the rest, and the setting up of the kingdom of the Lord (verses 17-21). The conduct of the Edomites at the fall of Jerusalem, which is referred to in the former part of this prophecy, is not mentioned in the Old Testament history, but it is alluded to by other prophets and by a writer in the Psalms (Ezek. xxx. 12; xxxv; Jerem. xlix. 7-22; Amos i. 11; Psalms cxxxvii. 7). The latter part is supposed to have been accomplished in the return of the Jews from Babylon and the victories of the Maccabees over the Edomites, but the last words seem to refer to the more remote period when all the world shall become the kingdom of God (compare Rev. xi. 15; xix. 6). The style of Obadiah is clear and energetic; his prophecy forms a short poem.

OBERLIN, JEREMIAH JAMES, elder brother of the philanthropist Oberlin, was born at Strasbourg on the 7th of August 1735, and was educated at the gymnasium of that town. He afterwards spent a few months at Montbéliard for the purpose of learning the French language, and returned to Strasbourg in 1760, where he prosecuted his university studies. He took the degree of Doctor of Philosophy in 1758, and afterwards paid considerable attention to the study of theology. In 1768 he was appointed a teacher in the gymnasium where he had been educated, and in 1763 was entrusted with the care of the library of the University of Strasbourg, and obtained permission to give lectures on the Latin language. In 1770 he was appointed professor of rhetoric, and from this time was accustomed to give lectures on Greek and Roman archaeology, ancient geography, &c. In 1778 he was appointed extraordinary professor in the university, in 1782 ordinary professor of logic and metaphysics, and in 1787 director of the gymnasium. During the revolution his life was in considerable danger. He was imprisoned at the beginning of November 1793, but obtained his liberty at the end of a few months, and again resumed his lectures at Strasbourg, which he continued till his death, which took place on the 10th of October 1806.

Oberlin was an accurate and industrious scholar. He published good editions of several of the Latin classics, of which his Tacitus and Cæsar are considered the most valuable. He had also paid great attention to the study of the ancient French language, and travelled more than once through some of the provinces of France in order to become acquainted with the different patois spoken in the country. He published several works on this subject, of which the most important are, 'Observations concernant le Patois et les Mœurs des Gens de la Campagne,' Strasb., 1791; and 'Essai sur le Patois Lorrain des Environs du Comté du Ban de la Roche,' 1775.

Oberlin was also the author of several other works, the principal of which are—'Dissertatio Philologica de Veterum Ritu condendi Mortuorum,' 1757; 'Rituum Romanorum Tabulæ in usum Auditorum,' 1774 (reprinted in 1784); 'Jugendorum Marium Fluyiorumque omnis ævi Mollimina,' 1770-75; and 'Dissertations sur les Minnesingers' (the 'Troubadours of Alsace'), 1782-89.

The life of Oberlin has been written by Schweighäuser in Latin, and by Winckler in the 'Magas. Encyclopéd.,' 1807.

OBERLIN, JEAN-FRÉDÉRIC, Protestant pastor in the Ban-de-la-Roche, and younger brother of the philologist Jeremiah James Oberlin, was born at Strasbourg on the 31st of August 1740. His education was conducted with the greatest care by his intelligent and pious parents, and while yet a child he gave striking indications of the benevolence and self-denial which were afterwards so conspicuous in his conduct. He had a strong taste for the military profession; but as it was his father's desire that he should devote himself to one of the learned professions, he pursued his studies at the University of Strasbourg and received holy orders. While he was at the university the preaching of Dr. Lorentz made a powerful impression on his mind, and he has left behind him a record of his strong religious feelings in a solemn dedication of himself to God, similar to that recommended by Doddridge in his 'Rise and Progress,' which is dated "Strasbourg, the 1st of January 1760; renewed at Waldbach, the 1st of January 1770." He remained without a pastoral engagement for some years after his ordination (from 1760 to 1767), and during this period he was private tutor in the family of M. Ziegenhagen, an eminent surgeon at Strasbourg. In the year 1768 he had just accepted the offer of a chaplainship to a French regiment, when he was invited by M. Stouber to succeed him as pastor of the Ban-de-la-Roche. This post afforded to Oberlin the very opportunity which he longed for—to devote all his powers to the good of his fellow-men; and he therefore at once accepted it, and arrived at Waldbach to enter on his duties on the 30th of March 1767.

The Ban-de-la-Roche, or, as it is called in German, the Steinthal (Valley of Stone), was part of the former province of Alsace, in the north-east of France. It is situated on the western slope of the Haut Champ, or Champ-de-Feu, a range of mountains to the east of the Vosges, from which chain it is divided by a deep valley. The Ban contains two parishes, one of which is Rothau, and the other consists of the five hamlets of Foudai, Belmont, Waldbach, Bellefosse, and Zolbach. Nearly all the inhabitants of these hamlets are Lutherans. The soil is sterile, and nearly half of the land is covered with wood. The district was laid waste in the Thirty Years' War, and again in the

time of Louis XIV.; so that in the middle of the 18th century it afforded a bare subsistence to some eighty or a hundred families, who were in a state little removed from barbarism, but who possessed one blessing of which all France except Alsace was deprived, namely, religious liberty, which had been guaranteed to the province of Alsace when it was united with France. In the year 1750 M. Stouber became pastor of this district, and succeeded by great exertions in establishing efficient schools, and in distributing Bibles through the parish, where they had been so scarce before that the former minister had not possessed a copy. Stouber removed to Strasbourg in 1767, after finding in Oberlin a successor well qualified to carry on the work he had begun. Notwithstanding all Stouber's exertions, Oberlin found his parish in a wretched state, and a large party in it obstinately prejudiced against any improvement, and prepared to oppose all his plans. It was only by his great decision and mildness that he escaped personal violence on one or two occasions soon after his arrival. From the moment he set foot in his parish he directed all his energies and learning to the civilisation and religious improvement of his people. His first object was to bring them into communication with their better-instructed neighbours, from whom they were entirely cut off by the want of roads. He assembled the people, and proposed to them to make a road to Strasbourg by blasting the rocks and building a bridge across the river Bruche at Rothau. The peasants with one voice declared the thing to be impossible. Oberlin reasoned with them in vain. At length he took up a pickaxe, and inviting all who saw the importance of his plan to follow him, he set to work with his own hands. The peasants at once joined him, and by their efforts, assisted by the contributions of Oberlin's friends, the road was made and the bridge built by the beginning of the year 1770. The results which Oberlin had foreseen soon followed. The people could now dispose of their produce and supply their wants; agricultural implements were imported; and several young men from his parish were apprenticed in Strasbourg to the most useful mechanical trades, which were thus introduced into the Steinthal. Oberlin next turned his attention to the agriculture of the district, which was in the worst possible state; but he found his people little disposed to be taught their own art by one brought up in a town. He appealed, as before, to their senses, by planting with fruit-trees two large gardens belonging to the pastor's house, which were crossed by public foot-paths. His trees flourished; the people came to him to beg for slips and to learn the art of rearing them; and in a few years the desolate cottages of the Ban-de-la-Roche were surrounded with neat orchards. The potatoes, which were the principal food of the people, had so degenerated that some fields only yielded about one-third of their former crop. The people blamed the land; but Oberlin procured new seed, and as the soil of the mountains was well adapted to the culture of the potato, abundant crops, and of a very superior quality, were soon obtained. He also introduced the culture of flax and Dutch clover, taught the people the value of manure, persuaded them to convert a great quantity of pasturage into arable land, and established an agricultural society and a fund for the distribution of prizes to the farmers.

Oberlin was no less zealous in promoting education in his parish. He procured the erection of a new school-house at Waldbach in place of the log-hut built by Stouber, which had fallen to decay; and in a few years a new school-house was built in each of the other four hamlets. To him also belongs the honour of being the founder of infant-schools, which he established in each commune, placing them under the management of conductresses paid at his own expense. In these schools the children were not allowed to speak a word of patois. In the higher schools the subjects taught were reading, writing, arithmetic, geography, the principles of agriculture, astronomy, and sacred and profane history. Oberlin carefully superintended all the schools, and reserved the religious instruction almost entirely to himself. He made great efforts to supply the people with suitable books, some of which were printed at his own expense: among these was an almanac which he drew up for the use of his parishioners.

None of these schemes for the worldly advantage of his flock ever diverted Oberlin from his peculiar duties as their religious teacher. He constantly laboured to impress upon them that they must do everything from religious principle, and even the planting of trees and the repairing of a road were represented by him as works which were to be performed from love to God. So far did he carry this mode of connecting faith and good works, that he required of all young persons applying for confirmation a certificate from their parents of their having planted two trees. His preaching was simple, impressive, and affectionate, well adapted to the minds of his people, and perfectly orthodox. In the year 1782 he founded a Christian Society for the religious improvement of his flock; and dissolved it in 1788, on account of the opposition it met with from some, whom his gentle spirit did not wish to offend. His own conduct was always influenced by the most sincere piety, and by a strong practical faith in a superintending Providence. This faith he carried so far, that he used to keep by him slips of paper with the words *Oui* and *Non* written on them, with which he drew lots whenever he found himself unable to decide which of two courses to pursue, believing that "the lot is cast into the lap, but the whole disposing thereof is of the Lord." (Prov., xvi. 33.) At the time of the French Revolution, the

Ban-de-la-Roche was not only secured from molestation by the well-known character of the people and their pastor, but Oberlin was even able to afford an asylum to several proscribed persons. Once indeed he was cited before the supreme tribunal of Alsace on a political charge, when he was not only acquitted, but received an assurance from the court of their deep regret that he should have been called from the scene of his labours. In 1795 he remounted his stipend on account of the poverty of his people, leaving each of them to contribute what they could to his support. His economy was as strict as his benevolence was extensive. He was never known to owe a single sou; and he made it a point of conscience to set apart for religious and charitable purposes the three tithes required of the Jews by the Mosaic law. He was a warm supporter of the Missionary Society, and the first foreign correspondent of the British and Foreign Bible Society. When the assignats were issued by the French revolutionary government, he soon foresaw their depreciation, and began to buy them up from his people to prevent them losing by them: in the space of twenty-five years he succeeded in redeeming all that had been brought into the Ban-de-la-Roche.

Among the employments which Oberlin found for his people were straw-plaiting, knitting, dyeing with the plants of the country, and weaving. About 1813 the industry of the district received a fortunate stimulus through the introduction of the ribbon manufactory by M. Legrand, formerly a director of the Helvetic Republic, who was induced by his esteem for Oberlin's character to remove with his two sons from Basel to the Ban-de-la-Roche. In this family Oberlin found faithful friends and able assistants in his plans of usefulness.

Among the old evils under which the Ban-de-la-Roche had suffered, one of the greatest was the remains of the feudal system, out of which had arisen a ruinous lawsuit between the peasantry and the seignours respecting the right to the extensive forests of the district. Oberlin persuaded the parties to come to an agreement, and the pen with which that agreement was signed was solemnly presented to him by the maires of the district on the 6th of June 1813. Nor was this the only civic honour he received, for Louis XVIII. presented him with the decoration of the Legion of Honour as an acknowledgment of the services which he had rendered to a numerous population; and in 1818 he received a gold medal from the Royal and Central Agricultural Society of Paris. His Memoirs contain accounts written by several persons, of very different characters and pursuits, of visits to the Ban-de-la-Roche during Oberlin's life, and all of them bear witness to the astonishing results of his labours, as shown by the intelligence and piety, the politeness and hospitality, the industry, benevolence, and happiness of the people whom he had found wretched, ignorant, and half-savage. Those readers who wish further information as to his character, habits, and personal appearance, are referred to the work mentioned below.

Oberlin died on the 1st of June 1826, in the eighty-sixth year of his age and the fifty-ninth of his residence in the Ban-de-la-Roche. He was buried at Foudai on the 5th of June. Nearly all his flock followed their 'Cher Papa,' as they always called him, to the grave, and several Roman Catholic priests, with all the Protestant clergy in the neighbourhood, joined in the funeral rites. An affectionate parting address to his people, which he had left behind him, was read from the pulpit on the occasion.

Oberlin was married on the 6th of July 1763 to Madeleine Salomé Witter, who died on the 18th January 1784. He had nine children, two of whom died very young. The other seven were brought up under his own care, and lived to help him in his labours. Their names were—Frédéric, who died in 1793; Fidélité Caroline, who was married in 1795 to the Rev. James Wolf, of Mittelberghelm, and died in 1809; Charles Conservé, who became in 1806 pastor of Rothau, in the Ban-de-la-Roche, where he still resided in 1838; Louisa Charité; Henriette, married to the Rev. M. Graf; and Frederica Bienvenue, married to the Rev. M. Rauscher.

(Memoirs of John Frederick Oberlin, 8th edit., with a Short Notice of Louisa Schepler, London, 1838.)

Any account of Oberlin's life would be incomplete without some notice of LOUISA SCHEPLER, who was originally his servant and a conductress in one of his schools. Upon the death of Oberlin's wife she became his housekeeper, and soon after she begged him to pay her no more wages, but to treat her as one of his children. Her request was complied with, and she lived in Oberlin's family till and after his death, employing all her energies and the whole of a little property which she possessed in works of benevolence. In August 1829 she received one of the 'Prix de Vertu' distributed annually by the Académie Française, amounting to 5000 francs, the whole of which she laid out in assisting the poor and in other benevolent objects. She died on the 25th of July 1837, at the age of seventy-six, having been a conductress fifty-eight years.

OBSSEQUENS, JULIUS, the author of a small work in Latin which is entitled 'De Prodigiis.' Nothing is known about the author. Scaliger concludes that Obsequens lived before Hieronymus, because Hieronymus in a particular passage appears to have copied a fact from Obsequens. This passage of Hieronymus was written in the time of Valens, who died A.D. 379. The work of Obsequens is a record of wonderful things that happened during the period from the foundation of Rome to the time of Augustus. The first part of the work is lost,

but it has been supplied by Lycosthenes (Conrad Woolfhart), whose supplement commences with the time of Romulus and extends to the year of the City 563, when the extant work of Obsequens begins. There are various gaps after 563, which Lycosthenes has also supplied. The method of the author is to enumerate the wonderful occurrences under any given year, and then to state what happened thereon. The following is an example (No. KCI.):—"It rained milk on the Graecostasia. At Orotch a flock of sheep with a dog and three shepherds were killed by lightning. At Satura a calf with two heads was born. There was an upbar in the city owing to Graochus proposing his laws." Obsequens chiefly followed Livy, for he uses pretty nearly Livy's words, as appears from a comparison of Obsequens with those parts of Livy which are extant. His work also terminates with an event relating to Drusus, the son of Livia, and the history of Livy terminates with the death of Drusus.

Lycosthenes in his preface argues that the attention which the Romans paid to wonderful occurrences and signs proved their religious feeling, while their blindness is shown by their worship of false deities; and he adds that if they had been acquainted with the true religion, they would have surpassed in religious zeal their posterity, who are Christians rather in name than in fact, and disregard the signs of the times foretold by Jesus Christ (Luke xxi.) as to happen when the end of the world was approaching. Among the signs then recently witnessed the author mentions three or four eclipses happening in a year, stars with hair (comets), burning meteors, and earthquakes and convulsions of the earth in Italy, all which made no impression on the people of that day, to such a height of impiety and wickedness were men come. The consequences of all this were pernicious errors, horrible blindness, and persevering blasphemy; and the divine vengeance showed itself in civil wars, strange diseases, and famine. The author thought that an edition of Obsequens at such a time would be suitable, and would shew men that dreadful signs always portended evil to men, and that by this example they might take warning. The author supplied what is wanting in the manuscript of Obsequens from Livy, Dionysius of Halicarnassus, Orosius, and Eutropius, and other most esteemed authors, so that nothing should be omitted. If his labours should find favour with his readers, he promises to complete his chronicle which he had written of wonderful events from the creation of the world to his own time. The author's preface is dated Basel, 1552.

The edition of Obsequens by F. Oudendorp, Leiden, 1720, contains the notes of Scheffer and the Supplements and Preface of Lycosthenes.

OCCAM, or OCKHAM, WILLIAM, an English scholastic philosopher, was born in the county of Surrey about the end of the 13th century. He was a pupil of Duns Scotus, 'the most subtle Doctor,' and, like his master, a member of the order of Franciscans. He himself attained to the title of the 'Invincible Doctor.' He opposed the Realism of Scotus and his followers, and formed a new speculative sect, bearing the name of Occamists, who revived the tenets of Nominalism. In the early part of the 14th century, he taught at Paris. He was distinguished by his powerful opposition to the papal power. A book which he published, entitled 'De Potestate Ecclesiastica et Seculari,' drew down upon him the censure of the pope. He was protected by the king of France, whose cause he had supported against papal encroachments. When afterwards excommunicated by the pope, he found another friend in the emperor of Germany. He died at Munich, in 1347.

Very little is known of Occam's life. A list of his works, which includes a commentary upon the Predicables of Porphyry and the Categories of Aristotle, and many treatises of scholastic theology and ecclesiastical law, will be found in Fabricius's 'Bibliotheca Latina,' tom. iii., p. 466. Occam's 'Summa totius Logice' was published at Paris in 1483, and at Oxford in 1675, 8vo.

Tennemann gives the following account of the Nominalist speculations of Occam:—"He maintained that general ideas had no objective reality out of the mind, because neither the possibility of judgments nor the possibility of a real science requires this hypothesis, and it only leads to absurd consequences. These general ideas have no objective existence but in the mind; they are a product of abstraction; and are either images (figments) which the mind creates for itself, or subjective qualities belonging to the mind, and which, according to their nature, are the signs of exterior objects. From this doctrine, roughly sketched only, the problem of the principle of individualisation came to lose all interest, and the question of consciousness, to occupy men exclusively. In the theory of consciousness, Occam diverged still more from the Realist opinion; and in maintaining the subjectivity of thought, he has perhaps given more encouragement than he meant to give to scepticism and empiricism." (Tennemann, *Manuel de l'Histoire de la Philosophie*; Cousin; Hallam, *Introduction to the Literature of Europe*, vol. i.)

OCELLUS LUCANUS, a Pythagorean philosopher, was a native of Lucania in Italy, and is supposed to have been a disciple of Pythagoras, but the time in which he lived is uncertain. He wrote many works on philosophical subjects, the titles of which are given in a letter written by Archytas to Plato, which has been preserved by Diogenes Laertius (viii. 86); but the only work of his which has come down to us is 'On the Nature of the Universe.' This work, as we learn from the extracts in Stobæus, was originally written in Doric Greek, and

appears to have been transferred in later times into the common Greek dialect. Its chief philosophical topic is to maintain the eternity of the universe (ὁ πᾶρ); Ocellus also attempts to prove the eternity of the human race (c. iii., s. 3).

The best editions of Ocellus are by Batteux, Paris, 1768, 8 vols. 12mo; by Rudolphi, Leipzig, 1801-3, which is accompanied with a valuable commentary; and Mullach, Berlin, 1846. The work has been translated into English by Thomas Taylor, 1831; into French by the Marquis d'Argens, Berlin, 1762, and by the Abbé Batteux, Paris, 1768; and into German by Bardili, and J. G. Schulthes, Zürich, 8vo, 1781.

OCKLEY, SIMON, was born at Exeter in 1678, entered Queen's College, Cambridge, in 1698, was presented to the vicarage of Swavesey in 1705, was chosen Professor of Arabic in the University of Cambridge in 1711, and died at Swavesey August 9, 1720.

Ockley had paid great attention to the study of the Oriental languages, and was well acquainted with the Arabic. His principal work, 'The History of the Saracens,' which was originally published in two volumes 8vo, the first in 1708, and the second in 1718, was compiled from Arabic manuscripts in the Bodleian Library at Oxford. This work, which commences at the death of Mohammed, and terminates in the year 705, contains much valuable information respecting the early conquests of the Arabs, and may still be consulted with advantage by those who are unacquainted with the Oriental languages. Gibbon made considerable use of it in his 'Decline and Fall,' and speaks of the author in his autobiography as "an original in every sense, who had opened his eyes." This work however does not appear to have brought Ockley much profit; for he complains, in his inaugural oration in 1711, of his straitened circumstances, and dates the second volume of his history from Cambridge Castle, where he was imprisoned for debt. Ockley wrote several other works, of which the principal are—'Introductio ad Linguas Orientales, in qua iis discendis via munitur, et earum Usus ostenditur,' 1706; 'The History of the present Jews throughout the World,' 1707, translated from the Italian of Leo of Modena, a Venetian Rabbi; 'The Improvement of Human Reason exhibited in the Life of Hai Ebn Yokdhan,' 1708, translated from the Arabic; 'An Account of South-West Barbary,' 1713; a new translation of the second 'Apocryphal Book of Ecdra,' from the Arabic version of it, 1716. He also published sermons upon 'the Christian Priesthood,' and 'the Necessity of instructing Children in the Scriptures.'

O'CONNELL, DANIEL, the eldest son of Morgan O'Connell, was born at his father's residence, near Cahirciveen, Kerry, August 6, 1775. The family of Connell, or O'Connell, is of antiquity in the south of Ireland, but the circumstances of the father of Daniel O'Connell were much straitened. Still he did not neglect the education of his son, according to his means, for he sent him at an early age to a "poor old hedge-schoolmaster," named David Mahony, who first taught the Irish agitator his letters. At the age of thirteen Daniel O'Connell was removed to a school at Redington, near Cove, county Cork, kept by the Rev. Mr. Harrington, a Roman Catholic priest: this school is said to have been the first publicly opened in Ireland after the repeal of the persecuting laws which made it penal for a Roman Catholic to educate his children. In 1790 Daniel, then just fifteen years of age, was removed from Redington with the intention of being sent to Liège; but on reaching that place he was found to be too old for admission, and accordingly was entered at St. Omer's. There he remained till 1792, when he was transferred for a time to the English college of the Benedictines at Douai. Returning after a few months to St. Omer's, he rose speedily to the head of the college; and so arrested the attention of the then president, Dr. Stapylton, that he prophesied that he would hereafter make a remarkable figure in the world. The first outbreak of the French revolution scattered the scholars of the Roman Catholic colleges at Douai and St. Omer's. Daniel O'Connell succeeded in reaching Calais safely, and, embarking on board the English packet-boat, he landed on the shores of England, "half a Tory at heart"—so deep and keen was the impression left upon his mind by the excesses of the revolution in France.

The legal profession having been recently thrown open to members of his faith, he in 1794 entered himself a student at Lincoln's Inn; and four years afterwards was called to the bar, having taken no ordinary pains to qualify himself. His first public speech was against the proposed union between the English and Irish legislatures. It was delivered at a meeting of the Roman Catholics of Dublin, assembled at the Royal Exchange in that city, for the purpose of petitioning against that measure: but the meeting was broken up by the intervention of the military. In 1802 Mr. O'Connell, while his professional prospects were brighter than its realities, was married privately to his cousin Mary, the daughter of Dr. O'Connell of Tralee. The calamitous occurrences however connected with the Irish outbreak of 1803, known by the name of Emmett's Rebellion, found Mr. O'Connell already in possession of a moderate practice. He was now becoming gradually absorbed in the arena of political contention. Emmett's trial was the starting point of a new era in the history of Irish agitation: the cruelty inflicted by the citizen-soldiers made an impression as deep and lasting as it was general, and the 'Catholic question,' as it was called, rose daily in importance. From this time forward Mr. O'Connell took the leading part in the prosecution of the Roman Catholic claims. "For more than twenty years," he writes to the late Lord Shrewsbury,

"before the passing of the Emancipation Bill, the burden of the cause was thrown upon me. I had to arrange the meetings, to prepare resolutions, to furnish replies to the correspondence, to examine the case of each person complaining of practical grievances, to rouse the torpid, to animate the lukewarm, to control the violent and inflammatory, to avoid the shoals and breakers of the law, to guard against multiplied treachery, and at all times to oppose at every peril the powerful and multitudinous enemies of the cause." Day and night he devoted himself with surprising energy to the work, without receiving pay or fee. In 1804 the 'Catholic Board' was dissolved by a proclamation from government, but it was immediately revived under the name of the 'Catholic Committee.' It met in the Exhibition House in William-street, and its debates were reported from January 1808.

In 1815 Mr. O'Connell fought a duel with Mr. D'Esterre, a member of the Dublin corporation, and had the misfortune to inflict upon his adversary a wound which ultimately proved fatal: it is but just to add that for this result he ever afterwards felt and expressed the most painful remorse. Mr. O'Connell's public life henceforth offers very little material for remark until we come to the very eve of the time at which the Roman Catholic Emancipation Bill was carried. In the summer of 1823, when the fever and excitement on the subject then in suspense was at its height, Mr. O'Connell and his friends judged that the time was come for bringing the question to a final decision. In the June of that year a vacancy occurred in the representation of Clare county, and Mr. O'Connell, though a Roman Catholic, was proposed as a candidate against Mr. (afterwards Lord) Fitzgerald. He was returned to parliament by a large majority, and proceeded to Westminster for the purpose of taking his seat in St. Stephen's. As a Roman Catholic, he of course refused to take the oaths drawn expressly against the doctrines of the Roman Catholic Church. Discussions in the house and arguments at the bar ensued; and though the session closed without any practical result, yet the agitation in Ireland began to assume a formidable appearance, and to threaten another outbreak. Alarmed at the probable consequences of further opposition to claims which a large majority of educated Protestants had come to regard as just and equitable, the Duke of Wellington and Sir R. Peel gave way, and early in the following year brought into parliament a bill for the repeal of the last civil disabilities under which the Roman Catholic body laboured. Mr. O'Connell accordingly was re-elected, and took his seat as member of parliament in May 1829. In the following year, at the general election consequent upon the death of George IV., Mr. O'Connell exchanged the representation of Clare for that of his native county of Kerry. He represented Dublin from 1832 to June 1835, when he was unseated on petition, but was immediately afterwards returned for Kilkenny. In 1837 he was once more returned for Dublin, and in 1841 for the county of Cork. To carry on more effectively the agitation, Mr. O'Connell had relinquished his professional practice, and as a compensation for his loss of income, an annual subscription was organized, which afterwards came to be known as the 'Rent.'

The year 1841 witnessed the return of Sir R. Peel and the Conservative party to power, and this was the signal for renewed agitation in Ireland. In the following year Mr. O'Connell commenced his movement in favour of a repeal of the Union, which met with general sympathy from the violent and the ignorant throughout Ireland.

In 1842 and 1843 monster meetings were collected on the royal hill of Tara, on the Curragh of Kildare, the rath of Mullaghmast, and other localities renowned in tradition and song. A monster meeting announced as to be held at Clontarf on Oct. 8th in the latter year was forbidden by government authority, and a state prosecution for high treason was commenced against Mr. O'Connell and the other ringleaders. Mr. O'Connell was convicted of sedition, sentenced to be imprisoned for a year, and to pay a fine of 2000*l.* The judgment was reversed on appeal to the House of Lords; but the prosecution answered its intended end; the prestige and magic influence of the great 'Liberator,' as he was called, was destroyed; he himself henceforth spoke in more measured language, and the funds of the Repeal Association were nearly exhausted in the contest.

The return of the Whigs to power in 1846, and the adherence which Mr. O'Connell gave to their party, introduced dissensions and differences among his immediate followers and supporters, over whom for forty years he had exercised an all-powerful influence. His health began to fail, and he became soured by opposition, as well as depressed in spirits by the evident approach of famine in Ireland. Early in 1847 he went abroad with the intention of spending some months in Italy, and of paying a devotional visit to Rome. He had not however proceeded further on his way than Genoa, when he suddenly sunk and expired on the 15th of May. His heart was embalmed and carried to Rome in compliance with his last wishes; and his body was conveyed to Ireland for interment. Besides three daughters, Mr. O'Connell left four sons, all of whom at one time or other have had seats in Parliament. His eldest son Maurice, many years M.P. for Tralee, died in 1853; and his second son, John, after representing several Irish constituencies, was appointed in 1856 to the Clerkship of the Hanaper Office in Dublin.

(*Life and Times of Daniel O'Connell, by his Son, John O'Connell.*)

ODENATHUS, or ODENATUS. [ZENOBI.]

ODEVAERE, JOSEPHUS DIONISIUS, the most celebrated

historical painter of the Flemish school of recent times, was born at Bruges on the 2nd of October 1778. He was brought up in the College of the Augustines of that city, and was destined by his parents for mercantile pursuits, though he had always displayed a decided ability for the graphic art. In 1794, in consequence of the French invasion of Belgium, Odevaere was removed by his parents, and accompanied them into Holland, where he remained fourteen months. They returned to Bruges, and, as Odevaere had a confirmed dislike to a mercantile pursuit, he was placed in the Academy of Bruges, in which he obtained the first prize for drawing in 1796. He went towards the close of the following year to Paris, and studied in the school of his fellow-townsmen until he was appointed director of the French Academy at Rome, when Odevaere entered the school of David. In 1804 he obtained the grand prize of the French Academy of Painting, for a picture of the death of Phocion, and had the honour of being presented to the emperor. He returned in the same year to Bruges, and in 1805 he went as a pensioner for five years of the French government to Rome, but he remained there altogether eight years. According to the regulation of the French government, he sent, after his residence of five years in Rome, an historical picture to the French Academy; the subject was the 'Coronation of Charlemagne,' and it was generally admired. In 1812 he received a commission in Rome to paint two large frescoes for the palace of Monte Cavallo, but political events which followed prevented the execution of these works. He left Rome at the close of 1812, and returned to Paris, and obtained the gold medal for a picture in the exhibition there. He returned finally to Bruges, where he executed several public and private commissions. In 1814 he established himself in Brussels, where he painted his pictures of the 'Peace of Utrecht,' and the 'Battle of Waterloo at the moment the Prince of Orange was wounded,' for the King of the Netherlands, who had created Odevaere his court painter in the spring of 1815. The 'Battle of Waterloo' was exhibited in 1817 and 1818 in many of the provinces of the Netherlands, together with a portrait of the Prince of Orange, which is engraved by Lignon, and a picture of 'Bramante introducing Raffaello to Julius II.' Odevaere was the commissioner appointed on the part of the Netherlands to reclaim the pictures which had been taken by the French to Paris from the collections of Holland and Belgium. Upon the completion of this commission the king created him a Chevalier of the Lion of the Netherlands, and several Flemish cities presented him with medals struck expressly in commemoration of the restoration of their respective works.

His picture of the 'Battle of Waterloo' was followed in 1820 by that of the 'Battle of Nieuwpoort,' and a Narcissus, engraved by Vlamynck. In 1821 he exhibited at Brussels his 'Triumph of Cimabue,' and subsequently, 'David in his Studio,' the 'Establishment of the Power of the House of Orange,' the 'Inauguration of the King at Brussels in 1815,' besides others from classical history, and many Scripture-pieces for various churches in the Netherlands, in some of which are excellent altar-pieces by Odevaere. He died at Brussels, in February 1880, not having completed his fifty-second year. Van Eynden and Van de Willigen, in the third volume of their 'National History of Painting since the Middle of the Eighteenth Century,' published in 1820, have given December 2, 1775, as the date of Odevaere's birth, which is corrected in the fourth volume of appendix, published in 1840, to the date given above. His portrait is published in the work of Eekhout and Burggraaf, 'Portraits des Artistes modernes,' &c., Brussels, 1822; and several of his works are engraved in the 'Annales du Salon de Gand'—as the 'Coronation of Charlemagne,' the 'Confession of Phœdra to Theseus,' 'Narcissus,' and the 'Battle of Nieuwpoort.' Some of the pictures of Odevaere are of very large dimensions. He was a member of the Academy of St. Luke at Rome, and of several other institutes of the fine arts.

ODOACER, a Gothic chief who, according to some authorities, was of the tribe of the Heruli, originally served as a mercenary in the barbarian auxiliary force which the later emperors of the West had taken into their pay for the defence of Italy. After the two rival emperors Glycerius and Julius Nepos were both driven from the throne, Orestes, a soldier from Pannonia, clothed his own son Romulus, yet a minor, with the imperial purple, but retained all the substantial authority in his own hands. The barbarian troops now asked for one-third of the lands of Italy to be distributed among them as a reward for their services. Orestes having rejected their demand, they chose Odoacer for their leader, who immediately marched against Orestes, who had shut himself up in Pavia. Odoacer took the city by storm, and gave it up to be plundered by his soldiers. Orestes was taken prisoner and led to Placentia, where he was publicly executed, in August A.D. 475, exactly a twelvemonth after he had driven Nepos out of Italy. [Νεπος.] Romulus, who was called Augustulus by way of derision, was in Ravenna, where he was seized by Odoacer, who stripped him of his imperial ornaments and banished him to a castle of Campania, but allowed him an honourable maintenance. Odoacer now proclaimed himself king of Italy, rejecting the imperial titles of Caesar and Augustus. For this reason the Western empire is considered as having ended with the deposition of Romulus Augustulus, the son of Orestes. Odoacer's authority did not extend beyond the boundaries of Italy. Little is known of the events of his reign until the invasion of Theodoric, king of the Ostrogoths, who, at the instigation, as some historians

assert, of Zeno, emperor of the East, marched from the banks of the Danube to dispossess Odoacer of his kingdom. Theodoric, at the head of a large army, defeated Odoacer near Aquileia, and entered Verona without opposition. Odoacer shut himself up in Ravenna in 489. The war however lasted several years: Odoacer made a brave resistance, but was compelled by famine to surrender Ravenna (March 493). Theodoric at first spared his life, but in a short time caused him to be killed, and proclaimed himself king of Italy. (Procopius; Cassiodorus.)

ODYSSÆUS. [ULYSSES.]

ECOLAMPADIUS, the Greek translation of his original German name, which was JOHANN HAUSOHEIN, one of the early German reformers, was born at Weinsberg in Franconia, in 1482. His mother was a native of Basel in Switzerland. His father, a merchant, sent him at first to the school at Heilbronn, and afterwards to the University of Heidelberg, where his early proficiency procured him the degree of Bachelor of Philosophy in his fourteenth year. He next visited Bologna in Italy, but soon returned to Heidelberg, and studied divinity. His eminent talents then procured him the appointment of tutor to a son of the Elector Palatine, but he resigned his office in a short time, and resumed his theological studies. He was next appointed to a benefice founded by his parents, and performed the duties for about six months, when deeming himself as yet incompetent for the charge, he resigned. He then visited Tübingen and Stuttgart, where he acquired Hebrew from a Spaniard, and Greek under Reuchlin, and in a short time wrote a Greek grammar, which was published in 1520. While residing at Heidelberg he formed a friendship with Capito, who was then preacher at Bruchsal, and was afterwards the reformer at Strasbourg; this acquaintance introduced him to Erasmus, and the intimacy continued for life. This association produced its effects on the individuals according to their various characters: the ardent Capito soon became a zealous reformer; the mild and studious Ecolampadius hesitated,—he feared the misery which would probably result from a disruption of the church, and changed not till he felt convinced that the cause of truth should overbalance the fear of transient evils; the wary and cautious Erasmus continued an adherent—but a liberal one—of the old faith. For a short time Ecolampadius resumed his clerical duties at Weinsberg; but in 1515, Capito, then settled at Basel, induced him to undertake there the office of preacher; and while there he assisted Erasmus in his 'Annotations on the New Testament,' published in 1516, and the second edition, published in 1517, was issued under his sole superintendance. As a preacher at Basel he exposed many of the abuses of the Popish church, but still felt reluctant to abandon it. To secure time for consideration he entered a monastery of the order of St. Bridget at Altenmünster, near Angsburg, stipulating that he should have liberty for his own studies and opinions. His high reputation induced the fraternity to accede to his terms, but as his convictions gradually tended towards Lutheranism, his preaching and writing became more discordant with the opinions of his fellow monks. At length, shortly before the Diet of Worms in 1521, on the appearance of his work against Confession, his liberty of thinking and writing was denied him, and his friends feared an attempt would be made to imprison him. He therefore left the convent after a residence of nearly two years, and took refuge at Ebernburg with Franz von Seckingen. In the autumn of 1522 he left Ebernburg for Frankfurt-on-the-Main, and thence went to Basel. Before he left the convent he had written to Erasmus that he was thoroughly convinced of the truth of Luther's opinions, and in the spring of 1523 he was made deputy to the preacher of St. Martin's at Basel, upon whose death in the following year he was appointed preacher, and also professor of theology. As marking the progress of his reformatory principles we may state that, in 1524 he wrote against the celibacy of the clergy, in 1525 he baptized in German and discontinued the mass, and in 1526 the Psalms were first used in a German version. When the dispute arose between Zwingli and Luther respecting the real presence in the Lord's supper, Ecolampadius supported the opinions of Zwingli, and published in 1525 'De vero intellectu verborum Domini, Hoc est corpus meum,' a work of which Erasmus says that it was written with much skill, good reasoning, and persuasive eloquence. He was answered by the Lutheran party in 'Syngamma suevica,' to which he replied in 'Antisyngamma.' Fryth, one of our early martyrs, was burnt in 1533, because, as Cramer writes, "he thought it not necessary to be believed as an article of our faith, that there is the very corporal presence of Christ within the host and sacrament of the altar, and holdeth of this point most after the opinion of Ecolampadius." In 1526 and 1529 he attended the conferences at Baden and Marburg; to the first he went alone; at the second he was in company with Zwingli, Bucer, and Hedion. [ZWINGLI.] Neither of the conferences produced any real satisfactory result. In 1530 he had made himself obnoxious to the Anabaptists, and in passing through the village of Laufelfingen his life was endangered by an attack of the mob. In December 1531 he died after a short and severe illness, which, apparently without any foundation, was by some attributed to poison. Ecolampadius was the author of numerous works, some on the polemic disputes of the time directed against Papists, Lutherans, and Anabaptists; others were translations from Chrysostom, Gregory Nazianzen, and others of the early fathers. His original works were—'Annotationes in Genesim,' 'Exegemata in librum Job,' 'Commentariorum in Esaiam libri sex,' 'De ritu Paschali,' and 'Quod non sit

onerosa Christianis Confessio.' Mosheim styles him "one of the most learned men of that century;" he was no less distinguished for his modesty, meekness, charity, and self-denial; and he was one of the principal instruments in planting the Reformation successfully and surely in Switzerland.

OECUMENIUS was bishop of Tricoia in Thessaly. The time at which he lived is uncertain: but it was after the 8th century and before the 10th. He is generally placed in the 9th century; Cave assigns to him the date A.D. 990, Lardner A.D. 950. He wrote commentaries on the Acts, on St. Paul's fourteen Epistles, on the seven Catholic epistles, and on the Apocalypse, in the form which is called a 'Catena' (chain), that is, containing, besides his own observations, the remarks of other writers. Among the authors thus quoted by him are Chrysostom, Cyril of Alexandria, Gregory of Nazianus, Ildore of Pelusium, Theodoret, and Photinus. The best editions of his works are those of Verona, 1582, and Paris, 1631. (Monsaueon, *Bibliotheca Coisliniana*, pref. and p. 274; Fabricius, *Bib. Græc.*, tom. vii. p. 788; xiii. p. 845; Cave, *Hist. Lit.*, tom. ii. p. 112; Lardner, *Credibility*, in Works, vol. v. p. 154, ed. of 1831; Cramer, *Monitum ad Catenam in Epist. Cathol.*, Oxford, 1840.)

OEHLENSCHLÄGER, ADAM GOTTLÖB, the greatest poet of Scandinavia and one of the greatest European poets of the 19th century, was born on the 14th of November 1779 at Vesterbro a suburb of Copenhagen. The whole of his early life was recorded by himself with singular minuteness, first in an autobiography written to be prefixed to a German edition of his works and afterwards in a series of 'Erindringer' or 'Recollections' which were published immediately after his death by his eldest son. The reader is informed in the 'Erindringer' of the boy's first inclination to swear, and how his mother checked it, of his strong propensity to pull off the bed-clothes, and a variety of similar particulars, the whole of which put together supply a varied picture of the life of a Danish boy at the close of the 18th century.

The name of Oehlenschläger is German, his father was from Krusendorf, a village in Sleswig, where the family had produced a long succession of schoolmasters and organists; and his mother Martha Maria Hansen was of German parentage by the father's side, of Danish by the mother's. "Thus," says Oehlenschläger, "I am descended from both Danes and Germans, and it seems as if Fate had determined I should belong to both nations." His father had fallen much below the respectability of his ancestry by becoming a servant to Count Adam Gottlob Moltke, after whom the poet was named, but on his marriage with the countess's lady's-maid he obtained by the count's patronage the post of organist at Frederiksberg, and afterwards of some subordinate position at the castle of that name, where he finally rose to be steward. Frederiksberg, one of the numerous palaces of the king of Denmark, a building which is said by some to have been erected from the plans of Inigo Jones, stands about two English miles from the western gates of Copenhagen, and is a favourite Sunday resort of the inhabitants of the capital. Here the early life of young Adam was passed amid scenes of great variety. In the summer Frederiksberg was often occupied by the court, and he heard the royal band of music play on Sundays, and saw the royal company at dinner. In the autumn the place of the court was supplied by a legion of workpeople, busy with repairs; and in the winter the building was left in charge of the Oehlenschläger family, with, in addition, two watchmen and two watchdogs. "The whole palace," says Oehlenschläger, "then belonged to us, and I went about in the royal rooms, looking at the paintings and building castles in the air." His chief amusement in the winter was reading novels, which he got from a circulating library in Copenhagen, and of which he tells us that before he was twelve years old he had got through more than three hundred volumes. All that he read was Danish—a circumstance to which he partly attributes the mastery he obtained over his native tongue. His parents, though German was their native language, never used it to their children, and only one to another when they did not wish the children to understand them.

Up to the age of twelve, young Adam had been very unfortunate in the article of schools; he was then taken notice of by Edward Storm, a Norwegian poet, who offered to his father to procure him gratuitous admission to a public school in Copenhagen, if his father would be at the charge of his board. Young Adam soon began to write not only verses but even plays, which were acted by himself, his sister, and some play-fellows, on Sundays, in one of the rooms at Frederiksberg. Storm, who was superintendent of the school to which the boy had been admitted, laughed at his attempts; and Dichmann, another Norwegian, who was one of the masters, told him, to his great mortification, that he was no genius—he would never be another Edward Storm. The education he received was intended to qualify him for a mercantile life, but when he left the school at the age of sixteen he was glad of an accident which prevented his being placed in a counting-house, and readily persuaded his indulgent father, who was now in much better circumstances than he had been, to allow him to study. In a year however he was tired of Greek and Latin, and having for some months spent all his spare time and money at the theatre, was seized with a desire to appear on the stage. Theatrical masters are generally looked upon in a more serious light in a foreign city than in an English one, and at Copenhagen the management of

the drama was treated with unusual solemnity. In Babbe's Lectures on the Drama, delivered to the actors, the stage is regarded as a moral engine hardly secondary in importance to the pulpit. With the exception of the comedies of Heiberg, the Danish Molière [Holbærg], the plays that were performed were then chiefly translations. "Of English pieces," says Oehlenschläger; "the 'School for Scandal' pleased me much, in which Rosing was an excellent Sir Joseph [Joseph Surface], and 'She Stoops to Conquer,' in which Gielstrup was an incomparable Tony Lumpkin." He soon found however that he was not likely to rise to a much higher position than that of a walking gentleman, and the acquaintance of two young students, who had taken lodgings with the same landlady as himself, led him into a different line. They were the two brothers Oersted, afterwards so well known. Of the three young men who occupied together for some years these obscure lodgings, one, Oehlenschläger, became the greatest poet of Denmark; another, Hans Oersted, became its greatest natural philosopher, and the discoverer of electro-magnetism; the third, Anders Oersted, who married Oehlenschläger's sister, became its greatest lawyer, and for a time the prime-minister of the kingdom. Oehlenschläger infected the future lawyer with a love of poetry, and the lawyer infected him with a taste for jurisprudence. With the consent of his father he relinquished the stage, and entered himself at the University of Copenhagen as a student of law, his friend promising his assistance to help him on a little more rapidly than usual. Literature however soon won the victory over law. The university offered in 1800 a prize for an essay on the subject, 'Would it be an advantage for northern literature if the Scandinavian mythology were made use of in it instead of the Grecian.' It was the very idea which was taking possession of Oehlenschläger, and was destined to occupy him for life; but when he drew up an essay he had the mortification to see the prize carried off by another—receiving himself however the honour of being declared the second best.

On the famous 2nd of April 1801 when Nelson attacked the Danish fleet off Copenhagen, Oehlenschläger saw the fight at a short distance from the balcony of the Sea-Cadets' Academy, and he afterwards held the post of ensign in a volunteer regiment of students. He also published a small dramatic piece, 'The Second of April,' but it was of no great merit. "That battle," he wrote, several years afterwards, "inspired the Danes with a taste for poetry, as the battles of Marathon and Salamis did the Greeks, and the destruction of the Spanish Armada the English in the time of Elizabeth. Some great development of power is requisite to drive the mean, the petty, and parochial out of a nation's mind, and bring it in tune for the great and beautiful." In 1803 he issued a volume of poems, containing among other works, the play of 'The Eve of Saint John,' and at once took rank as a writer of some note. The play, or rather dramatic tale, of 'Aladdin,' which followed, founded on the well-known story in the 'Arabian Nights,' captivated the public, in spite of some very obvious faults, by the general vivacity of its tone, and raised his name very high in the list of the living Danish poets, if it did not place him at their head. He used often to say afterwards that in writing 'Aladdin' he had discovered his own 'wonderful lamp,' the vein of poetry which was to give him fame and fortune. He received in 1805 the usual mark of success for a Danish author—a travelling stipend from the government, procured for him by Count Schimmelmann, and set out on a tour to Germany, to make the acquaintance of the band of literary men who at that time invested Germany with a halo. The second volume of his autobiography is chiefly occupied with an account of his travels, and of his intercourse with Göthe, Wieland, Tieck, Hegel, Voss, and other poets and philosophers. Up to his twenty-fourth year he had never written a line of German, but he was now so anxious to impart to his new and illustrious friends some notion of his poetical capacity that he translated his new compositions into German as fast as he wrote them, and somewhat unnecessarily occupied the time of many of them by availing himself of the permission to read his productions to them in manuscript, and take their opinion not only on the merits or defects of the structure and the poetry, but on the correctness or incorrectness of the language. It is not a little singular that productions so thoroughly Scandinavian in their tone and spirit as the earliest of the long line of Oehlenschläger's northern tragedies should have been written in a foreign land and partly composed in a foreign tongue. 'Hakon Jarl' was written at Halle. It is a tragedy in five acts, on the fortunes of Hakon Jarl, the last pagan sovereign of Norway, and the struggle between the two religions, Christianity and the belief in Odin. Nothing can well be more different than a tragedy of the old French school and such a tragedy as 'Hakon Jarl.' As the reader of 'Ivanhoe' finds himself, before he has arrived at the end of the narrative, not only interested in the fortunes of Wilfrid and Rowena, but also well-informed and perhaps not less interested in the whole framework of the country around them, cognisant of the relative position of the Normans and Saxons, of the enmity between the king and the Templars, of the ceremonies of a tournament and an ordeal, of the condition of serfs and Jews, so the reader of 'Hakon Jarl' sees pass before him the old tyrant superstitiously clinging to the wild religion of Valhalla, the young champion eager for the triumph of the Cross, the rude but independent Norwegian boor, the crouching northern slave, the ambitious serf who carelessly espouses the new faith because it

promises him a better career. An unceasing vivacity pervades the whole, and there is not only pathos but humour; nothing can be further removed from the unvarying solemnity and systematic monotony which have by some been thought essential to the character of a tragic drama.

Oehlenschläger, before quitting Germany, was accidentally present at Weimar on the day of the double battle of Auerstedt and Jena, and was in some danger when the victorious French entered the town. From Germany he went to Paris, where he composed what is by some regarded as his finest tragedy, 'Palmstamme,' and also 'Axel and Valborg,' the former a sort of companion picture to 'Hakon Jarl,' in which Odinism is shown in a more favourable point of view, and the latter a love tale of the middle ages. At Paris he was welcomed by Baggesen, who had before his own rise occupied the highest position in the Danish Parthenon; and when Oehlenschläger read to him the 'Palmstamme' the impetuous poet flung himself at his feet in transports of admiration.

From France he went to Italy, and at Rome, while in daily intercourse with Thorvaldsen, composed his 'Correggio,' which, reversing his usual practice of writing his plays first in Danish and then in German, he wrote originally in the German language. This is of a different kind from any of his previous works,—it is the embodiment of the feelings of the great painter who, labouring in obscurity and not conscious of his own value, is subjected to all the emotions of which artistic genius is capable, by a series of ingeniously contrived incidents skilfully grouped on the known facts of Correggio's biography. The introduction of Michel Angelo and Julio Romano as two of the persons of the drama affords the dramatist an opportunity of painting more than one variety of the artistic character. Few of Oehlenschläger's works have met with greater variety of judgments than this. Treated with disdain by Göthe, it was afterwards emphatically criticised by Tieck, and Cotta the publisher of Tubingen, after purchasing the German copyright, kept the play by him for years unpublished. Meanwhile the writer, after staying some time in Italy, beginning to feel homesickness, returned to Denmark after an absence of nearly five years, and read this production in manuscript to many of the most select circles of the capital, among others to the king and queen of Denmark, in presence of the leading members of the court, in the queen's apartments. The play when produced in Germany became one of the most popular on the stage, and had a run of success which caused it to be one of the most frequently acted for thirty years; and it also became a favourite in Denmark. A translation of it into English, by Theodore Martin, published in 1864, has met, we believe, with a general welcome; and all English critics regard 'Correggio' as one of Oehlenschläger's principal titles to fame.

Oehlenschläger had left Denmark in 1805, an eminent rising poet. His reputation had risen higher and higher during every year of his absence, and on his return in 1810 he was without a rival. Before he set out on his travels he had engaged the hand of Christiana Heger, the sister of Camma Rahbek, the wife of Rahbek the theatrical writer, whose House on the Hill (Bakkehus) a short distance outside the city walls, had been since 1800, and continued till 1830, the resort of the choicest literary society of Copenhagen. Rahbek himself had in a fit of vexation just thrown up the post of professor of æsthetics at the university, and Oehlenschläger obtained it, with the privilege from the king of being absent if he pleased during the summer terms, which was a privilege he did not neglect to make use of. Being thus provided with an income, he celebrated his wedding in an unusual way, but precisely in the style that Rogers, the English poet, was accustomed to say would have been his, if he had ever ceased to be a bachelor. "On the 17th of May, 1810," says the Dane's 'Erindringer,' "I dined with Christiana at her father's at Copenhagen, afterwards she and I drove by ourselves to Gjentofte, where Pastor Høgh, after I had shown him the necessary papers, went with us to the church and married us. We got into the vehicle again, man and wife, and drove off to the beautiful Christiansholm, to Sølyst, which Count Schimmelmann had had the kindness to offer us for a summer residence." The newly-married lady had a notion that her husband had lost much by his dealings with the booksellers, and under her advice he began to issue his new plays and poems at his own risk, but soon convinced himself that he understood nothing of the publishing business, and his wife no more, a conviction which he says, however, that his wife could never be persuaded to share.

During the next five years he wrote a number of plays of various merit, but none that were equal to those he had composed abroad, and his peace was disturbed by a singular literary feud. Baggesen, already mentioned as formerly the head of the Danish Parthenon, had left Denmark a little before Oehlenschläger, with the deliberate intention, although in receipt of a poetical pension from the government, of never returning to the country, and of never writing another line of Danish. He now changed his mind, came back, and, unable to see with patience the throne of poetry occupied by another, though one whom he had himself applauded, commenced a series of critical onslaughts on Oehlenschläger, in which the animus was painfully apparent. The public became disgusted, Baggesen found himself in general disfavour, again expatriated himself, and finally died abroad. It must however be owned, that Oehlenschläger stood in need of a little criticism not too indulgent, and that he wrote better after these attacks than he did at the time they commenced. In 1816, he made a second foreign tour

to Germany, and to France, still using his pen when he halted, but was driven home by severe sickness after a twelvemonth. A long series of plays and poems followed, among which, the most conspicuous was 'Nordens Guder,' the 'Gods of the North' (published in 1819), an attempt to combine into one convenient whole all the scattered legends of the Eddas. The attempt has been pronounced successful; a translation of the work into English verse of very considerable merit by W. E. Frye was published at Paris in 1845, and the poem supplies much of the material for Pigot's 'Manual of Northern Mythology'; a novel, 'The Island in the South Sea,' written originally in German, was, on the contrary, of an unmistakably inferior character. Oehlenschläger, who at the age of seven-and-thirty took lessons in English from Andersen Feldborg, a Dane long settled in Edinburgh, and well known to Walter Scott, entered into correspondence with Sir Walter to express his warm admiration of his novels; and, on being encouraged, sent the manuscript of his own novel to England to be translated by Mr. Gillies, but in spite of the zealous exertions of Sir Walter, the affair fell through from his inability to find a publisher who would pay 100*l.* to the author and translator for copyright. The failure was a fortunate one for the fame of Oehlenschläger, which would have suffered much in England from a work so unworthy of him.

In 1829, when at the age of fifty, he lost his father. "He was vain of his son," says the poet in the 'Erindringer,' "but, like a sensible father, he never allowed me to see it; only sometimes I detected the feeling when he had been reading my poems. It amused him to get into conversation with strangers, and particularly with students, on the bench at the hill at Frederiksberg, and lead the conversation to bear on me; when, if they said anything in my praise, it tickled him much, as he used to think he remained inognito. Many good-natured people were aware of this, and often afforded this innocent pleasure to the old man."

The death of his father, and the death of Camma Rahbek and her husband about the same time, threw a gloom over Oehlenschläger's spirits, but they were soon afterwards relieved by a singularly pleasing incident. He took for the first time in his life, in 1829, a trip across the Sound to the coast of Scania, thinking, as the steamer approached the Swedish shore, how strange it was that, though it had always greeted his sight over the waves from his earliest childhood at Frederiksberg, he had lived half a century, and been to Rome, without ever passing the straits. A brilliant reception awaited him from all ranks in Sweden: addresses were presented to him; the students at the University of Lund met him in a body in the high road with a professor at their head. He attended the ceremony of the inauguration of a rector of the university at the cathedral of Lund in company with Tegner, the bishop of Wexio, who was acknowledged by all as the first poet of Sweden, and was by many considered to have surpassed in his 'Frithiof' any single work of Oehlenschläger's. Tegner, in the course of the delivery of a poetical address in hexameters, suddenly pronounced the lines—

"Skaldernes Adam är här, den Nordiske Sångarekungen
Thronarvingen i Diktningens värld ty Thronen är Goethes."

(The Adam of poets is here, the northern monarch of minstrelsy,
Heir of the sceptre of Song, for now the sceptre is Goethe's.)

and in the presence of the crowd that filled the cathedral, among whom were Oehlenschläger's wife and children, placed a laurel crown on his head, amidst a burst of music and the roar of cannon. The event, from all its circumstances, assumed almost a national significance. Tegner and some other eminent Swedes returned the visit by coming to Copenhagen. A few days after the King of Sweden sent the order of the North Star to Oehlenschläger.

Honours continued to shower on him after this; one of them, the gift of free lodging by the king, seems however to have been obtained only by a sort of stratagem. "King Christian VIII," he tells us, "granted me permission to live for one summer in the house of the castle steward at Frederiksberg" (the house which had been the official residence of his father). "I wished very much to get the permission extended to more summers than one. When I thanked the king for his kindness, he asked me if there was not a garden belonging to the house, and if I was not fond of gardening. This gave me an excellent opportunity of bringing in my petition. I answered that I should like very much to garden if I could hope to gather some of the fruit afterwards. The king said that if it was practicable I should have permission to live there; and I then told him, in the lively tone in which he liked to hear me speak, 'For your Majesty a good deal is practicable.' He then gave me permission to keep the house." Soon after, the poet tells us, he changed it for a better.

In 1844, on another visit to Paris, Oehlenschläger was repeatedly invited to court by Louis-Philippe, and presented on one occasion to a gentleman, whom he afterwards found to be King Leopold, who told him he had read all his works in German, and invited him to Brussels. A visit which he paid to Norway, and another in 1847 to Sweden, were like the triumphal progresses of a sovereign in literature. On his sixty-seventh birthday his play of 'Amléth,' on the same story as Shakspere's 'Hamlet,' was produced at Copenhagen. It was completely successful, and the King of Denmark wrote him a letter to congratulate him on his triumph. On his seventieth birthday, the 14th of November 1849, a grand festival was given in his honour in

the great saloon of the Royal Shooting-Gallery. All the leading poets of Denmark were present, and many of them wrote a song for the occasion. Oehlenschläger recited a poetical address of thanks, in which he alluded to his being near the termination of his career, but said—

"I quaff a goblet with you as a guest;
The feast I share is not my funeral feast . . .
Close to us stands the house where I was born,
And from it to the churchyard's quiet meads
Beautiful is the avenue that leads."

In little more than two months he was destined to be borne along the avenue to which he had thus symbolically alluded. An illness which did not at first seem serious soon became so, and about eight o'clock in the evening on Sunday the 20th of January 1850 he felt the approach of death. At half past nine he called to his eldest son and told him, "At the theatre on the occasion of my funeral I wish them to act my own tragedy of 'Socrates.' Read to me now that part of the scene in the fifth act between Socrates and Cebes, in which Socrates speaks of death, it is so unspeakably beautiful." The son read the passage

"How then can Death affright thee!
It only can be one of two things, Cebes—
It must be something or it must be nothing," &c.

ending with

"Think what a joy then that must be
E'en with the gods themselves to live,—to speak
With Hesiod, with Orpheus and with Homer,
And all the great men who have been before us."

He heard this passage read with the greatest emotion, looking round him with a smile of pleasure. When it was concluded he put an end to the reading and took leave of his family who were standing around the bed. As the clock struck eleven he expired.

The funeral of Oehlenschläger was a national solemnity, like that of Thorvaldsen a few years before. The funeral procession consisted of about 3000 persons, including representatives of the king and queen, the heir of the throne in person, the foreign ambassadors, the professors of the university, the clergy of the capital, and all that was most distinguished. As it emerged from the western gate of Copenhagen it passed the house in which the deceased was born, and halted while the musical societies executed a solemn 'Farewell,' composed for music by Andersen. The procession closed at the church of Frederiksberg, where lies the poet. Grundtvig and Bishop Mynster spoke over the poet's grave. It is the church where his father was organist, and where the boy had first attended divine service.

The estimation in which Oehlenschläger is held by his countrymen is best shown by the commencement of the life of him in Flamand's 'Galleri af berømte Danske Mænd og Qvinder.' "Small as Denmark is, it must be counted among the great powers in the world of art and poetry, since it has a sculptor to show like Thorvaldsen, whom only the great masters of antiquity can be considered to rival, and a poet like Oehlenschläger, who can worthily take the fourth seat by the side of the three heroes of poetry, Shakspeare, Byron, and Göthe." Foersan the translator of Shakspeare into Danish sent a copy to Oehlenschläger inscribed "To William Shakspeare's Twin-brother." The English writer however to whom Oehlenschläger bears by far the most resemblance is Walter Scott. Though the great Danish writer was unfortunate in pure fiction and the great Scottish writer in the drama, the series of the Scotch novels of the one may be most aptly paralleled by the series of Danish tragedies of the other. In both there is an exuberance of life, a careless felicity, an apparent ease of production, a wonderful 'breadth of effect.'

Oehlenschläger's tragedies are twenty-four in number, and nineteen are on Scandinavian subjects. They are arranged in the last edition in chronological order, and touch upon almost everything of any great interest or importance in Scandinavian history or tradition. Besides those that have been already mentioned there are—'Knud den Store' ('Canute the Great'); 'Væringerne i Miklagord' ('The Væringers in Constantinople'), the hero of which is one of the northern body-guards of the Byzantine monarchs, who were taken as a subject after Oehlenschläger by Sir Walter Scott in 'Count Robert of Paris'; 'Landet fundet og forsvundet' ('Land Found and Lost'), in which are dramatized the incidents of the early discovery of America by the Northmen, latterly brought so prominently before the public by the 'Antiquitates Americanae'; 'Dina,' a very interesting play founded on the extraordinary story of the Danish Alcibiades, Corfits Ulfeld; 'Tordenskiold,' the 'Danish Nelson,' on one of whose adventures Oehlenschläger also composed an opera, was published in 1849. These tragedies are the true monument of the fame of Oehlenschläger. If to the ten octavo volumes which contain them, in the fine edition of his works commenced in 1849, be added his 'Aladdin,' his 'Fisherman and his Daughter,' his 'Twin Brothers of Damascus,' and perhaps his 'Robinson Crusoe in England' (a play on the story of Defoe and Alexander Selkirk), his 'Ludlam's Hole,' his 'Garrick in France,' and a few other operas and comedies, a series of dramatic works will be shown which, for extent and value, no other author of the 19th century can rival.

Oehlenschläger's poems, which are sometimes spirited, are for the most part commonplace; and his prose works are seldom of a character

to claim much attention. His 'Poetical Works,' as they are called, comprising all of his imaginative works, whether in prose or verse, except the tragedies, occupy in the collected edition twenty-seven volumes. If to these be added the 'Erindringer,' four volumes of the same size, the whole series of his Danish works will be found to amount to forty-one volumes. The last edition of his German works reaches to twenty-one. In these sixty-two volumes are not included many translations which flowed from his ever-active pen:—Otway's 'Orphan,' the 'Midsummer Night's Dream,' Beskav's Swedish dramas into Danish, and the whole of Holberg's 'Danish Theatre' into German. In mentioning the 'Midsummer Night's Dream,' it may not be uninteresting to add that Oehlenschläger, though a warm, was not an unconditional admirer of Shakspeare. He professed to belong to the old school, who saw great faults as well as great beauties in the bard of Avon. It may be suspected however that his acquaintance with his works was not perfect—his acquaintance with his biography was singularly defective. In a ballad entitled 'William Shakspeare,' which is entirely devoid of merit, he speaks of him as being born at Warwick, never apparently having heard of Stratford, and of his gaining his fame at "Drury Lane."

In the general character of Oehlenschläger, as shown in his life, it may be seen that a high estimation of himself was a prominent feature; but this in his case, as in many others, was grounded on real merit. The tone of his 'Autobiography' not unfrequently reminds the English reader of that of Hogg, the Ettrick Shepherd. Neither of the two was inclined to overlook or undervalue his own claims to attention. It is a more singular circumstance that the merits of the poet were through the course of a long life generously appreciated and rewarded by his countrymen, who by their conduct did no less honour to themselves than to him.

OERSTED (ØRSTED), HANS CHRISTIAN, celebrated as the originator of the science of electro-magnetism, from which sprung the electric telegraph, Professor of Natural Philosophy, and Director of the Polytechnic School of Copenhagen, was born on the 14th of August 1777 at Rudkjøbing, in the Danish island of Langeland, where his father was an apothecary. He studied in the University of Copenhagen, and was made a Doctor of Philosophy in that university in 1800. At this time he studied the subject of galvanism, and discovered that the power of the opposite poles of the galvanic battery to give off acids and alkalies depended on circumstances, and showed that this power was relative. From 1801 to 1808 he studied in Holland and France, returning to Copenhagen, where he was made professor of physics in 1806. In 1812 he went to Germany, and whilst there he wrote his essay on the identity of chemical and electrical forces, thus laying the foundation for the subsequent identification of the forces of magnetism, electricity, and galvanism. In 1819 he made the announcement of his great discovery of the intimate relation existing between magnetism and electricity. This announcement was made in an essay entitled, 'Experimenta circa efficaciam conflictus electrici in acum magnetica.' By defining the nature of the influence exerted by the galvanic current on the magnetic needle, he laid the foundations of the science of electro-magnetism, and led the way to its practical application in the production of the electric telegraph. Previous to this time the identity of the forces of magnetism and electricity had only been suspected. He now demonstrated "that there is always a magnetic circulation round the electric conductor, and that the electric current, in accordance with a certain law, always exercises determined and similar impressions on the direction of the magnetic needle, even when it does not pass through the needle, but near it." For this discovery he received the Copley medal of the Royal Society of London, and the French Institute presented him with one of its mathematical class prizes worth 3000 francs.

In 1809 he wrote a 'Manual of Mechanical Physics,' a second edition of which was published in 1844. The re-writing this work led him to make many original researches in many departments of natural philosophy, scarcely any of which have not been enriched by his experiments. He made many important experiments on the compression of water, and invented an instrument by which liquids might be compressed with more certainty. He was the first to demonstrate the existence of the metal aluminium in alumina, and made other chemical discoveries. In 1822-23 he again visited Germany and France, and also visited England. On his return to Denmark he founded the Society for the Distribution of Natural Science, one object of which was to send forth a body of popular lecturers to deliver courses of instruction in the most important towns of the country. He took an active part in the Scandinavian Society of Naturalists, which, like our own British Association for the Advancement of Science, assembles annually in different parts of the country. He again visited England in 1846, during the meeting of the British Association at Southampton.

As he increased in years honours increased upon him. He was made secretary to the Royal Society of Copenhagen; a corresponding member of the Academy of Sciences in the French Institute; and Director of the Polytechnic School at Copenhagen, which he had himself founded. In 1837 he was made Knight of the Legion of Honour, and in 1842 Knight of the Prussian order for the reward of Merit in the Arts and Sciences. In early life Ørsted was associated

with the poet Oehlenschläger, whose sister was married to his younger brother, and although devoted to experimental science he took a deep interest in the progress and development of Danish literature. He was a constant writer for the newspapers and magazines. Acting upon the deep conviction that science should be the handmaid of religion, he did all that lay in his power to make the popular mind of his country acquainted with the facts of natural science. He wrote a lyrical and didactic poem called 'The Balloon,' which was translated into German. He was also one of the most popular lecturers of his day. He not only lectured in the university to young students and senior students, but out of the university to citizens and classes of ladies. A variety of Oersted's papers and lectures of a popular kind have been translated into the English language by the Misses Horner, under the title of 'The Soul in Nature, with Supplementary Contributions.' (London, Bohn.)

On the 9th of November 1850 a jubilee was held in honour of the fiftieth anniversary of his services at the University of Copenhagen. On this occasion people of all ranks and opinions assembled round the noble old philosopher. The King of Denmark presented him on the occasion with a country residence at Frederiksberg, near Copenhagen. He lectured through the winter, but the following March he took a severe cold, which terminated in inflammation of the lungs, of which he died on the 9th of March 1851. A biographical sketch of Oersted, to which we are indebted for some of the materials of this notice, was published by P. L. Möller, a translation of which is published with the English translation mentioned above.

* OERSTED, ANDERS SANDÖE, an eminent Danish statesman and legal writer, whose reputation has been much tarnished by recent events, was born at Rudkjøbing in the island of Langeland, on the 21st of December 1778. His time was constantly passed in company with his elder brother Hans Christian Oersted, and till they were near to man's estate, they had a common purse. When sent to study at the University of Copenhagen, both brothers made the acquaintance of Adam Oehlenschläger the poet [OEHLenschläGER], then an actor at the theatre, and Anders Oersted afterwards in 1802 married Oehlenschläger's sister Sophia. Anders, who adopted jurisprudence as a profession, became very eminent in it, and was editor of three successive legal periodicals, the 'Juridiakt Archiv' (30 vols. 1804-11), the 'Nyt Juridiakt Archiv' (30 vols. 1812-20), and the 'Juridiakt Tidsskrift' (16 vols. 1820-30), as well as another of a more scientific character, the 'Kunomia' (4 vols. 1815-22). He also wrote in Danish a 'Systematic Development of the idea of Theft' (1809), a 'Handbook of Danish and Norwegian Jurisprudence' (3 vols. 1821), and several other works of reputation on law, and several on philosophy, in which he was first a disciple of Kant and afterwards of Hegel. He was appointed to various responsible offices, and in 1825 to a high and important legal situation, which involved the drawing up of all the important ordinances, which, under an absolute government as that of Denmark then was, formed the body of the laws. In 1831 he had an important share in framing the constitutions for the different provincial states, which were then granted by King Frederik VI. to appease the growing discontent of his subjects, who saw Norway, since it had been disunited from Denmark, prospering under a free constitution. Oersted was appointed as high commissioner to represent the king at the assembly of the states in both the main land and the islands, and was for some years very popular in that position; but as ideas of freedom began to prevail, it was found that he was unwilling to make further concessions of the privileges of the crown, and he began to be looked upon as an enemy to popular rights. In 1841 he was appointed to a place in the Danish cabinet, which in 1848 he resigned. On the 21st of April 1853 the present king, Frederik VII., recalled him to office as minister of the interior, of public worship, and of public instruction, and as prime minister of the kingdom. It was then soon found that the suspicions of his disaffection to constitutional progress was well founded, and that he purposed to carry reactionary measures with a high hand. By the treaty of London, signed on the 8th of May 1852, Denmark and the Duchies were to be preserved as one state, but not to be governed by one legislative body, a condition which necessarily implied some alteration in the constitution obtained by Denmark in 1849. On the 4th of October 1853 the Oersted cabinet submitted a proposition to the Diet of an alteration in the constitution of Denmark Proper, which was almost unanimously rejected (on the 24th of February 1854), as of a reactionary character. Oersted now advanced a pretension that the king could grant new constitutions to Sleswig and Holstein without consulting the existing Diet at all, and a great constitutional struggle began. The two chambers, the Landthing and the Folkthing, voted an address to the king (13th of March 1854), urging him to dismiss the Oersted ministry; the king received the presidents of the chambers, asked them to dinner, and promised to comply with their wishes. But time went on; Oersted still continued at the head of the government, and soon began to issue his new constitutions according to the principle which the chambers had repudiated. The chambers voted a different constitution, which the cabinet refused to accept. Public indignation ran high, but was kept with some difficulty in the constitutional track. The cabinet dissolved the Folkthing on the 20th of October 1854, but the only effect was to see the patriotic members returned to their seats. Before the Diet met, the king accepted an invitation from Sir Morten Peto to a banquet

on the occasion of opening the Flensburg and Husum railway, and his reception was so cold that he foresaw the measures he was engaged in would lead to no good end. On the 3rd of December, before the meeting of the Diet, he gave way, and the Oersted ministry was at an end. In March 1855 the Diet decreed the impeachment of Oersted and his colleagues, and a commission was named to try them, composed of eight members of the Supreme Tribunal (Höveste Ret), and eight members selected by the Landthing, or Upper House of the Diet. After numerous legal delays the verdict was returned on the 26th of February 1856. The eight members selected by the Landthing had found the prisoners guilty, the eight members of the Supreme Tribunal had voted for their acquittal; and as by the laws of Denmark, where the votes are equal the decision must be in favour of the accused, the whole of the prisoners were set at liberty.

Oersted is now engaged in continuing an account of his own career, 'Fragments of the History of my Life and Times' ('Af mit Livs og min Tids Historie'), which he commenced in 1851, and dropped during his ministry. The last part that has appeared is the commencement of the fourth volume, published in 1856, and the work, though less of an attractive than an instructive character, contains important materials for the modern history of Denmark. [See SUPPLEMENT.]

* OERSTED, ANDERS SANDÖE, the nephew of the preceding, and named after him, is the son of a merchant at Rudkjøbing, and was born there on the 21st of June 1816. He has travelled in the West Indies and South America, and published several valuable works on natural history, in particular one on the Annelids of Greenland. In the 'Journal of the Geographical Society of London' for 1850 appears a paper by him, on a 'Survey made for a Canal through the river Sapea to the port of Salinas or Bolones in Costa Rica.'

OETINGER, FRIEDRICH CHRISTOPH, was born on the 6th of May 1702, at Göppingen in Württemberg, and studied successively at the universities of Tübingen, Jena, and Leipsig. Having acted awhile as tutor in Tübingen, and assisted Count Zinsendorf in his project for translating the Scriptures, he was appointed reader in theology in the University of Halle. This post he resigned however in order to travel, and especially to consult some of the eminent theologians of Holland. Returning to Württemberg, he was, in 1738, appointed pastor at Hirschau. He had now fully adopted the views of the Pietists, whose sentiments were then obtaining the adhesion of many of the most learned and pious men in Germany, while they found very general acceptance among persons of a devotional temperament, with whom Oetinger's purity of life, earnestness of manner, extensive theological acquirements, and perhaps his mysticism of style, all combined to give him great influence, so that he soon came to be regarded as the Pietist leader in that part of Germany. Oetinger was an earnest student of the writings of Jacob Böhme; and he became an ardent disciple of Emmanuel Swedenborg, some of whose works he translated into German. His teaching of these mystic doctrines having called forth however some remonstrances from his ecclesiastical superiors, he announced his resolve not to publish any more of his writings, but he continued to furnish such of his followers as applied for spiritual advice with his written instructions. He was nominated in 1752 to the superintendence of the churches in the district of Weinsberg, and afterwards of that of Herrenberg, and subsequently bishop of Murrhard. He died on the 10th of February 1782.

During his life Oetinger was regarded with respect approaching to reverence by his co-religionists as a philosopher as well as a theologian, and he is still held in high estimation. He sought to elucidate the Christian system by the speculations of Böhme and Swedenborg, and he was fond of comparing and contrasting the received systems of secular philosophy with Christian philosophy, as so explained. His views were stated in various commentaries or dissertations on the books of Job, the Proverbs, Ecclesiastes, and Ezekiel, and in treatises entitled the 'Age of Gold,' 'Ancient Philosophy,' &c. He also wrote some devotional works. His autobiography was published by J. Hamberger, 8vo, Stuttgart, 1845, 'Des Württembergischen Prälaten Friedr. Cph. Oetingers Selbstbiographie,' with a preface by G. H. von Schubert; see also Auberlin's 'Die Theosophie Friedr. Cph. Oetingers nach ihren Grundsätzen; Beitrag zur Dogmengeschichte und zur Philosophie,' 8vo, Tübingen, 1847.

OGGIONE, or UGGIONE, MARCO DA, was a Milanese painter and a distinguished scholar of Leonardo da Vinci at Milan about 1490; he was born therefore about 1470, at, as his name imports, Oggione, in the Milanese. He painted in oil and in fresco, and is on the whole one of the best of the Milanese painters. His frescoes of the church della Pace at Milan, which are much praised by Lanzi, are now in the Brera at Milan; they were removed from the wall by Barezzi. Oggione is however now chiefly known for his copy of the 'Last Supper' of Leonardo da Vinci, now in the Academy of Arts in London. This copy is painted in oil, and was executed about 1610 for the Refectory of the Certosa di Pavia; and as it was copied when the original was in a perfect state, the now almost total decay of the latter renders it very valuable. The opinions regarding its merits are various. Giuseppe Bossi does not wholly approve of it; but as the original has been virtually decayed since 1726, when it was first restored, all subsequent judgments of the merits of the copy with respect to the original must be received with due reservation, as they are certainly the result of individual fancies of what the original might have been, rather than

of what it by actual comparison was found to be. Marco da Oggione's copy must be a better criterion of what the original was, than the remains of the original itself, or the speculations of all subsequent critics combined. Oggione made two large copies, both, it is said, from a small copy made by himself for the purpose—that in oil, in the Royal Academy, and one in fresco for the refectory of the convent of Castellazzo, which was copied by the Cav. Giuseppe Bossi, though Bossi's picture was taken chiefly from a copy in the Ambrosian Library made by Andrea Bianchi called Vespino in 1612, when the original was already much decayed. There is an older copy at Ponte Capriasee, made in 1565, and attributed to Pietro Luini. Bossi's copy was made in 1807 for Eugène Beauharnais, viceroy of Italy, to be worked in mosaic; the cartoon is now at Munich, and the mosaic is at Vienna. But this work, made partly from one copy, partly from another, from studying other works of Da Vinci, and from the artist's own feeling of Da Vinci's style, is essentially a restoration or translation, and not a copy: it may have no resemblance to the original beyond size and composition; and to the true lover of art can have little value, compared with the old unassuming copy of Oggione. The mere fact that Oggione's copy was painted for people who must have been well acquainted with the original, and by a distinguished pupil of Leonardo's from the original when in its perfect state, ought to be sufficient guarantee for its fidelity, notwithstanding its imperfections, making of course due allowances for the different capacities of the two men. Marco da Oggione died in 1580.

OGYGES, or OGYGUS, is said to have been the first king of Athens and of Thebes. (*Tæta*, 'Lycoph.' 1206.) Thus Pausanias tells us that the Ectenes, who were the most ancient inhabitants of Bœotia, were the subjects of Ogyges, and that Thebes itself was called Ogygian, an epithet which is also applied to it by Æschylus. (*Paus.*, ix. 5, § 1; Æsch., 'Pera.' 37.) That Ogyges was closely connected with Thebes as well as Attica appears from the tradition, according to which he was said to be the son of Bœotus. (*Schol. on Apollon.*, iii. 1178.) It may also be mentioned that the oldest gate in Thebes was called Ogygian. (*Paus.*, ix. 8, §.)

The name of Ogyges is connected with the ancient deluge which preceded that of Deucalion, and he is said to have been the only person saved when the whole of Greece was covered with water. We possess scarcely any particulars respecting him; and the accounts which have come down to us are too vague and unsatisfactory to allow us to form any satisfactory opinion on the subject. He belongs in fact to mythology rather than to history. The earlier Greek writers, Herodotus, Thucydides, Xenophon, &c., make no mention of his name; but the accounts preserved by Pausanias and other writers appear to indicate the great antiquity of the traditions respecting him. Various etymologies have been proposed of his name. Mr. Kenrick supposes that the word was derived from the root *γυγν*, signifying darkness or night, and quotes a passage of Hesychius in support of his view, which appears however to be corrupt. The more favourite theory of modern scholars connects the name with Oceanus, which etymology is supposed to be supported by the tradition which places Ogyges in the time of the deluge. The name of Ogygia is supposed to be applied to the island of Calypso because it lay in the ocean. But whatever may be the etymology of the name, the adjective derived from it is frequently employed by the Greek writers to indicate anything ancient or unknown. We learn from the Scholiast on Hesiod, that according to one tradition, Ogyges was the king of the gods; and it is not improbable that the name originally indicated nothing more than the high antiquity of the times to which it referred.

(*Philological Museum*, No. 5, 'On the Early Kings of Attica,' by Mr. Kenrick; No. 6, 'Ogyges,' by Mr. Thirlwall.)

OHLMÜLLER, DANIEL JOSEPH, a German architect, who held the office of 'Civilbau-inspector' at Munich, was born at Bamberg in 1791. After studying under Karl Fischer, to whom many other architects of celebrity were indebted for their professional education, he visited both Italy and Sicily, where he spent four years in examining the principal edifices. He was summoned home in 1819, to superintend the erection of the Glyptotheca at Munich, after Klense's designs. In 1831 he was commissioned to make designs in the gothic style for a church in the Au suburb, and the first stone of the edifice was laid on the 28th November in that year. Taken altogether this structure is one of the noblest and most successful works in that style which has been produced in modern times in Germany, and is remarkable for the splendour of its lofty windows, filled entirely with painted glass, one of which, whose subject is the Assumption of the Virgin, is represented in colours in Count Raszyński's 'Art Moderne.' This building alone would suffice for Ohlmüller's fame; but it was not the only one in which he had an opportunity of displaying his talents during his brief professional career, for he erected in the same style both the national monument at Wittelsbach, and the Otto chapel at Kieferfelden, the latter of which was begun in 1834, and the other completed in 1835. The church of St. Theresa at Hallbergmoos, begun by him in October 1833, is in the Italian style. On the death of Domenico Quaglio in 1837, he was employed to complete the works at the castle of Hohenschwangau. He did not, however, long survive his predecessor in that building, for he died at Munich, April 22, 1839.

OHMACHT, LANDELIN, an eminent German sculptor, was born at Dunningen near Rottweil, in Würtemberg, in 1760. He was the

pupil of J. P. Melebius. His first public works were some sculptures for the Kreuzkirche at Rottweil, which still decorate the choir. Among his earlier works is a good bust of Lavater. In 1790 he went to Rome, where he remained two years, and after his return to Germany he was employed on several important monumental works, the first of which was the monument to the Burgomaster Rhode, in the cathedral of Lübeck; but his principal works are at Strasbourg, where he settled in 1801. His first work there was the monument of General Demaix, who was killed at Marsago, erected on the Rhaiminsel near Strasbourg: there are four monuments also by him in the church of St. Thomas, of which that to Professor Oberlin (1810) is one of his principal works: that to the historian Koch (1816) is likewise much admired. He executed also a beautiful monument in the new church to Dr. Blessig; another to General Kleber, in the cathedral; and a colossal figure to Adolph von Nassau, in the cathedral of Speyer. There are also several classical figures by Ohmacht—a Venus; Psyche; Flora; Hebe; the Judgment of Paris (at Nymphenburg), and others. Among his busts are several of Klopstock, with whom he was intimate. He died at Strasbourg in 1834: his portrait is in the Vogel collection of portraits in the possession of the King of Saxony. The celebrated sculptor, David, upon seeing the works of Ohmacht at Strasbourg, is reported to have said that Ohmacht was the Correggio of sculptors.

O'KEEFFE, JOHN, was born at Dublin, on the 24th of June 1747. Being designed for a painter, he was placed, when only six years old, under the charge of Mr. West at the Royal Irish Academy; and his literary education, in Greek, Latin, and French, was received from Father Austin, a learned Jesuit, and his family being Roman Catholics. Two years of his youth, beginning when he was about fifteen, were spent in London with an uncle. From early boyhood he had dabbled in versification: at the age of sixteen he had composed a comedy: and when he was no more than eighteen another comedy of his was brought out by Mossop, at the Smock-alley Theatre in Dublin. His dramatic turn now took entire possession of him. He obtained an engagement from Mossop as an actor, and continued for some years to be a member of the company; acting both in Dublin and in other towns of Ireland. At the same time he exercised himself in dramatic writing, often producing small pieces for his own benefits and on other occasions. In 1774 he married a daughter of Mr. Hespey, proprietor of the Theatre Royal in Dublin, by whom he had three children. Domestic disagreements arose: after seven years of union Mr. O'Keeffe and his wife separated; and the separation lasted for the remainder of their lives.

In 1778 Mr. Colman brought out successfully, at the Haymarket, the farce of 'Tony Lumpkin in Town,' the first piece by which O'Keeffe became known in England. In 1781, on his separation from his wife, he removed to London, and he never again visited his native country. From that time he was a play-writer by profession. The greater number of his pieces were composed for Colman's company at the Haymarket; but he wrote frequently also for Covent Garden under the management of Harris. His dramatic career may be said to have closed in 1798, after which date no new play of his was brought upon the stage. The fruit of his labours was a collection of dramatic pieces, amounting, on his own list, to no fewer than sixty-eight, of which fifty-six were acted, and many of these with great success. Some of them still keep possession of the stage. Such are his comedy of 'Wild Oats,' and his operatic farces of 'The Agreeable Surprise' and 'The Highland Reel.'

O'Keeffe's works do not belong to a high class. Their diction is coarse, and in incident and character they are merely farcical; but the best of them have a flow of spirits, a kindness of feeling, and a richness of whim and eccentricity, which account adequately for the popularity they so long enjoyed. They were composed in circumstances calling for much indulgence. They were the constant efforts of a very poor man to preserve himself and his children from beggary. And, further, from his twenty-eighth year, when a neglected cold brought on inflammation of his eyes, he suffered under a gradual decay of sight, which speedily made reading and writing alike impossible. He was never entirely blind; but for many years he could do little more than distinguish light from darkness.

In 1798 twenty-one of his pieces were published together, in four volumes octavo. The subscription for the edition scarcely paid the expenses. In June 1800, Mr. Harris gave him a benefit at Covent Garden, at which he himself appeared on the stage and delivered an address: and the receipts enabled him to spend \$300, in purchasing a small annuity. In 1808 he received a life-annuity of twenty pounds from Covent Garden, nominally as the purchase-money of his dramas still unprinted: but this annuity ceased to be paid in 1826. In 1808 he began to receive a pension from the crown, to which another pension of a hundred guineas was added in 1826. From these combined sources he was, during the latest years of his life, in receipt of an income little exceeding two hundred a year; and, in an honourable spirit of independence, he refused a donation sent him by the Literary Fund Society. In 1826 he published 'Recollections of the Life of John O'Keeffe,' written by himself: two volumes 8vo. In 1828 he removed from the neighbourhood of London to Southampton, and there resided thenceforth, attended by a daughter, who was his only surviving child, his eldest son, a clergyman of the church of England, having died of the yellow fever at Jamaica, in 1804. O'Keeffe himself

was a Roman Catholic to the last. He died at Southampton, on the 4th of February 1833. In 1834 appeared a small volume of his verified pieces, entitled 'O'Keefe's Legacy to his Daughter,' and prefaced by notices of his character and domestic circumstances.

OKEN, LORENZ, a celebrated Swiss naturalist, was born at Offenberg on the 2nd of August 1779. He studied medicine and natural history at Göttingen, and held the position of privat-docens in that university. In 1807 he became extraordinary professor of medicine in the University of Jena; thence he removed to Zürich, where he held the post of professor of natural history till his death. At the time he began to study natural science, the writings of Kant, Fichte, and Schelling were producing a deep impression on the minds of the students of natural history. Schelling, who had studied medicine, had applied the principles of the transcendental philosophy to the facts of the natural world, and had by a process of thought endeavoured to give an explanation to the phenomena of nature. It was in this school that Oken studied, and the principles of the transcendental philosophy more or less guided his researches as a naturalist throughout his long life. His first work was published in 1802, and was entitled 'Elements of Natural Philosophy, the Theory of the Senses, and the Classification of Animals founded thereon.' This was followed by a work 'On Generation' in 1806. In these works he endeavoured to apply a general theory of nature to the facts presented by the forms and the development of animals. In his classification he took for his basis the presence of the senses, making each class of animals to represent an organ of sense. In his work 'On Generation' he first suggested that all animals are built up of vesicles or cells. In 1806 he published his 'Contributions to Comparative Anatomy and Physiology,' and pointed out the origin of the intestines in the umbilical vesicle. In this year he made an excursion to the Harz Mountains, which resulted in an important thought. This may be described in his own language:—"In August 1806," he says, "I made a journey over the Harz. I slid down through the wood on the south side; and straight before me, at my feet, lay a most beautiful bleached skull of a bird. I picked it up, turned it round, regarded it intensely: the thing was done. 'It is a vertebral column!' struck me, as a flash of lightning to the marrow and bone; and since that time the skull has been regarded as a vertebral column." This discovery was published in an essay on the 'Signification of the Bones of the Skull.' This essay, although it attracted little attention at first, laid the foundation of those inquiries which in the hands of Cuvier, Geoffroy St-Hilaire, and Owen, have led to the establishment of those laws of homology in the vertebrate skeleton that are now a universally-received branch of anatomical science. It was by the persevering use of the idea that flashed across his mind in the Harz, that Oken has earned for himself the title of "the father of morphological science."

Whilst still a young man and deeply convinced of the importance of an ideal philosophy in explaining the phenomena of the external world, he wrote his 'Lehrbuch der Natur-Philosophie.' This work was published in 1809, and after having gone through three editions, it was translated into English by Mr. Fulke, and published in 1847, by the Ray Society, with the title 'Elements of Physico-Philosophy.' In this work the author takes the widest possible view of natural science, and classifies the mineral, vegetable, and animal kingdoms according to his philosophical views. The transcendental philosophy has never been popular in England, and its language is entirely foreign to that adopted by the generality of writers on natural history in this country, so that this work has been frequently regarded as the offspring of a diseased imagination rather than the cool decisions of a philosopher. Nevertheless, its author was pleased at its translation, and wrote a preface to the English edition. Of however little value this work may be as an introduction to modern science, it is interesting as a document in the history of a great mental movement, and contains the germs of those principles which are now regarded as the secure generalisation of well-observed facts.

From the date of the publication of this work to the day of his death, Oken unceasingly contributed to the literature of natural history. In the year 1817, he started a natural history journal, named 'Isis,' which he conducted for thirty years, and which contains a large series of his papers on every department of natural history. Though a transcendentalist in philosophy, he was an energetic and acute observer, and has contributed largely to the individual history of the animal kingdom.

He was greatly respected throughout Germany, and it was at his suggestion that the first meeting of natural philosophers took place in 1822. The German Association which thus came into existence, has assembled every year in one of the large towns of Germany, whilst every country in Europe has imitated this example with great and increasing success. Oken died full of years and honour, at Zürich, in August 1861.

OLA'US MAGNUS, a native of Sweden, and brother of John Olaus, archbishop of Upsala, was an archdeacon in the Swedish church when the Reformation, supported by Gustavus Vasa, gained the ascendancy in Sweden. In consequence of this change the two brothers, who remained attached to the Roman Catholic faith, left their country and retired to Rome, where Olaus Magnus passed the remainder of his life in the enjoyment of a small pension from the pope. At Rome he

wrote his work, 'Historia de Gentibus Septentrionalibus, earumque diversis Statibus, Conditionibus, Moribus, itidemque Superstitionibus, Disciplinis,' &c., Rome, fol., 1555, and Basel, 1587. Other editions of this work have been published, which, as well as a French translation in 1561, are all incomplete. The work is minute, and contains some curious information, but is uncritically written. Olaus died at Rome in 1568. His brother John wrote a work entitled 'Gethorum Suevorumque Historia, probatissimis Antiquorum monumentis collecta,' Rome, fol., 1554, which is a still more uncritical performance than that of his brother Magnus.

OLBERS, HENRICH WILHELM MATHIAS, an able physician and a distinguished astronomer of Germany, was born on the 11th of October 1763, at Arbergen, near Bremen. He studied medicine at the University of Göttingen, and during all his life his time appears to have been divided between the exercise of his profession and his astronomical researches. It is said that in 1830 he celebrated by a public festival the fiftieth anniversary of his medical labours; and his observatory is described as the most complete of those which at the time of its construction existed in Germany. It consisted of three rooms in the upper part of the house, which was situated in the heart of Bremen: three great windows in the south front gave a view of the heavens almost to the horizon on that side, and one in a closet enabled the observer to look towards the north: openings in the ceiling and roof permitted observations to be made near the zenith. Olbers possessed a five feet achromatic telescope, with a position micrometer by Dollond, and a reflecting telescope of equal length by Schröter. He had also an astronomical clock by Carsten, a quadrant by Bird, and a reflecting sextant by Troughton; but he had neither a transit instrument nor a mural circle; and apparently he determined his time by extra meridional altitudes. Attached to the observatory was an astronomical library, containing, among other valuable works, an extensive collection of documents relating to cometography. This library was, after the death of Olbers, purchased by the Emperor of Russia, and deposited in the observatory of Pulkowa.

Dr. Olbers wrote but little on the subject either of medicine or astronomy; but in 1780 he printed a thesis entitled 'De Oculi Mutationibus Internis,' in which he showed that the eye accommodates itself to the different distances of objects from it by means of a variable action of the muscles, in consequence of which changes are produced in the convexity and the focal length of the cornea; and in 1882 he published, in the 'Annuaire du Bureau des Longitudes,' a memoir entitled 'De l'Influence de la Lune sur les Saisons et sur le Corps Humain.'

In 1779 he became known to astronomers by a series of observations which he made on the comet of that year, and by his determination of the elements of its orbit: the computations were founded on a method which had been given by Euler; but, at a subsequent period, Olbers discovered a method of calculating the orbits of comets from three observations, which, with respect both to facility and accuracy, he considered as having great advantages over the methods before in use. An account of this method, with a preface by the Baron de Zach, was published at Weimar in 1797. It is entitled 'Abhandlung über die leichteste und bequemste methode die Bahn eines Cometen aus einigen Beobachtungen zu berechnen,' and it affords sufficient evidence that the talents of the author as a mathematician were considerable. An outline of the method, with its application to an example, is given in Delambre's 'Astronomie' (tom. iii. Nos. 184, 223, &c.). Olbers computed also the orbits of the comets which appeared in 1781 and 1795; those of two comets which appeared in each of the years 1798 and 1799; of one in 1802; and of the great comet of 1811.

The interval between the orbits of Mars and Jupiter, which appears disproportionately great when compared with the intervals between any two of the other planets belonging to our system, had suggested to the original and inquisitive mind of Kepler the idea that a planet, too small to be seen from the earth, existed in that region: the idea appears to have been little regarded till M. Bode, of Berlin, obtained his empirical formula, for the distances of the planets from the sun, which except with respect to the interval between Mars and Jupiter was found to hold good for all the known planets, including the Georgian; when that which was before considered as the vision of an enthusiast was found to be deserving of serious consideration. With a view therefore of ensuring, as far as possible, a complete examination of the heavens in the parts where the supposed planet might be expected to be found, M. Schröter was induced to form an association of twenty-four astronomers, Olbers being one, who, having divided the heavens into as many zones, were each to confine his observations to one of them. The labours of the association were not however immediately rewarded; and M. Piazzi, of Palermo, who was not one of the number, had the good fortune to discover January 1, 1801, a planet, to which he gave the name of Ceres, and which was found to be between the orbits of Mars and Jupiter, at a distance from the sun nearly equal to that which, in conformity to the law discovered by Bode, it ought to have.

This planet soon afterwards became invisible, from its vicinity to the sun; but Dr. Olbers and M. Gauss, having calculated its orbit approximately from such observations as had been obtained, sought for it at the time when it was expected again to appear, and the

former was the first to re-discover it. The idea of Kepler and the formula of Bode seemed now to be fully confirmed; but the harmony conceived to exist in the planetary distances was almost immediately, in appearance, deranged; for on the 28th of March 1802, Dr. Olbers, being engaged in examining the northern part of the constellation Virgo, discovered a star which was not in any of the catalogues: this was ascertained to be a new planet, and it received the name of Pallas. Its orbit was soon calculated, and it was found to describe a very excentric ellipse about the sun at a mean distance from it which is nearly equal to that of Ceres. The time of its periodical revolution is also nearly the same as that of the last-mentioned planet, but it has a much greater inclination to the plane of the ecliptic. Dr. Olbers was led, from the fact that these two planets are nearly in the same part of space when they arrive at the places where the planes of the orbits intersect one another, to imagine that they might be dispersed fragments of a large planet which revolved at one time about the sun at nearly the same distance from that luminary; but which, in consequence of an internal convulsion or from some other cause, had been broken up. Pursuing this idea, he considered that there might be other fragments, or small planets, in the same region; and the idea was strengthened when, in September 1804, a third planet of a like kind was discovered by M. Harding of Bremen. This planet, which was named Juno, has the nodes of its orbit nearly coincident with those of Pallas; the excentricities of the two planets are also nearly equal to one another, and both planets revolve about the sun at nearly the same distance. Dr. Olbers now determined to make the discovery of new planets a particular object of research; and from 1804 to 1807 he persevered in examining with the most minute attention, at the times of their opposition to the sun, the parts of the heavens which were near the nodes of the three other planets. On the 29th of March, in the latter year, his sagacity and diligence were rewarded by the discovery of a fourth planet. On the 3rd of April he sent intelligence of the event to his friend M. Bode, and he transmitted the series of his observations to M. Gauss. The latter astronomer immediately computed the figure of the orbit, and, Olbers having requested him to give a name to the planet, he designated it *Vesta*. This is the smallest of the four new planets, or asteroids, as they were designated, and the time of its revolution about the sun is the shortest. As is well known, many other asteroids have been since discovered, affording additional confirmation of the opinion of Olbers.

In 1815 (March 8th) Dr. Olbers discovered, near the constellation Perseus, a comet which presented the appearance of an attenuated nebulosity without any visible nucleus; and he continued to observe it till the end of August, when it ceased to be visible: its orbit was calculated by Bessel and Gauss, and it was found to accomplish its revolution about the sun in 73 years. In 1826, he published a dissertation on the probability that a comet may come in collision with the Earth:—a subject which then engaged the attention of astronomers on account of the near approach of the comet Biela when in one part of its orbit. In 1841 he made a proposal for a re-formation of the constellations and a revision of the nomenclature of the stars; recommending, as models, the figures in Flamsteed's Atlas, but better drawn than they are in that work, and also that the representations of persons and machines which have no relation to astronomy should be cancelled.

Dr. Olbers was elected a fellow of the Royal Society of London in 1804, and a Foreign Associate of the Académie des Sciences at Paris in 1829; he was also a corresponding member of several other learned societies, a knight of the order of Dannebrog and of the Red-Eagle of Prussia. He died at Bremen on the 2nd of March 1840; and, as a proof of the esteem in which he was held during his life, his fellow-citizens of Bremen placed his bust in the public library of the city.

OLDCASTLE, SIR JOHN, LORD COBHAM, called 'the good,' the first martyr and the first author among the nobility of England, was born in the 14th century, in the reign of Edward III. He married the heiress of Lord Cobham, by whom he obtained that title. He gained military distinction in the French wars under Henry IV. and V., and was a domestic and a favoured attendant of the latter sovereign. Lord Cobham was a man of extensive talents, qualified for the cabinet or the field, of ready wit in conversation, and of great learning. He examined the writings of Wycliffe as a philosopher, and in the course of his study became a convert to the doctrines of that reformer. He collected and transcribed the works of Wycliffe, maintained preachers of that persuasion, and became a leader of the reformers. Lord Cobham being summoned to appear before the archbishop of Canterbury, refused, was excommunicated, and sent to the Tower, from which he escaped into Wales. The clergy got up a report of a pretended conspiracy of the Lollards, headed by Lord Cobham, whereon a bill of attainder was passed against him, a price of 1000 marks set upon his head, and exemption from taxes was promised to any person who should secure him. At the expiration of four years he was taken, and without much form of trial executed in the most barbarous manner; he was hung in chains on a gallows in St. Giles's Fields, London, and a fire kindled under him, by which he was roasted to death, in December, 1417. He wrote 'Twelve Conclusions addressed to the Parliament of England'; he also edited the works of Wycliffe, and was the author of several religious tracts and discourses.

OLDENBURG, HOUSE OF. From the house of Oldenburg, which

boasts itself one of the oldest and most illustrious in Europe, the emperor of Russia, the kings of Denmark, the late royal family of Sweden, and the grand-dukes of Oldenburg, are descended. Christian I. founded the town of Oldenburg in 1156, and assumed the title of count. A large addition to the family possessions and dignity was made by one of his descendants, Dietrich the Fortunate, who obtained with his first wife the county of Delmenhorst, and with his second the duchies of Schleswig and Holstein. After Dietrich's death in 1440, his eldest son, who had for his share Schleswig and Holstein, became in 1448 king of Denmark, with the title of Christian II., in 1450 king of Norway, and in 1458 king of Sweden. He left two sons—John, who succeeded him in the northern kingdoms; and Frederick I., who had Schleswig and Holstein, and who, after the deposition of his nephew Christian II., the son of John, was made king of Denmark and Norway. His eldest son Christian III. inherited in 1513 the two kingdoms, and Adolphus, the younger, founded the house of Holstein Gottorp, which has given sovereigns to Sweden, Russia, and Oldenburg. Dietrich's younger son, Gerard the Warlike, inherited Oldenburg and Delmenhorst; but the male line of this branch becoming extinct in 1667, the counties fell to the Danish crown, or to the house of Holstein, descended from Dietrich's eldest son. In 1773 the Grand-Duke Paul of Russia, who was descended from the elder branch of the house of Holstein Gottorp, made a convention with Denmark respecting his share of Holstein, by which he surrendered all Holstein to Denmark, and received in exchange Oldenburg and Delmenhorst, which he immediately transferred to his cousin Frederic Augustus, of the younger branch of Holstein Gottorp. This convention was sanctioned by the Emperor Joseph II., who gave to the two counties the rank of a duchy; and as the house of Holstein Gottorp had since 1647 given bishops to the see of Lübeck, he assigned it to that family as an hereditary principality. Frederic, the first duke, was succeeded in 1785 by his son, Peter Frederick William; but he being afflicted with mental imbecility, the government was assumed by his cousin, Peter Frederick Ludwig, the bishop of Lübeck, in whose family it has continued—the present grand-duke being his grandson—with the exception of the period from the 14th of December 1810, when it was incorporated with the French empire, to the fall of Napoleon I., when the duke not only recovered his own dominions, but received from the Congress of Vienna and from Russia a considerable addition of territory.

OLDENBURG, HENRY, was born about 1626, in the duchy of Bremen. In 1653, or before, he came to London in the capacity of consul from the town of Bremen, but he does not appear to have held that office more than two years. In 1656 he became tutor to Lord Henry O'Bryan, a young Irish nobleman, whom he accompanied to the university of Oxford, and at the same time entered himself as a student, chiefly, it is supposed, in order to obtain access to the Bodleian library. He was afterwards tutor to Lord William Cavendish. While resident at Oxford he became acquainted with several of the more eminent literary and scientific men of the time, among whom were Dr. Wallis, Ward, and the others originators of the present Royal Society. His acquaintance with Milton commenced somewhat earlier, as appears by Milton's letters to Oldenburg, between the years 1654-59, published in his 'Epistolæ Familiares.' In 1662, the Royal Society having obtained a charter of incorporation, Dr. Wilkins and Mr. Oldenburg were appointed secretaries to the society. According to most biographers the nominal appointment of Oldenburg was that of assistant secretary to Dr. Wilkins, but in the list of members who attended the first council held by the society after its incorporation (Thomson's 'Hist. of Royal Society'), we observe only one secretary specified, namely Oldenburg, and it is certain that those duties which demanded the greatest zeal and assiduity devolved exclusively upon him. Dr. Martin Lister, in his 'Journey to Paris,' 8vo. Lond., 1699, speaking of Oldenburg, remarks, "I heard him say that he held correspondence with seventy odd persons in all parts of the world: I askt him what method he used to answer so great variety of subjects, and such a quantity of letters as he must receive weekly, for I knew he never failed, because I had the honour of his correspondence for ten or twelve years. He told me he made one letter answer another, and that to be always fresh, he never read a letter before he had pen, ink, and paper ready, to answer it forthwith, so that the multitude of his letters cloy'd him not, or ever lay upon his hands." In the 'General Dictionary,' Lond., 1789, fol. art., 'Oldenburg,' there will be found several of his letters to Mr. Robert Boyle, who was one of his regular correspondents, and with whom he was always on the most friendly terms. The following extract from one of those letters, dated 17 December 1667, shows that up to that time he had received no salary from the Society, and that his only emoluments were derived from the publication of their Transactions. "I have some grounds to believe," he remarks, "that there are persons who think the 'Transactions' bring me in a sufficient revenue; but I will make it out to any man that I never received more than 40*l.* a year upon this account (and that is little more than my house rent), and now by a new agreement I have been obliged to make, I shall not bring it to above 36*l.* a year at most. How strangely therefore I must needs shift for my subsistence, and with what distraction I must perform my tedious work, let any sober man judge." The following year Dr. Ward, then bishop of Salisbury, suggested to the council of the society the propriety of making some allowance to

their secretary, observing that for his own part he was ashamed that Oldenburg should have been permitted to devote so much time and pains to the business of the Society without any consideration. The result of the application does not appear. The 'Transactions' published by Oldenburg extend from No. 1, dated March 6, 1664, to No. 136, dated June 25, 1677, the year preceding his death. In 1675 he was accused by Hooke of not having done justice to him on the subject of the invention of spiral springs for pocket-watches. The dispute which ensued was at length terminated by a declaration of the council, "that the publisher of the 'Transactions' had carried himself faithfully and honestly in the managing of the intelligence of the Royal Society, and had given no cause for such reflections."

Oldenburg married the daughter of the learned John Dury, with whom he received an estate in Kent valued at 60*l.* a year. His only child was Rupert, named after his godfather Prince Rupert. He died, according to most authorities, in 1678 (Thomson says September 1677) at Charlton, near Woolwich, where his body was interred.

He is author of a few short papers upon medical and other subjects in the 'Philosophical Transactions,' and also of some "twenty tracts, chiefly theological and political, in which he principally aimed at reconciling differences and promoting peace and unanimity." (Hutton.) He published, under the name of 'Grubendol' (an anagrammatized form of his real name), English translations of—1, 'Prodomus to a dissertation by Nich. Steno, concerning Solids naturally contained within Solids,' 1671, 8vo; 2, 'A Genuine Explication of the Book of Revelation, full of sundry new Christian Considerations;' 3, 'The Life of the Duchess of Mazarine,' from the French. It is also stated that he translated several of Mr. Boyle's works into Latin.

The letters of Oldenburg, dated in 1667, leave no doubt that, during some part of that year, he was confined to the Tower upon political grounds.

OLDHAM, JOHN, an English satirical poet, was born August 9, 1653, at Shipton, near Tetbury, Gloucestershire, where his father was minister of a nonconformist church. From his father he received an excellent general and classical education, but was sent to Tetbury grammar-school for two years before proceeding to Oxford. He was admitted bachelor of Edmund Hall, Oxford, where he distinguished himself as a Latin scholar, but became still better known by his English poetry. Soon after taking his B.A. degree (1674) he left the university and was for a while usher in the Free School, Croydon, Surrey. Whilst there some verses of his having fallen into the hands of the Earl of Dorset, Lord Rochester, and Sir Charles Sedley, he was sought out by them and other persons of note, and by their interest appointed tutor to the grandsons of Sir Edward Thurlow of Reigate, Surrey. There he remained till 1681, when he entered in the same capacity into the family of Dr. Lower, an eminent London physician, by whose advice he commenced the study of medicine. But as soon as his engagement with Dr. Lower was ended, he gave up all thoughts of prosecuting his medical studies and devoted himself to poetry and pleasure, becoming the associate of the wits of the day, to whom his poetic talents, conversational powers, and social habits made him very acceptable. His poetry and his wit procured him a special patron in the Earl of Kingston, to whose house he removed, and who is said to have persuaded him to prepare for holy orders, promising to make him his chaplain. He died of small-pox at the earl's seat, Holme Pierpoint, December 9, 1683, at the early age of thirty.

Oldham was greatly esteemed by his contemporaries, though objections were made to the freedom of some of his verses. Dryden has eulogized him in terms of affectionate admiration. His principal poems are 'Four Satires against the Jesuits,' 'Pindaric Odes,' translations from Juvenal, &c. His poetry has great strength and originality, and in the opinion of Hallam "he is far superior in his satires to Marvell, and ranks perhaps next to Dryden." His poems have been several times printed in a collected shape; and they form a volume of Bell's 'Annotated Edition of the English Poets,' 1854.

OLDMIXON, JOHN, one of the heroes of the Dauciad, was born in 1673. The place and kind of his education are unknown. His authorship appears to have begun with the drama, in which he was thoroughly unsuccessful; and his principal productions were historical, political, and critical. He superintended, carelessly and unfaithfully, the first edition of the collection of English historians which bears the name of Bishop Kennett. He himself wrote also, 'A Critical History of England,' 'The History of England during the Reigns of the House of Stuart,' and 'The History of England during the Reigns of William and Mary, Anne, and George I.' These dull and unlearned works are chiefly remarkable for their strong spirit of Whig partisanship. In criticism Oldmixon was distinguished for his unscrupulous abuse of Pope and other eminent men of his day. He found abundant opportunity for venting his bile, not only in contributions to periodical prints, but in his 'Prose Essay on Criticism,' and his 'Arts of Logic and Rhetoric' (a clumsy adaptation from Bouhours). His party-services were rewarded by an appointment to the place of collector of the customs at the port of Bridgewater. He died in London on the 9th of July, 1742.

OLDYS, WILLIAM, an industrious and accurate bibliographer, and a useful biographical writer, was born in the year 1687. He was the natural son of Dr. Oldys, chancellor of Lincoln and advocate of the Admiralty Court. His father left him some property, but he

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seems to have fallen into extravagant and intemperate habits, and soon dissipated it. He was earning a somewhat precarious livelihood when he was induced to devote his time to the service of the Earl of Oxford, whose library he brought into order, and enriched with various choice printed and manuscript works, which he seems to have diligently sought out in private hands, as well as at auctions. He also made the catalogue of that nobleman's collection of books and manuscripts when it was prepared for sale by Osborne the bookseller. Oldys spent about ten years, at first in part and afterwards entirely, in the earl's service, yet he declares that in all he did not receive from him more than 500*l.* The Duke of Norfolk appointed him to the situation of Norroy King-at-Arms. He died on the 15th of April 1761, aged seventy-four. His dissolute habits continued through life, and he died poor.

He was the author of the following works—'The British Librarian, exhibiting a compendious View of all unpublished and valuable Books in all Sciences, as well in MS. as in Print,' 8vo, London, 1737: anonymous. This work, though long neglected, is now esteemed for its accuracy and usefulness. A 'Life of Sir Walter Raleigh,' prefixed to Raleigh's 'History of the World,' folio, 1738. A translation of Camden's 'Britannia,' 2 vols. 4to, has been ascribed to him, almost with certainty. 'The Harleian Miscellany, or a Collection of scarce, curious, and entertaining Pamphlets and Tracts,' 8 vols. 4to, London, 1753. He wrote in the 'Biographia Britannica' the lives distinguished by the signature 'G,' among which are those of T. and E. Alleyn, Eugene Aram, Caxton, Sir George Etherege, &c. Besides the above works, he published a few others on bibliographical and medical subjects; and several manuscript notes on subjects of bibliography, together with a copy of Langbaine's 'Lives,' filled with remarks, are preserved in the British Museum.

OLEARIUS, ADAM, whose proper name was OELSCHLAGER, was born about the year 1600, in the country of Anhalt. He studied at Leipzig, and made considerable progress in mathematics and philology. Frederic, duke of Holstein Gottorp, having resolved to send an embassy to Russia for the purpose of opening a commercial intercourse through that country with Persia and India, appointed Orsius, a civilian, and Brugman, a merchant, as envoys, and named Olearius secretary to the embassy. The envoys left Holstein in October 1683, and arrived at Moscow in August 1684, where they were well received by the Czar Michael Federowitz, who was related to Duke Frederic. The czar gave them permission to proceed to Persia by the Volga and the Caspian Sea, and encouraged them in their undertaking. They however returned to Gottorp in April 1685, in order to make further preparations for the journey. In the month of October of the same year the embassy set off again, arrived at Moscow in March 1686, and thence descended by various rivers to the Volga, and down that stream to Astrakhan, where they arrived in September. From Astrakhan they sailed into the Caspian Sea, but were wrecked off Derbent; and in December they pursued their journey by land, passing through Ardabil, Sultanish, Casbin, and Koom. In August 1687 they reached Ispahan, then the capital of the Persian kingdom. After spending several months at Ispahan, the two envoys, with Olearius, retraced their steps to Derbent, and thence by land to Astrakhan, passing through the desert of Leaghistan, and in January 1689 they entered Moscow for the third time. On the following August they returned to Gottorp. In consequence of this mission the Shah of Persia sent an envoy to the Duke of Holstein. Olearius published a narrative of his journey, 'Muscowitische und Persische Reisebeschreibung,' fol. Schleswig, 1647, with plates. It was translated into French by Wicquesfort, 4to, 1656, and both the original and the translation went through several editions. The work was also translated into Dutch, Utrecht, 1651; and into English, 'Voyages and Travels of the Ambassadors sent by Frederic, Duke of Holstein, to the Great Duke of Muscovy and the King of Persia; with John A. de Mandelalo's Travels from Persia into the East Indies,' translated by J. Davis, fol., London, 1662.

Olearius was a judicious observer, and a conscientious but rather diffuse writer. His account of the state of Russia two centuries ago is extremely curious, as well as the information which he gives concerning Persia. He agrees with other modern travellers in describing the Persians as a very corrupt people, and as more debased than the Turks, though at the same time more refined in external behaviour. The then reigning sovereign of Persia, Sain Mirza, called also Shah Sefi, grandson of Shah Abbas, he describes as a monster of cruelty and lust. Olearius also speaks very frankly of the conduct of some of the members of the embassy, especially the envoy Brugman, who behaved in a very improper and intemperate manner on several occasions. (b. iv.)

Olearius also published the narrative of Mandelalo's travels to India, which is annexed to the later editions of the travels of Olearius, as well as to the English translation above mentioned. Mandelalo was a young German nobleman who accompanied the embassy to Ispahan, whence he proceeded to India by Ormus and Surat. From Surat he went to Agra, where he saw Sultan Kurram, called also Shah Jehan, the then sovereign of the Mogul empire. Returning to Surat, he embarked for Goa, where he remained some time; he then proceeded by sea to Ceylon, whence he sailed again for Europe, where he arrived at the end of 1689. Besides describing the places which he actually

visited, Mandelalo communicated much information which he obtained at Ceylon concerning the Indo-Chinese countries, the empires of China and Japan, and the Philippines, the Moluccas, and Java.

Olearius, after his return, was made councillor and librarian to the Duke of Holstein. He died in 1671. He wrote also a chronicle of Holstein, 4to, Schleswig, 1674.

OLIVAREZ. GASPAB GUZMAN, Count Duke de Olivarez, was descended from one of the most illustrious families of Castile, which for three centuries had distinguished itself by courage, honour, and loyalty. Alfonso Perez de Gusman, the first of this name of whom mention is made, was the great captain of the 13th century, and his exploits against the Moors, as well as in the contest between the two princes of Spain, Don Juan and Don Sancho, have furnished some of the most interesting pages of the history of that period. The virtues and military abilities of this family elevated them to the highest dignities of the kingdom; and the Count Duke de Olivarez reckoned in his lineage, besides the noble house of Medina Sidonia, a long line of illustrious ancestors.

The Count Duke de Olivarez was born about 1587 at Rome, where his father had been sent as ambassador of Philip III. He was educated in the University of Salamanca; and on the termination of his studies, his uncle, the Duke of Uceda, introduced him to the prince of Asturias as gentleman of the bedchamber. Olivarez now began to show that love of power which was the passion of his after-life. To gain the affections of him who was to be the ruler of the empire was a great step towards future aggrandisement, and in this he succeeded so completely, that when Philip IV., at the age of seventeen, ascended the throne of Spain, in 1621, Olivarez was intrusted with the management of the affairs of the kingdom. Policy induced him to abstain for a few months from assuming any definite public character, and this apparent disinterestedness endeared him still more to the young king, who, as a token of his increased esteem, conferred on the favourite the title of Duke de San Lucar.

Guzman now laid aside the mask of moderation, and displacing his benefactor the Duke of Uceda, and dismissing all the best servants of the people and the king, he assumed uncontrolled power. The consciousness that he was building his greatness on the ruin of others, made him so suspicious that he saw an enemy in every individual whom the late minister had patronised. Actuated by this feeling, he surrounded himself with men who had scarcely any other claim to his confidence than attachment to his person, and he put them in places of the first responsibility; those who had hitherto occupied these places were dismissed, and often imprisoned. His various acts of jealousy and injustice were however counterbalanced during the first period of his elevation by various regulations, which showed a wish to equalise the rights of the Spaniard and to promote the general prosperity of the country. Grants, both unmerited and profuse, which had been made by preceding kings, were recalled; marriage was encouraged by exemption from taxes; foreign artists and agriculturists were invited by advantageous offers to settle in Spain; about two-thirds of the idle officials were dismissed, and various sumptuary laws were enforced. Thus the revenue of the state was greatly increased, but the mass of the nation, the labouring part of the community, derived no benefit from these measures. Olivarez, while directing his attention to secondary means, neglected the vital principles on which depend the internal prosperity of a nation, the encouragement of agriculture, commerce, and the mechanical arts. These were suffered gradually to decline, an error which afterwards proved fatal to the popularity of the corrupt favourite; and the discontent excited by distress at home was increased by the constant failure of the minister's negotiations abroad.

Cardinal Richelieu, then first minister of France, and the Duke of Buckingham, the favourite and prime minister of Charles I., and particularly the former, possessed abilities which made them more than a match for the unprincipled Spanish minister. Independent of the personal dislike which Olivarez felt towards the cardinal, each of these statesmen entertained views which placed them in constant opposition. The aim of Olivarez was to raise the preponderance of the house of Austria; that of the cardinal, to depress both Austria and Spain. Buckingham sided with the French or Spanish favourite, as it suited his interest. Thus, though Spain exhausted her coffers in spreading her armies over Holland, Germany, and Italy, whatever advantages she obtained were rendered unavailing by the superior combinations of Richelieu. Olivarez was baffled in every attempt to regain the influence which Spain had once exercised all over Europe, and he brought the country to the verge of ruin.

The unpopularity of Olivarez, owing to these reverses and his mistaken policy, had become general, when the insurrections of Catalonia and soon after that of Portugal took place, in 1640, in consequence of the minister's attempts to invade the rights of those states. These events and more particularly his attempts to trample on the privileges of a proud nobility, in which he had only a selfish object in view, were a death-blow to the power of the minister. He still struggled for three years against his falling fortune, but was at length compelled to abandon the affairs of state. In 1643 he was requested by the king to resign, just at the moment when the death of Richelieu opened to him the prospect of success. Olivarez administered the affairs of Spain for the long period of twenty-two years, but more through the

favour of the feeble king whom he governed than by his capacity, and his name has become historical, not for the good which he did, but from the position which he occupied. Detested by the whole nation, he spent the short remainder of his life in obscurity. He died on the 22nd of July, 1645.

(Cespedes, *Hist. de Felipe IV.* This writer is partial to Olivarez.)

OLIVER, ISAAC, an eminent English miniature painter, was born in the year 1556. He studied first under Hilliard, and received further instruction from Frederick Zuccherro. His chief employment was in painting the portraits in miniature of the most distinguished personages of his time, and many very fine portraits by him are preserved in the collections of the English nobility and gentry. Among them there are some portraits of himself, of Queen Elizabeth, Mary queen of Scots, Prince Henry, son of James I., Ben Jonson, and others, which are admirably finished, and fully justify the high reputation which he enjoyed. A whole-length portrait of Sir Philip Sidney is especially admired. It is no mean testimony to his merit that Rubens and Vandyck painted King James I. after a miniature by this master. He was a good and correct designer, his touch was neat and delicate, and his works are still as highly esteemed as they were by his contemporaries. Though he generally worked in miniature, he frequently painted on a larger size, and sometimes attempted historical subjects, in which there is much merit. He occasionally worked in oil as well as in water-colours, but with little success. His drawings, many of which are copies from Parmigiano, are beautifully finished and highly prized. In the apartment called Queen Caroline's Closet at Kensington Palace, there is a fine drawing by Oliver, the subject of which is the Entombment of our Saviour, and another from Raffaele's Murder of the Innocents. He died in 1617 at the age of sixty-one.

OLIVER, PETER, the son and disciple of Isaac, was born in 1601, and though so young at the time of his father's death, had so well profited by his instruction and example, that he attained a degree of perfection in miniature portrait painting superior to his father or to any of his contemporaries, especially as he did not confine his subjects to a head only. He likewise painted historical pictures, nineteen of which were in the collection of Charles I. and James II. Seven of these are still preserved in Queen Caroline's Closet at Kensington. He died about 1664.

OLIVET, JOSEPH THOULIER D', was born at Salins, the 1st of April 1682, of respectable parents. Having been admitted among the Jesuits, he was sent to their college at Rheims in 1700, and afterwards to Dijon and Paris. At Paris he became acquainted with some of the most eminent literary men of the time, and took an active part in the controversy which then existed in the French Academy, on the comparative merits of the ancient and modern writers. He warmly supported the claims of the Latin and Greek writers to our attentive study, in opposition to the opinions of Fontenelle, La Mothe, and Perrault. Olivet, about the year 1714, left the society of the Jesuits, much to their regret, who offered him the place of instructor to the Prince of Asturias to induce him to remain. In 1728 Olivet was elected a member of the French Academy. He passed the remainder of his life at Paris, engaged in various literary works, and in occasional squabbles with his associates in the Academy. He died at the advanced age of eighty-six, on the 8th of October 1768. The personal character of Olivet appears, notwithstanding the attacks of some of his enemies, to have been without reproach. Among his numerous friends, who always spoke of him with the greatest respect, no one appears to have had a higher opinion of his talents and virtues than Voltaire, who was introduced by Olivet into the French Academy. ('Discours de M. de Voltaire à l'Académie Française,' *Cœuvres complètes*, vol. 46.) Several letters of Voltaire to Olivet are extant.

The principal work of Olivet is his edition of Cicero, which was originally published at Paris in 1740-42, in 9 volumes, 4to. This edition, which is of little critical value, contains many useful notes, chiefly extracted from preceding commentators. It was reprinted at Geneva in 1758, in 9 volumes 4to, and very incorrectly at Oxford in 1783, in 10 volumes 4to. Olivet's translations of Cicero are some of the best that have been published, though, like most of the French translations, they are deficient in accuracy. Of these the principal are, the 'De Natura Deorum,' 1721, 1732, &c.; the 'Tusculanae Quaestiones,' 1737, 1747, of which the third and fifth books are translated by Bouhier; the Orations against Catiline, together with the 'Philippics' of Demosthenes, 1727, 1736, &c. He also edited extracts from Cicero with a translation into French, under the title of 'Pensées de Cicéron,' which has been frequently reprinted and extensively used in the French schools. The only other work of Olivet worthy of notice is his continuation of 'Pellisson's' *History of the French Academy* ('*Histoire de l'Académie Française*'), published originally in 1729, in 2 vols. 4to, and reprinted in 1730, in 2 vols. 12mo.

OLIVIER, CLAUDE MATTHIEU, was born at Marseille, September 21, 1701. Having become counsellor to the parliament of Paris, he greatly distinguished himself as a pleader. He was one of the founders of the University of Marseille. He wrote several works, the principal of which is the '*Histoire de Philippe Roi de Macédoine et Père d'Alexandre le Grand*,' 2 vols. 12mo, Paris, 1740, published after the death of the author. He wrote also a dissertation

on the 'Critias' of Plato, which is in the 'Mémoires de Desmolets'; two 'Mémoires sur les Secours donnés aux Romains par les Marcellais pendant la Seconde Guerre Punique et durant la Guerre contre les Gaulois'; a 'Parallel of Tibullus and Ovidius,' and other minor productions. Olivier died at Marseille, October 24, 1786.

OLIVIER, GUILLAUME ANTOINE, was born at Arcs near Frejus, January 15, 1756, and studied medicine at Montpellier, where he took his doctor's degree at the age of seventeen. He afterwards applied himself especially to the study of natural history, and having settled at Paris, published several memoirs which made him known to persons in office. At the time of the Revolution, the Girondin minister Roland, having conceived the idea of sending a mission to Persia for commercial and political purposes, appointed Olivier, and Bruguières, another naturalist. They set off for Constantinople in April 1793, but soon after the Girondins having been replaced by Robespierre and the terrorists, Olivier and his companion were left without resources to prosecute their journey. They however took courage, and with the assistance of the French consuls in the Levant, they visited Egypt, Syria, and other parts of the Ottoman empire, and then proceeded by Mosul and Baghdad to Persia, and arrived at Teheran in July 1796. The ruler of Persia was then the eunuch Aga Mehemet Khan, a ferocious tyrant. His minister however received the French envoys with courtesy, but owing to the distracted state of the country, nothing was effected towards the object of the mission. Olivier and his companion visited Koom, Ispahan, and other places, after which they retraced their steps to Baghdad in November 1796. From Baghdad they returned to Syria, and thence by Cyprus and Asia Minor to Constantinople. They then repaired to Athens, and from thence to Patras and Corfu, where they embarked on board a French frigate for Ancona, at which place they arrived in September 1798. After his return to France Olivier prepared a narrative of his travels, which was published in 3 vols. 4to, with an atlas, Paris, 1807. The style is plain and unassuming; the observations are generally sensible and correct, and the author has added a sketch of the history of Persia from the usurpation of Nadir Shah to the end of the 18th century, when Fetah Ali Khan took possession of the throne. There is also considerable information concerning Mesopotamia, the Koords, and Baghdad, as well as regarding the Greek islands.

Olivier continued his studies of natural history, and published the 'Histoire Naturelle des Coléoptères,' 6 vols. 4to, Paris, 1789-1819; and also 'Dictionnaire de l'Histoire Naturelle des Insectes,' which had been begun, and the first volume written, by Mauduyt, but which Olivier, assisted by Labreille and Godard, carried out on a much larger scale; it was published in 9 vols. 4to. He died at Lyon, October 1, 1814.

OLYMPIODORUS. There were several Greek writers of this name. OLYMPIODORUS of Thebes in Egypt continued the chronicle of Eumapius to A.D. 425. Of the twenty-two books of his history, which he entitled 'Materials for History,' only a fragment is preserved in the Myriobiblon of Photius (80). His history began with the seventh consulship of the emperor Honorius, and was brought down to the accession of Valentinian. The work was dedicated to the younger Theodosius. The historian appears to have been employed on public business, for he mentions being sent on a mission to Donatus, king of the Huns. In his description of the African oases he speaks of wells being made to the depth of 200, 300, and even 500 cubits, and of the water rising up and flowing from the aperture. Some have supposed that these must have been Artesian wells. Olympiodorus was a heathen.

OLYMPIODORUS of Alexandria, who is said to have lived in the latter part of the 6th century A.D., was a Peripatetic, and wrote a commentary on the 'Meteorologica' of Aristotle, which was printed by Aldus, Venice, 1561, fol. He is sometimes called the Younger, to distinguish him from the Peripatetic philosopher of the same name who was the master of Proclus, but who is not known to us by any extant work.

OLYMPIODORUS, a Platonic philosopher, and also a native of Alexandria, lived probably in the latter part of the 6th century A.D. There are extant by him commentaries on the 'First Alcibiades,' 'The Phædon,' 'The Gorgias,' and 'Philebus' of Plato. The first-mentioned of these commentaries contains a life of Plato. His commentary on the 'Gorgias' was published by Routh, in his edition of the 'Gorgias' and 'Euthydemus,' Oxford, 1784; that on the 'Phædon,' by Andreas Mustoxydes and Demetrius Schinas, in the *συναγωγή ἀποκαταμένων ἀριστότερον*, Ven., 1817; that on the 'Philebus,' by Stallbaum, in his edition of the 'Philebus'; and that on the 'First Alcibiades,' by Creutzer, in the 2nd and 3rd volumes of the 'Initia Philosoph. ex Platonicis Fontibus,' Frankf., 1826.

OMAR I (Abū Hafssah Ibn-al-Khattāb), successor of Abū Bekr, and second kalif of the Mussulmans, was the third cousin of Abdullah, the father of the prophet. The sworn enemy at first of Mohammed, whose life he attempted, and whose doctrines he opposed, he was converted to Islam in a manner apparently miraculous, and became one of Mohammed's most zealous and ardent followers; he accompanied him in all his military expeditions, and contributed by his experience and abilities to the success of his cause. [MOHAMMED.]

After the death of Abū Bekr (A.D. 634), whose 'hájeb,' or chamberlain, he was, Omar was sworn kalif according to the express wish of his predecessor. The first act of his administration was to remove

from the command of the Syrian armies the celebrated Kháled Ibn Walid, surnamed 'The sword of God,' who by his rapacity and cruelty towards the vanquished had made himself obnoxious. Omar replaced him by Abū Obeydah Ibn-al-Jerráh, another brave general who had distinguished himself in the wars against the Greeks; but Kháled had virtue enough to accept the second post in the army, and he continued to serve under the new general. These two commanders prosecuted the conquest of Syria, and took Damascus, its capital, in the month of Rejeb, A.H. 14 (August-September, A.D. 635).

After the capture of Damascus, the Moslems proceeded to the reduction of Emesa, Hamah, and Kennesrin. The emperor Heraclius sent a considerable force to stop the progress of the Arabs, but the Greeks were completely defeated at the bloody battle of Yermúk (636). The following year (637) Omar sent Amru Ibn-al-Ass and Sarjil to besiege Jerusalem. The city was stoutly defended by the garrison, but after a siege of several months the patriarch Sophronius, who commanded in it, agreed to surrender to the Moslems, but refused to treat with any other except the kalif himself. A messenger having been despatched to Omar, who was then residing at Medina, he hastened to Jerusalem followed by a scanty suite. Omar's journey from Arabia to Palestine has thus been described by the historian Tábari. "He rode a sorrel-coloured camel, and was dressed in an old tattered habit of hair-cloth; he carried with him, in two bags, his provisions, consisting of dry fruits, barley, rice, and boiled corn, besides a skin for the water. Whenever he halted to make a repast, he permitted those who accompanied him to partake of it, eating from the same wooden dish; if he took any rest, the earth was his couch. During his march he administered justice to all applicants; in several instances he corrected the laxity of morals, and reformed several abuses, especially among the new converts; abolishing also many luxurious indulgences which had spread among the Moslems, such as the drinking of wine, the using of silken garments, &c. . . . Arrived at the camp, he caused several Moslems to be seized and dragged through the mud for having, in disobedience to his orders, arrayed themselves in the silken tunics of the conquered Greeks." After a short conference with Sophronius, the terms of a capitulation were agreed upon, and the keys of the holy city were delivered up to Omar. The articles of the capitulation of Jerusalem have already been translated ('Mines de l'Orient,' vol. ii.), but as they were the model upon which the Moslems dictated many others to the subdued cities of Africa and Spain, we shall transcribe them here. "The inhabitants shall retain their lives and property; they shall preserve the use of their churches, but they shall build no new ones; they shall neither place crosses upon those which they already have, nor hinder the Moslems from entering them night or day; they shall not ring their bells, but they shall be allowed to toll them; if a Moslem travels through the city, the inhabitants shall give him hospitality for three days. They shall not be enforced to teach their children the Korán, but they shall not try to convert any Moslem to their religion; they shall in every instance show respect for the Moslems, and give them the precedence; they shall wear turbans and shoes, and use names different from theirs. They shall be allowed to ride on horseback, but without either saddle or arms; they shall never go out without their girdles [the distinctive mark of all Christians then living under the Mohammedan sway]; they shall not sell wine to the Moslems, and shall remain faithful to the kalif, and pay regularly the taxes imposed upon them." Omar made his triumphant entry into Jerusalem towards the middle of the year 16 of the Hejira (A.D. 637). After conversing for awhile with Sophronius, and addressing to him several questions on the antiquities of the place, visiting the Church of the Resurrection, and saying his prayers under its portico, he desired to be conveyed to Bethlehem, where he also performed his devotions. Returning again to the city, he caused a magnificent mosque to be erected on the site of Solomon's temple, the same which still remains an object of great veneration to the Mussulmans. The taking of Jerusalem was followed by the reduction of all the principal cities of Palestine, while Kháled and Abū Obeydah made themselves masters of Laodicea, Antiochia, Aleppo, and Balbek.

Being master of Syria, Omar prepared to invade Persia, a kingdom then ruled by a king named Yesdejerd, against which he had at the beginning of his reign unsuccessfully contended (634). Saad-Ibn-Abi Wakkás, who was now intrusted with the command of the army, penetrated far into Persia; defeated at Kádaiyyah a powerful army commanded by Rustam, who fell in the battle; took possession of Bahr-Shir, in the western quarter of the city of Madáyin, the ancient Ctesiphon; founded the city of Kúfah, near the Euphrates (638); crossed the Tigris; and at last took Madáyin, the capital of Yesdejerd's kingdom.

In the meanwhile Amru Ibn-al-Ass, who commanded the armies of Egypt, completed the conquest of that country by the reduction of Alexandria (640). It was then that the famous library, founded by Ptolemy Philadelphus, is said to have been destroyed by the conquerors. Upon an application from Amru to the kalif to know his pleasure concerning its contents, an answer was returned, commanding its destruction; for, said Omar, "if the books of the Greeks agree with the book of God (Korán), they are superfluous, and need not be preserved; and if they disagree, they are pernicious, and ought to be destroyed." In consequence of this decision, we are told, and (not-

withstanding all Gibbon's ingenuity to discredit the account) we are inclined to believe, that the manuscripts were delivered up to the four (others say five) thousand public baths in the city, to which they served as precious fuel for six months.

The conquest of Egypt was followed by that of part of Africa. Amru pushed his victorious arms as far as the deserts of Tripoli and Barca. Armenia was in the meanwhile subdued by Mugheyrak (641), and Khorassán (642) by Ahnaf-Ibn Kays, another of Omar's lieutenants. In the same year was fought the famous battle of Nehavend, which decided the fate of Persia. Firúz, who now commanded the armies of Yezdegerd, was killed; and the monarch himself obliged to seek an asylum at Farghanah among the Turks, where he died soon after in poverty.

The success which attended the arms of Omar, his unflinching severity towards the vanquished who would not embrace the religion of the prophet, and, more than all, the inexorable justice which he dealt among his own people, excited against him numerous enemies at home and abroad, and several attempts were made upon his life. Iabalab Ibn Ahyám, chief of the Arabian tribe of Ghosán, became one of his most implacable enemies. Although a tributary to the Greek emperor, in whose states he lived with his tribe, and though professing the Christian religion, Iabalab went to see Omar at Medina, swore obedience to him, and embraced Islám with all his followers. Omar then took him with him on a pilgrimage to Mecca. While the neophyte was making as usual seven times the circuit of the Kaabah, an Arab of low extraction happened to run against him, and was the cause of the prince's cloak falling off his shoulders. Iabalab resented the incivility by immediately striking the man a blow on the face. The man made his complaint to Omar, who, having summoned Iabalab to his presence, sentenced him to receive a similar blow from the complainant. Against this sentence, just as it was, Iabalab most warmly remonstrated, saying that he was a king among his own people, and that the offender deserved to be punished with death. "My friend," said Omar to him, "the religion that thou and I follow makes no distinction between the king and the subject." Rather than submit to the sentence, Iabalab secretly left Mecca with all his suite, abjured Islám, and sought the protection of the Greek emperor. He had moreover sworn to revenge the outrage. Having communicated his plans to a resolute young slave of his, Wáthek Ibn Musáfer by name, he promised him his liberty if he should succeed in killing Omar. Having arrived at Medina (688), where the kalif was then residing, Wáthek was informed that Omar was in the habit of sitting down every day under a tree on his way to the mosque. Wáthek, having climbed up the tree, awaited the arrival of Omar, who took his seat beneath it and fell asleep. Wáthek, according to the account of the Mohammedan historians, was upon the point of coming down for the purpose of stabbing Omar with his dagger, when, lifting up his eyes, he saw a lion walking round him and licking his feet. Nor did the lion cease to guard the kalif until he awoke, when the lion instantly went away. Wáthek was so much struck by this circumstance that he came down, kissed the kalif's hand, confessed his intended crime, and embraced the Mohammedan religion.

The life of Omar however was at length ended by assassination. A Persian slave of the Magian sect, whose name was Abú Lúlú Firúz, had been obliged by his master Almugheyrak Ibn As-shaabah to pay him two dirhems daily, in conformity with the Mohammedan custom, for the free exercise of his religion. Firúz, resenting this treatment, brought a complaint before the kalif, and requested that some part at least of the tribute exacted of him might be remitted; but this favour being refused by Omar, the Persian swore his destruction, and some days afterwards, while Omar was performing his morning devotions in the mosque at Medina, he stabbed him thrice in the belly with a sharp dagger. The people fell upon the assassin, but he made so desperate a defence that, although he was armed with no other weapon than his dagger, he wounded thirteen of the assailants, and seven of them mortally. At last one of the kalif's attendants drew his cloak over his head, and seized him; upon which he stabbed himself, and soon after expired.

Omar languished five days. He died on a Friday, in the month of Dhu-l-hajjah, A.H. 23, answering to the month of November, A.D. 644. He was buried on the following Saturday, close to the prophet and Abú Bekr, in a mosque which he had founded at Medina, where his tomb is still visited with great respect by the Mussulmans. Having been asked, some time before his death, to name his successor, he refused; and upon the suggestion of one of his courtiers that he should leave the kalifate to his son Abdullah, he remarked, "It is enough that one out of my family has been forced to bear this burden, and account afterwards to his God for the command and government of the faithful."

Omar was sixty-three years old when he died. Authors are at variance as to the duration of his kalifate: the best-informed historians however say that he reigned between ten and eleven years. Abú-l-fedá ('An. Moal,' tom. i. p. 251) says ten years, six months, and eight days. Mohammedanism cannot boast of a more virtuous sovereign or a more zealous apostle. It has been said of him that he contributed more efficaciously to the advancement of the Mohammedan religion than the prophet himself. Khondemir, the celebrated Persian historian, thus recapitulates the praiseworthy acts of this kalif:—"He took

from the infidels 36,000 cities or castles, destroyed 4000 temples or churches, and founded or endowed 1400 mosques." The prophet had the greatest esteem for Omar, whose daughter Hafasah he married. On a certain occasion he was heard to say, "If God had wished to send a second messenger to this world, his choice would undoubtedly have fallen on Omar." The devotion, humility, and abstinence of this kalif had become proverbial among the Mussulmans. He never tasted any other food than barley-bread and dates; water was his only drink; and he was often found asleep under the porch of a mosque or beneath a tree. He complied most strictly with all the precepts of the Korán. Eutyehius tells us that during his kalifate he performed nine times the pilgrimage to Mecca. In order better to conform to the regulations of the Korán, he lived by the work of his hands, supporting himself entirely by the sale of leather belts which he manufactured. But the quality for which Omar was most conspicuous was justice, which he is said to have administered with an even hand to infidels as well as believers. The historian Wákedí says that the staff of Omar was more dreaded than the sword of his successors. In the lifetime of Mohammed, a Moslem, condemned for his iniquitous treatment of a Jew, happening to appeal to Omar from the sentence of the prophet, he immediately cut him down with his scymitar for not acquiescing in the sentence of so upright a judge. From this circumstance Mohammed gave Omar the surname of Al-farúk, which he retained ever afterwards, a word meaning the divider, or the discriminator, thus doubly alluding to his action and the discernment which prompted it. Several of the best Mohammedan institutions date from the reign of Omar. It was in his time that the era of the Hejira, or flight of Mohammed, by which all Mohammedan nations compute their years, was established, and its beginning fixed on the 16th day of July, A.D. 622. He was the first who kept armies under pay, and assigned pensions to officers out of the public revenue: he instituted a sort of police force to watch at night for the security of the citizens; and he promulgated some excellent regulations respecting the duties of masters towards their slaves. He was also the first who assumed the title of Amir-al-múmenín (commander of the faithful) instead of that of Khalifah-rasúli-llahi (vicar of the messenger of God), which his predecessor Abú Bekr had used. Omar's memory is an object of the greatest veneration among Mussulmans of the Sunni, or orthodox sect; not so among the Shiites, or partisans of Ali, who look upon the three first kalifs, Abú Bekr, Omar, and Othmán, as usurpers of the kalifate, to the prejudice of Ali, to whom, they pretend, it belonged as the nearest relative of the prophet.

(Abú-l-fedá, *Annales Moslemics*, translated by Reiske, Hafnia, 1790, tom. i. fol. 250, et seq.; Al-makin, *Historia Saracenicæ*, apud Erpenium, Ludg. Batav., 1625, p. 20, et seq.; Ibn Shihnah (manuscript), *Raudhat-ul-mandábir*; Simon Ockley, *The History of the Saracens*, p. 300; Ibn-al-Khattib, *Historia Calipharum*, apud Casiri; *Bib. Ar. Hisp. Ec.*, vol. ii. p. 177, et seq.; D'Herbelot, *Bib. Or.*, in voc. *Omar Ben al-Khattab, Khaled, Damaskik, Iskandriah*, et alibi; Gibbon, *Decline and Fall*, vol. ix. p. 222; &c.)

OMAR II. (ABÚ HARIS), the eighth kalif of the family of Umeyyah who reigned in the East, was the son of Abd-al-aziz, and the nephew of Abd-al-malek. He succeeded his cousin Suleymán, in the month of Safar, A.H. 99 (Sept., A.D. 717). This kalif, who on his mother's (Umm-Aássem) side was the great-grandson of the first Omar, imitated in every respect the conduct and the virtues of his illustrious ancestor. He was simple, modest, and frugal; he loved justice so much as to sacrifice to it his own interests and those of his family. He was religious and devout, and his mind was always occupied with the idea of a future world. One of the first acts of his administration was to suppress the maledictions which, since the time and by the order of Muawiyah, the first kalif of his family, had been read in all the mosques against the partisans and descendants of Ali: he also restored to the latter the lands which the prophet had given to Ali, and decreed that the produce should be equally divided among their posterity. These and other acts of justice towards the proscribed race raised alarm among the members and partisans of the family of Umeyyah, and especially Yesíd, his cousin and successor. They feared lest Omar, carried away by his love of justice and his respect for the family of the prophet, should appoint a grandson of Ali to succeed him in the empire, and they decided to get rid of him. This they accomplished by administering to him a slow poison, from the effect of which he died at Háserah, in Syria, in the month of Rejeb, A.H. 101 (Jan., A.D. 720), after a reign of two years and five months, in the forty-first year of his age. Omar had been extremely economical in his person and household, but his excessive liberality exhausted all his revenues; and at his death there was not in the royal coffers a sum sufficient to cover the expenses of his funeral.

OMAR, IBN AL-AFTTAS AL-MUTAWATEL ALA-ILLAH ('he who trusts in God'), was the fourth and last sovereign of the dynasty of Bení Al-afttas, who reigned in the west of the Peninsula from A.H. 408 to 487 (A.D. 1017-1094). After the death of his brother Yahya Al-mansúr (A.D. 1082), Omar succeeded him in a kingdom which extended over the greatest part of Extremadura and Portugal, and the capital of which was the city of Badajoz. At that time the once powerful empire of the Bení Umeyyah had vanished, and Mohammedan Spain was divided into sundry petty kingdoms, whose rulers were continually waging war against one another. One of the

most active and enterprising of these petty monarchs was Omar, who seems to have possessed all the qualifications of a good Eastern monarch—invincible courage, mild but impartial justice, and liberality touching upon prodigality towards the learned. Soon after his accession to the throne, hearing that Alfonso VII. was besieging Yehya, king of Toledo, in his capital, he sent his son Fadhl to his assistance with a considerable force; but after several sharp encounters, in which he lost the best of his men, Fadhl was obliged to retreat, and Toledo surrendered to the Christian king on the 25th of May A.D. 1085. The taking of that important capital, the rapidity with which Alfonso followed up his conquests, and more than all, his declaration that he would not lay down arms until he had conquered the whole of Mohammedan Spain, threw alarm among the Moorish kings. After a meeting held at Cordova (A.D. 1086) as to the best means of humbling the pride and checking the power of Alfonso, it was agreed that Omar should write a letter, in the name of the other kings, to Yúsauf Ibn Táshefin, the Almoravide sultan of Morocco, and implore the help of his arms against the formidable Christian. Yúsauf, who was seeking for a pretext to leave his native deserts and settle with his ferocious bands in the fertile valleys of Andalusia, immediately seized on the opportunity offered him, and, crossing the strait, landed on the coast of Spain in August A.D. 1086. [ALMORAVIDES.] Omar and the other kings of Mohammedan Spain hastened to join the Africans with their best troops; and four months afterwards (December A.D. 1086) was fought, not far from Badajoz, at a place called Zalaca, one of the most strongly contested and most sanguinary battles on record. The flower of the Spanish chivalry remained on the field. Alfonso himself was severely wounded in the thigh, by the hand, as it is asserted, of Omar Ibn Al-aftas. Elated with success, the African conqueror soon turned his arms against those of his own faith, and the brave Omar became one of his first victims. After defending for some time his kingdom against the superior forces of his adversary, commanded by Seyr Ibn Abi Bekr, Omar was obliged to shut himself up in his capital, where he still held out for a considerable time. The inhabitants having at last obliged him to capitulate, Omar surrendered the city on condition that his life and property should be preserved. The African general agreed to the terms; but scarcely had Omar left Badajoz with his family and a few faithful servants, when a body of cavalry sent by Seyr overtook them, and they were all put to death (February A.D. 1090). This catastrophe has been recorded in a beautiful elegiac poem by an Arabian poet named Ibn Abdún. The poem is in the Bodleian Library at Oxford.

OMAR, IBN HAFSUN, a famous rebel who long defied all the power of the sultans of Cordova, was born at Ronda, of Christian parents, towards the middle of the 3rd century of the Hejira. He was at first a tailor; but finding his profession beneath him, he repaired to Truxillo, a town in Extremadura, and enlisted himself as a soldier. We next hear of him as a captain of banditti in the hills of Andalusia, where he long baffled the pursuit of justice, and defeated all the troops sent for his apprehension. Some time afterwards, scorning his narrow limits, he went to the frontiers of Navarre, seized on a mountain fortress, and thence extended his ravages into Aragon. He appears to have soon subjected the neighbouring country. As his forces increased he assumed the tone of a sovereign, excited the inhabitants to revolt against the sultans of Cordova, and made even an offensive and defensive alliance with Ordoño II., king of Asturias and Leon. Profiting by the internal troubles which at that time (A.D. 859) agitated the kingdom of Cordova, then in the hands of a warlike but unfortunate prince, Mohammed I., this daring rebel, at the head of a powerful army, composed of Mohammedans and Christians, began to ravage the richest provinces of the empire, and to commit all manner of depredations, defeating in every encounter the royal armies sent against him. As might be expected, his success brought all the discontented under his standard: Abd-al-malek, the governor of Lerida, openly embraced his cause, and the example was followed by other local governors. Mohammed advanced to chastise the rebel at the head of his best troops (866); but Omar, who had as much cunning as courage, seeing that he could not contend against the royal forces, had recourse to the following stratagem. By his messengers he persuaded Mohammed that his only object was to deceive their common enemies, the Christians, in order better to turn his arms against them; that he was still a true Mussulman, and a loyal subject. Mohammed praised him for his policy, promised him ample reward if he succeeded in his enterprise, and actually sent his own nephew, Zeyd Ibn Kásim, with a body of cavalry to strengthen Omar (866); but no sooner had the prince and his followers reached the camp than they were barbarously butchered by their treacherous allies.

On receiving the news of this catastrophe, Mohammed swore to be revenged: he ordered his eldest son, Al-mundhir, to take the field against the rebels, enjoining him never to appear again in his presence unless he had completely crushed the perfidious outlaw. Al-mundhir sought Omar, who awaited his arrival without fear. In the bloody battle that ensued (A.D. 867) the rebels were cut to pieces, and their chief was obliged to seek refuge among the fastnesses of the Pyrenees. But Omar had too much spirit to be put down by one reverse, although he could scarcely depend on a few score of followers: he offered his services to the Navarrese, gained for them many fortresses, and received from them the title of king. The governors of Saragossa

and Huesca having taken the field against him, he defeated their united forces, and conquered the whole country as far as the Ebro. This time the Sultan Mohammed in person, accompanied by his son Al-mundhir, marched against the rebel. Omar endeavoured by light skirmishing to prevent a general engagement, but he was unsuccessful; and after a most bloody conflict, in which he himself was dangerously wounded, his army was completely defeated at Aybar, on the frontier of Navarre and Aragon, in 882. Omar contrived to escape from the field of battle, but he died the ensuing year from his wounds. He left a son, named Káleb, who inherited his courage, and who, more fortunate than his father, remained in undisturbed possession of Eastern Spain, where he had founded a kingdom, until he was ultimately put down by Abd-al-rahman III. in 919. Omar and his son Káleb have been often confounded by Cardonne and Casiri; and hence the error committed by M. de Saey ('Biographie Universelle, in voc. 'Omar Ben Hafseoun'), who made one out of the two individuals.

OMAR, an eminent physician and mathematician, whose complete name and titles are OMAR BEN ABDEERAHMAN BEN ALI ABULHAKEM AL-KERMANI (the Carmanian, probably so called from his family having been originally natives of the province of Kerma, or Carmania, a country on the south-east of Persia). He was born at Cordova, A.H. 368 (A.D. 990), and travelled into the East for the purpose of improving himself in geometry and medicine. On his return to Spain he settled at Saragossa, where he died, at the age of ninety, A.H. 458 (A.D. 1080). He was particularly famous for his skill in performing surgical operations, but left no works behind him.

OMAYYADES. [UMAYYADES.]

OMAR, BEN-AHMED BEN-CHALDUN ABU MOSLEM AL-HADHRAMI, was probably born (as his name would seem to imply) in Hadhramaut, a province of Arabia. He gave his chief attention to geometry, astronomy, and medicine, in all of which branches of science he acquired great fame, and was no less eminent for his moral character than for his philosophical attainments. He died A.H. 449 (A.D. 1071), at Seville, in Spain, where he had been for some time settled.

* OMER PASHA, Commander-in-Chief of the Turkish Forces. MICHEL LATTAS (now Omer Pasha) was born in 1801, at Vlaaki, a village in the circle of Ogulin, in Austrian Croatia. His father was lieutenant-administrator of the circle of Ogulin. He was educated in the school of mathematics at Thurm, in Transylvania, whence he passed into the Austrian army as a cadet in the frontier regiment of Ogulin. He had not been long in the service when he became assistant to the surveyor of roads and bridges. In consequence of a quarrel, when he was about twenty-eight years of age he quitted the Austrian territory and service, and passed into the Turkish province of Bosnia, where he became tutor in the family of a merchant, adopted the Mohammedan creed, and assumed the name of Omer. After some time he accompanied his pupils to Constantinople, where the beauty of his penmanship is stated to have procured him the situation of a master in the new military school. Khoaroo Pasha, seraskier, or minister of war, took notice of his abilities, introduced him into the army, attached him to his personal staff, and after a time sanctioned Omer's marriage with his ward, a rich heiress. About this time he passed two years in Bulgaria and in the Danubian Principalities, and made himself intimately acquainted with the topography of the countries on both sides of the Danube. In 1838 he had become chief of battalion, and received the appointment of aide-de-camp and interpreter to General Chrszanowski, a Pole, who at that time had the command of the Turkish troops encamped in the vicinity of Constantinople. Here he had excellent opportunities of gaining experience in the details of military management. Khoaroo Pasha still continued to be his patron, and introduced him to the late Sultan, who engaged him to give lessons in writing to his son Abd-ul-Medjid, the present Sultan. He is described by Captain Spencer ('Travels in Turkey,' &c.), who saw him at Constantinople in 1836, as a man of handsome person and gentlemanly address, and as speaking with fluency the French, German, and Italian languages.

Omer's first services in actual warfare were during the war in Syria (1839-40), when the Turkish troops were acting against the Egyptian troops under Ibrahim Pasha. In accordance with a treaty signed at London, July 15, 1840, a fleet of English, Austrian, and Turkish ships advanced to the coast of Syria, in order to aid the Sultan's troops, and commenced operations by bombarding and storming Beirut. The strong fortress of St. Jean d'Acre was also bombarded and taken in November 1840. After some negotiations, Mehemet Ali, by treaty, Jan. 11, 1841, consented to relinquish Syria, and retain the government of Egypt as hereditary viceroy.

In 1842 Omer received the title of Bey, and was appointed military commandant of the district of Libanus, in the eyalet of Tarablous, in Syria. He was afterwards sent to suppress an insurrection in Albania. This operation he accomplished successfully, and received the title of Omer Pasha. He afterwards performed a similar service in Kurdistan, in Asia Minor, where the Kurds had to a great extent thrown off their allegiance to the Sultan. In 1848 when a Russian army had entered Wallachia, and threatened the flank of the revolutionary Hungarians, Omer Pasha was sent there by the Sultan in command of an army of occupation. The ability and discretion displayed by him in this critical situation attracted much attention, and received general approval. When the boys and other feudatories

of Bosnia, in 1849-50, refused to receive the Tanzimat, and openly opposed the ameliorations which it was intended to introduce, an expedition under Omer Pasha was sent against them. In a short but energetic campaign he reduced the revolted beys to submission, and by the exercise of much adroitness, and an eloquent address on the 2nd of August 1850, induced them to have the Tanzimat read in the presence of a large assemblage of the chiefs and people, on which occasion they also took an oath to carry out faithfully the principles of the new code. Having accomplished his mission in Bosnia, he returned to Bulgaria in March 1852.

Omer Pasha's next expedition was against the mountaineers of Montenegro, who, at the instigation and under the leading of Prince Daniel, in November 1852, captured the Turkish fort of Zabljac, on the Lake of Scutari, and by subsequent conquests and acts of violence rendered it necessary for the Turkish government to interfere. Omer Pasha led an army of 20,000 men into the country, and having seized all the strong positions, was preparing to complete the subjection of the insurgents, when the Austrian government interposed, and by its influence at Constantinople obtained the withdrawal of the Turkish army at the end of February 1853.

The success which had uniformly attended the military and political operations of Omer Pasha had now placed him in the highest position as a commander of the Turkish armies; and his subsequent campaign on the Danube proved that, as a strategist, he was at least equal to the Russian generals opposed to him.

The Sultan declared war against Russia in a grand council held in Constantinople on the 27th of September 1853. The causes of that war are matters of history. The Russians had entered the Danubian Principalities in the previous July, with an army of 91,000 men, under the command in chief of Prince Gortschakoff, and with 240 pieces of field-artillery and 90 siege-guns. By the end of September Omer Pasha had assembled in Bulgaria an army of 60,000 or 70,000 men, his headquarters being at Shumla, a strong position, the fortifications of which he laboured energetically to improve under his own inspection. On the 28th of October a body of Turkish troops crossed the Danube from Widin, and established themselves on the left bank of the river, at the village of Calafat. Meantime Omer Pasha was making preparations for crossing the river at Rustchouk and at Turtukai. On the 1st of November some Turkish troops crossed from Rustchouk to Giurgevo; they were repulsed by the Russians, but on the 2nd of November a stronger force passed over the river from Turtukai, and intrenched themselves on the left bank, at the village of Oltenitza, where, on the 4th, they were attacked by 20 battalions of Russian infantry and 8 regiments of cavalry, with several batteries of artillery, marched against them from Bucharest. The Russians were repulsed, but renewed their assaults on successive days till the 12th of November, when the Turks destroyed the intrenchments which they had constructed, and withdrew to the right bank of the river. Ismael Pasha, in the mean time, had been completing the fortifications at Calafat, and improving the communication across the Danube with the fortress of Widin. Omer Pasha thus secured the position at Calafat, which was his real object, the conflicts at Giurgevo and Oltenitza having been feints. Prince Gortschakoff then withdrew his troops to Bucharest, and put them in march to Calafat, which, before the Russian army could reach it, had been made very strong. At the end of December the Russians began their assaults, but were always repulsed with loss. They then seized a strong position higher up the river at Citate, where they intrenched themselves. There, on the 6th of January 1854 they were attacked by the Turks, who were at first repulsed, but the assaults were continued on the 7th, 8th, and 9th, when the Russians were driven from Citate, and on the 10th retreated to Radovan. From the 28th to the 31st of January large bodies of Russian troops occupied all the strong positions in the vicinity of Calafat, and completed the investment of the fortifications, but all attempts to take the place were ineffectual. On the 21st of April, the Russian troops were withdrawn, and Little Wallachia was forthwith evacuated.

Meantime, on the 23rd of March, Prince Gortschakoff having received additional forces, crossed the Danube at Galatz, Braila, and Ismail, and entered the Dobrujscha, with artillery and a siege-train, for the purpose of storming the fortress of Silistria, and attacking Omer Pasha at Shumla, before the allied French and English armies, then beginning to move to Varna, could give him assistance. Stupefying efforts were made to take Silistria, but without success. The place was invested by General Lüders, May 19. The last attack was made on the 22nd of June, but failed; on the 26th the siege was raised, and the Russian troops began their retreat across the Danube, and from the Dobrujscha. The Austrian troops soon afterwards advanced to occupy the Danubian principalities; the Russians withdrew from Bucharest on the 30th of July, and began their retreat across the Pruth on the 2nd of August. On the 22nd of August Omer Pasha entered Bucharest as commissioner extraordinary from the Sultan.

On the 14th of September 1854 the allied armies were safely landed in the Crimea, and on the 26th they occupied the high ground on the south side of Sebastopol. In January 1855, while the siege of Sebastopol was in progress, about 30,000 Turkish and Egyptian troops under Omer Pasha were landed at Eupatoria. Intrenchments and other defences were in process of construction there, but were far from

complete, when about 40,000 Russian troops, with about 100 guns, on the 17th of February assaulted the place. After a severe conflict the Turco-Egyptian army, with aid from the guns of an English steamer on the coast, compelled the Russians to retreat with the loss of about 1000 men. Eupatoria was afterwards made stronger and more secure, and the main body of the Turkish army under Omer Pasha was taken to the allied camp at Sebastopol.

The Turkish troops and their commander were kept in a state of inactivity at the allied camp till the news arrived of the siege of Kars, when Omer Pasha proposed to carry the Turkish troops to the eastern coast of the Black Sea to oppose the Russians in Asia, and to endeavour to relieve Kars. This proposal was opposed by the other generals of the allied armies. Omer Pasha was dissatisfied, and proceeded to Constantinople, where he had a personal interview with the Sultan, and stated his views to the Turkish ministers. While at Constantinople he was invested with the Grand Cross of the Order of the Bath by Lord Stratford de Redcliffe, under commission from Queen Victoria. After much delay, and not till after the fortress of Sebastopol had been stormed and taken, the Turkish troops, in the month of October, were landed at Batoum, whence Omer Pasha removed them to Redout Kalé. He made no attempt to march his army to the relief of Kars, perhaps on account of the lateness of the season and the difficulty of the approaches to it, but endeavoured to draw off the Russian army by marching towards Georgia, and threatening Tiflis, the capital. On the 6th of November he forced the passage of the Ingour, a broad and rapid river, in face of the enemy strongly posted on the opposite bank, having a redoubt and other intrenchments, and forced the Russians to retreat with the loss of five pieces of artillery. Omer Pasha advanced to Kutais, but was prevented from proceeding farther by unusually heavy rains, which rendered the roads impassable, and by the surrender of Kars, which took place on the 28th of November, and left the Russian besieging army at liberty to act against him. He made good his retreat to Redout Kalé without sustaining any loss from the enemy. [SUPP.]

OMRI, king of Israel from B.C. 942 to B.C. 931, was apparently one of the commanders of the army of Baasha, whose son Elah succeeded him, and after a reign of two years was assassinated by another of his captains named Zimri, who, in fulfilment of a prophecy, slew all of the race of Baasha, and ascended the throne. The army which was encamped before Gibbethon, a town of the Philistines, revolted against this assumption, and elected their own captain, Omri, who proceeded immediately to Tirzah, then the capital of the kingdom of Israel, and besieged it. The town made no great resistance, but on the entry of the hostile force Zimri set fire to the palace, and was burnt in it, after a reign of seven days. A rival named Tibni disputed the throne with Omri, and "half of the people followed Tibni," but after a civil war of six years Tibni died, and Omri became sole king of Israel. He continued and increased the idolatry of the calves; but the most marked event of his reign was his relinquishing Tirzah, and founding the city of Samaria, which thenceforward continued the capital of Israel as long as it remained a kingdom, and was razed to the ground by Salmanser, king of Assyria, in B.C. 719. Omri after a reign of eleven years died, and was succeeded by his son Ahab.

ONATAS of Ægina, the son of Micon, was alike distinguished as a painter and a sculptor. He was contemporary with Polygnotus, and lived accordingly in the early part and about the middle of the fifth century before the Christian era. His name does not occur in Pliny, and, with the exception of an epigram upon a statue of Apollo by him, in the Greek Anthology, he is noticed only by Pausanias, who however mentions several of his works, and speaks of him in terms of great praise. Pausanias speaks of a group of Homeric heroes near the great temple at Olympia, which were dedicated by the Achæans in common; Thiersch attributes them all to Onatas, but his name was inscribed on one only. Pausanias says that the Achæan people in common dedicated those statues which represent the Greeks who drew lots for the challenge of Hector; they stood armed with spears and shields near the great temple; opposite to them was Nestor with the lots in a helmet. There were eight besides Nestor; the statue of Ulysses, which made the ninth, had been removed by Nero to Rome. Of the remaining eight, only one, that of Agamemnon, had his name inscribed upon it, and it was written from right to left. On the shield of another was represented a cock, and this, says Pausanias, was Idomeneus, the grandson of Minos. In the interior of the shield was an inscription, which stated that—"As well as many others, this is the work of the skilful Onatas: Micon was his father, his birth-place Ægina."

The Thasians also dedicated a bronze statue of Hercules by Onatas at Olympia, with a club in his right and a bow in his left hand; it measured ten cubits, and the name of Onatas, with his birth-place and parentage, was inscribed upon it. Pausanias observes with respect to Onatas that he was not surpassed by any artist that had appeared in the school, or from the workshops of Attica, since Dædalus; that is, from Dædalus to Onatas's own time, which was shortly before Phidias. Pausanias mentions further, by Onatas, at Olympia, a Mercury carrying a ram under his arm; he had on a helmet and a cloak besides a tunic or under robe: he was assisted by Calliteles, whom Pausanias supposes to have been the son or pupil of Onatas.

Onatas cast also in bronze a statue of Ceres the Black, or Demeter Melaina, for the Phigalians, in the place of an old wooden image which

was destroyed by fire. Onatas cast the new statue from a picture or wooden image of the former one, assisted by a vision in a dream: it had a horse's head. He made also a statue of Apollo, at Pergamos, magnificent for its size and its workmanship. Onatas made also the bronze chariot of Hiero, dedicated by his son Deinomenes at Olympia in honour of his father's victories in the games: the horses and riders were by Calamis. He made also, together with Calythus, an artist otherwise unknown, the monument dedicated by the Tarentines at Delphi: they sent a tenth of the spoils taken from the Peucetii, a neighbouring barbarous people. The offerings consisted of several figures of warriors on foot and on horseback: Opie, king of the Iapyges, who assisted the Peucetii, was represented dying; near him stood the hero Taras, and Phalanthus, by whom was a dolphin: Phalanthus was saved from shipwreck in the Crissæan sea and brought on shore by a dolphin.

Onatas is mentioned only once as a painter. He decorated with Polygnotus the walls of the vestibule of the temple of Minerva Areia at Platæa. Onatas painted the first expedition of the Argives against Thebes. He probably also painted at Platæa the picture of Eurycles lamenting the death of her sons Etæocles and Polynices killed by each other's hands; which, according to Sylburgius, is by a manuscript error attributed to Onasias, otherwise not mentioned. Böttiger supposes Micon the father of Onatas to be the celebrated Athenian painter of that name.

(Pausanias, v. 25, 27, vi. 12, viii. 42, ix. 4, 5, x. 13; Junius, *Catalogus Artificum*; Thiersch, *Epoche der Bildenden Kunst unter den Griechen*; Böttiger, *Ideen zur Archæologie der Malerei*.)

ONKELOS was the author of the most celebrated of the Targums, or Chaldee paraphrases of the Old Testament. The age at which he lived cannot be determined with any certainty. Jahn concludes from his style that he wrote not later than the 2nd or 3rd century. The Babylonian Talmud states that he was contemporary with Gamaliel; this would place him about the time of Christ. From the mention made of him by the Babylonian Talmud, and from the purity of his language, which is much better Chaldee than that used in Palestine, and approaches more nearly than any other extant specimen of the language to the Chaldee in Daniel and Ezra, Eichhorn supposes that he was a native of Babylon. His Targum contains the Pentateuch only. It is a faithful version, and corresponds so exactly with the Hebrew text, that it used to be chanted to the same notes, alternately with the Hebrew, in the Jewish synagogues, down to the beginning of the 16th century. This Targum is not mentioned by Origen or Jerome, which may perhaps be accounted for by the circumstance that Origen did not know Chaldee, and that Jerome only learnt it late in life. The Targum of Onkelos is printed in the *Antwerp and Complutensian Polyglotta*, in Buxtorf's Hebrew Bible, and in Walton's Polyglott. It has been published separately at various times. The edition which has been generally followed is that of Venice, 1518, and 1525-26. It has been translated into Latin by Alfonso de Zamora, Paulus Fagius, Bernardinus Baldus, and Andrew de Leon of Zamora.

ONSLÖW, GEORGE, an eminent French composer, was born at Clermont in Auvergne (now the department of Puy-de-Dôme), in 1784. He was of a noble English family; his father, the Honourable Edward Onslow, the youngest son of the Earl of Onslow, having married a French lady and settled in France. George Onslow, having at an early age shown a musical genius, was carefully instructed in the art. He learned the pianoforte under Dussek and Cramer, and studied harmony and composition under the celebrated Reicha, professor of the Conservatoire. Born of wealthy parents, and himself married to a rich lady of Rouen, he lived, in his native town, the uneventful life of an amateur, devoted to his art, which he cultivated with such ardour and success as to gain a place among the distinguished artists of his time. He died on the 3rd of October, 1843. Onslow's works are numerous. He composed two operas—'L'Alcalde de la Vega,' and 'Le Colporteur,' both produced at the Opéra Comique with great success, the one in 1824, the other in 1827. But his principal compositions are instrumental:—they consist of quartets and quintets for stringed instruments, and sonatas and other pieces for the pianoforte. All of them are known to and prized by the musical world; but the most highly esteemed are his quintets for two violins, viola, and two violoncellos, or violoncello and double-bass. These are remarkable, not only for their peculiar combination of instruments, but for their masterly construction and beautiful effects; and they are consequently in frequent use by our most distinguished concert-performers.

OORT, ADAM VAN, son of Lambert Van Oort, was born at Antwerp in 1557. He derived his instruction from his father, and soon rose into esteem as a painter of history, and likewise as an able painter of landscapes. Van Oort's greatest honour however is, that he was the first instructor of Rubens, whose works have immortalised his master's name as well as his own.

Though in his best time his composition was agreeable and the drawing correct, he neglected the study of nature, and was entirely a mannerist. In his latter time his performances had little to recommend them except freedom of handling and good colouring. Yet, with all his defects, he was looked upon as a good painter; and Rubens used to say that if he had studied at Rome, he would have surpassed all his contemporaries. He died in 1641, aged eighty-four.

OPIE, JOHN, the son of a carpenter at St. Agnes near Truro in

Cornwall, in which parish he was born in 1761, was one of those artists who may be said to have been gifted with an intuitive feeling guiding them towards a destination against which all circumstances appear to conspire. The humble condition of his family was the least obstacle; for besides that, there was nothing around him either to awaken his perceptions of art or to encourage his early attempts in it. Intending to bring him up to his own trade, his father was much more disposed to check what he considered an idle boyish pastime than to foster proofs of dawning talent. Opie however, undeterred by his father's disapprobation, began to take likenesses of his relations and neighbours, the fame of which productions caused him to be regarded as a prodigy, and attracted the notice of Dr. John Wolcot (Peter Pindar), then practising as a physician at Truro. The Doctor possessed some knowledge of painting, and took Opie into his house in the double capacity of his protégé and his footboy. How long he remained beneath Wolcot's roof is uncertain; some time after quitting it he came to the metropolis under the doctor's immediate care and protection. In the time between leaving his service and coming up to town, he pursued his art as an itinerant portrait-painter, and with such success, that though his charges never amounted to the value of any gold coin, he was able not only to make a smart appearance, but to remit money to his mother.

On arriving at London with Wolcot in 1781 he was introduced to Sir J. Reynolds, whom he found more liberal of advice than lavish of expressions of astonishment at the talents of an untaught lad. Wolcot's object however, was to secure immediate fame for his protégé as a miraculous genius, and distinction for himself as a discriminating and generous patron. Aware that the public are always ready to meet any novelty or wonder more than half way, the doctor took his measures accordingly, and with such success, that within a very short time his Cornish lad became almost the rage among the fashionable world. Visitors and sitters so thronged around him, that their carriages literally crowded the street where he resided. But people cannot wonder for ever: the fever of fashionable admiration subsided almost as rapidly as it had come on; and Opie was comparatively deserted. In fact he was ill-suited to become a permanent favourite with the fashionable; there was nothing engaging in his person and address, no flattery either in his language or his pencil, which latter possessed much more of vigour and homely truth than of grace and artificial refinement; and he succeeded far better with male heads and strongly marked countenances than with females and with pretty faces. When it had subsided however, the tide of fashionable patronage left him in comfortable circumstances. He further sought to establish his independence by marrying the daughter of a wealthy pawnbroker, but the match proved a most unhappy one, and he was glad to obtain a divorce. In 1798 he married a second time, to Miss Amelia Alderson, who subsequently became one of the most popular novelists of the day, and in whom he found an intellectual companion and judicious adviser. [OPIE, AMELIA.]

Instead of abandoning portrait-painting on the discouragement immediately following his first success, Opie divided his attention between that and historical painting, in which latter his best known productions are—'The Murder of James I. of Scotland;' the 'Death of David Rizzio;' 'Arthur taken prisoner;' 'Hubert and Arthur;' 'Belshazzar;' 'Juliet in the garden,' &c. None of these works affect ideal beauty or refined poetical conception, but they are stamped by energy of style, and by vivid reality; for instead of attending to conventional beauties, the artist adhered closely to his models; one fortunate consequence of which was the striking truth of his colouring.

Opie's education had been exceedingly limited, and was in no degree a literary one. Sensible of his deficiency in that respect, he sought to repair it in after-life by studying the best English authors, and having a clear judgment and a strong memory, distinguished himself in conversation by his force of intellect. Thus qualified he aspired to the professorship of painting at the Royal Academy, having previously delivered a course of lectures at the British Institution; but he withdrew on finding himself opposed by Fuseli. When Fuseli was obliged to resign on being appointed Keeper, Opie again offered himself as candidate, and was elected. He delivered only four lectures (afterwards published by his widow), in the months of February and March, 1807. On the 9th of the following April he died, and was buried on the 20th in St. Paul's cathedral, near Sir J. Reynolds.

OPIE, AMELIA, the wife of the preceding, was the daughter and only child of Dr. James Alderson, a physician of Norwich, where she was born on November 12, 1769. Her mother, a woman of considerable talent, attended to the care of her daughter's education, but she died in 1784, and the daughter assumed the position of mistress in her father's house, and became his companion. Handsome and lively, possessing musical talents, her company was much sought, and she enjoyed society thoroughly, but it did not tend to solidify her mind. Very early in life also she took a fancy to attend the trials in the assize courts, which she continued to frequent even at an advanced age. Her father was an admirer likewise of the principles advocated in the early stages of the French revolution; these his daughter adopted, and she was present at the trial of Horne Tooke and his associates for high treason, of which she wrote home an account. In this whirl of social life, law, and politics, she had the judgment to form her friendships among persons distinguished for their virtues and

talents, and she gave some of her leisure to literature, writing one or two tragedies, which however were never published, some poetry, and a novel, called 'The Dangers of Coquetry,' which was published anonymously, and attracted no attention. In 1798 she married Mr. Opie, and, encouraged by her husband, in 1801 appeared before the world as an author, with "a simple moral tale," as she herself styled it, entitled 'Father and Daughter.' It was very popular at the time, and furnished the plot of the opera of 'Agnese,' by Paer; yet it has little power, even of pathos, but is told in an easy unpretending style, while its chief merit is now that it details, though with no conviction of its impropriety, the harshness with which lunatics were then treated, and the instinctive kindness which led her to show by the fictitious example the possibility of governing them by kindness. In 1802 she published 'Poems,' a volume in which, without striking poetic genius, there is much natural grace and sweetness. In the autumn of 1802 she and her husband visited France, and of this, her first journey, she published an account in 'Tait's Magazine' in 1831. In 1804 she published the novel of 'Adeline Mowbray; or Mother and Daughter,' in 3 vols., which added considerably to her reputation, and some passages of which are highly pathetic; but she still wanted art in grouping and developing her characters, and in combining her incidents. In 1805 'Simple Tales,' in 4 vols. were issued. With virtuous principles and good feelings, an artlessness that steals into the heart, and language easy and simple though not always strictly accurate, there is still the same want of logical coherence; the tales want reality. The characters are ill-defined and often extravagant, yet the 'Ruffian Boy' and 'Murder will out' will always produce an interest. In 1807 after the death of her husband, she returned to the home of her father. In 1808 she published 'The Warrior's Return and other Poems,' and in the following year her husband's 'Lectures on Painting,' to which she prefixed a memoir. In 1812 appeared 'Temper,' a tale in which she introduced many of her impressions of France; and in 1818 'Tales of Real Life,' which however are not more real than her former tales. In 1816 'Valentine's Eve,' a novel in 3 vols. was published, developing some of her religious views, now becoming more decided. In 1818 'Tales of the Heart,' and in 1823 'Madeline,' neither of them rising above the average of the preceding. Her next work, 'Illustrations of Lying,' appeared in 1825, and was dedicated to her father; they consist of short tales, made for her avowed purpose, with dissertations, and show more decidedly than any the great defect in her reasoning powers, though all evince the most praiseworthy intentions.

Early in life Mrs. Opie had been intimate with the Quaker family of the Fry, particularly with Mrs. Fry, and through them with the Gurneys. In 1814 a letter from J. J. Gurney appears to have made much impression on her mind, she commenced attending the Quaker meetings, and in 1825, with her father's consent, she formally joined their society. In 1825 her father died, but she continued to make Norwich her abiding place, varied by frequent visits to her friends, to Scotland, and the Continent. She had adopted the style and dress of the society she had joined, but did not give up her literary pursuits. She still wrote occasional poems, and in 1828 'Detraction Displayed' was published. In 1829 she visited Paris, and her old political feelings seem to have revived. She wrote some verses on the tricolor, addressed to Lafayette, in which she says that at the sight of it, "I seem to feel youth's hours return." In 1830, on the expulsion of Charles X., she again went to Paris, and has given a lively account of what she saw. In 1838 'Lays for the Dead,' a volume of poems, was published. In 1835 she made a tour to Belgium and Switzerland, of which she gave an account in 'Tait's Magazine,' in 1840. She continued active and beneficent for some years, contributing occasionally as she had done through previous years, to various periodical works, and after an illness of some duration, she died at Norwich Dec. 2, 1853. Her Life has been written with much care by an attached friend, Miss C. L. Brightwell, and published in 1854. It may perhaps be added that Mrs. Opie was cousin to Sir E. H. Alderson, the late Baron of the Exchequer, the son of her father's younger brother, who died in 1857.

OPILIUS. [MACRINUS.]

OPITZ, MARTIN, considered the father of modern German poetry, was born at Bunslau in Silesia, in 1597. While at the gymnasium at Breslau he produced several Latin poems, which were printed. On quitting Breslau he studied successively at Beuthen, Frankfurt, and Heidelberg; and it was at the first-mentioned place that he composed his dissertation entitled 'Aristarchus, sive de Contemptu Linguae Teutonicae,' 1618, in which he vindicates the merits of his native tongue. At Heidelberg he formed many literary friendships, and met with patrons whose attachment afterwards proved highly servicable to him.

Having renounced his legal studies, he began to employ his pen very industriously both in Latin and German composition. Yet, whether from restlessness of disposition or some other cause, he was continually changing his place of abode. Scarcely had he been a year at Heidelberg when he quitted it for Straßburg, and in the course of a short time after (1620) visited the Netherlands, when he became acquainted with Vosius, Rutgersius, and Dan. Heinaius. The example of this last eminent scholar determined him to cultivate his native tongue with still greater assiduity, and to do for the German language and poetry what had already been accomplished in that of

Holland. In the following year he accompanied his friend Heinrich Albert Hamilton, a young Dane of noble family, to Holstein; and while he was his guest composed his 'Trostgedicht,' or poem on Consolation in the Disasters of War, which however he did not publish until nearly thirteen years afterwards (1633), when war was raging in Germany. In 1622 he was invited by the Prince of Siebenbürgen (Gabriel Bethlen) to become teacher of philosophy and humanities at the school of Weissenburg. It was during his residence there that he commenced his 'Dacia Antiqua,' an historical work of great labour and research, on which he employed himself for sixteen years, but which was left incomplete, and lost when his manuscripts were dispersed after his death. He returned to Liegnitz in 1623, and in the following year appeared the first edition of his poems. Not very long after he spent some time in travelling through Saxony, and subsequently proceeded to Vienna, where he was noticed by Ferdinand II., who bestowed a laurel crown upon him for his poem on the death of the archduke, which production however was rather a triumphal song in honour of the Austrian monarchy.

In 1626 he accepted the post of private secretary to Count von Dohna, a nobleman equally eminent as a soldier, a statesman, and a scholar; and notwithstanding his patron was a Roman Catholic and Opitz a Lutheran, with very little taste moreover for military affairs, they lived together upon the best footing, and the poet was enabled to gratify his passion for travelling by accompanying the count to Paris, where he became acquainted with Hugo Grotius and other eminent literary persons. His patron dying shortly after (1633) their return from France, Opitz (who had previously had a patent of nobility conferred upon him by the emperor, with the style of Opitz von Boberfeld) met with another protector in the Duke of Brieg, who enabled him to visit Prussia, in order that he might there pursue his studies at a distance from the troubles which then agitated Germany. For some time he settled at Danzig, where, having recommended himself to Uladislavus IV. of Poland, by a poem on his campaign against Russia—one of his most masterly and energetic productions—he was appointed Polish historiographer. But while his literary reputation was daily increasing, and his circumstances becoming more prosperous, a dreadful plague broke out in Danzig, to which he fell a victim on the 20th of August 1639, in his forty-second year. Owing to the fear of contagion, his papers and manuscripts were put away and irrecoverably lost.

His published works however sufficiently attest the important services he performed for German literature, more especially as regards the language and its mechanical structure. As a poet he can be considered great only by comparison with his predecessors and contemporaries. Though strong native good sense and amiable feelings display themselves in his productions, together with great correctness and purity of style, and occasional felicity of expression, there is more of the orator than of the poet in his compositions—more of elaborate study and sound judgment than impassioned feeling. Still, but for his labours in refining the language, the poets of the 18th century would have had to contend with nearly all the difficulties which the labours of Opitz had helped to remove. Opitz succeeded best in moral and didactic subjects, such as his 'Preis der Gemüthsruhe,' 'Vielgut,' &c. Among his lyric productions his version of the Psalms contains some of his most successful efforts. His prose style has also much merit, and recommends itself by the qualities of correctness, precision, and clearness, in which respect his translation of Barclay's 'Argenis' (1626) is a masterpiece, considering in what condition the language was at the time when it was produced.

OPPIAN ('Ὀππιανός'), an eminent grammarian and poet of Cilicia (Hieronymus, in 'Ezek.' 47; Athen., 'Diepnoa,' lib. i. p. 18 b., ed. Casaub.), two of whose works are still extant under the titles 'Cynegitica' and 'Halieutica.' His father's name was Agesilaus, and his mother's Zenodota, but as to the time and place of his birth authorities are not quite agreed. Syncellus ('Chronogr.,' pp. 352, 353) and Jerome (in 'Chronica') place him in the reign of Marcus Aurelius Antoninus; but Sozomen ('Præfat. ad Hist. Ecclæ. '), Suidas (in voce 'Ὀππιανός'), and others, state him to have lived in the time of Severus; and though Oppian in both his poems ('Halieut.' lib. i. v. 3; and lib. iv. v. 5; 'Cynegit.' lib. i. v. 3) addresses the emperor by the name 'Antoninus,' it is probable that Caracalla is meant, as this appellation was conferred upon him when he was associated with his father in the empire, A.D. 198 (Herodian, lib. iii. cap. 10), and is the name by which he is commonly designated by the ancient historians, Herodian, Dion Cassius, &c. As to his birthplace, Suidas supposes it to have been Corycus, but the anonymous author of the Greek life of Oppian and most other authorities say that he was born at Anazarba, a city which also gave birth to Dioscorides. Indeed Oppian himself seems to refute the assertion of Suidas, for in the third book of the 'Halieutica,' v. 205, sq., he distinguishes his fellow-countrymen from their neighbours the Corycians. His father appears to have been a person of some consideration in his native city, for he was banished to the island of Melite in the Adriatic by Severus, for suffering himself to be so entirely engrossed by his philosophical studies as to neglect coming in person along with his fellow-citizens to pay his respects to the emperor when, in taking a progress through Cilicia, he made his entrance into Anazarba. He was accompanied in his exile by his son Oppian, who had enjoyed the advantage of an excellent education

under the superintendance of his father, and who now began to devote himself to poetry. Accordingly he composed his poem on fishing, and presented it either to the Emperor Severus (Sosomen, 'Præfat. ad Hist. Kœles.'). or more probably (Suidas; Oppian, 'Haliut.' i. 3, iv. 5) to his son Caracalla, who was so much pleased with it, that he not only repealed the sentence of his father's banishment, but also presented him with a piece of gold for each verse that it contained. He died of the plague shortly after his return to his native country, at the early age of thirty, leaving behind him three poems, on Hawking (*Ἰευντικά*), Hunting (*Κυνηγητικά*), and Fishing (*Ἀλιευτικά*).

The 'Ixeutics' consisted of two books, according to Suidas, or rather of five, according to the anonymous Greek author of Oppian's life, and are no longer extant; but a Greek Paraphrase in prose, by Eutecnius, of three books, was published, 8vo, Havnia, 1702, Gr. and Lat., ed. E. Windingius, which is also inserted in Schneider's edition of Oppian, 8vo, Argent., 1776.

The 'Cynægetics' are written in hexameter verse, consist of about 2100 lines, and are divided into four books: they display a very fair knowledge of natural history, with which however a good many absurd fables are mixed up. He says expressly that the tusks of the elephant are not teeth but horns (lib. ii., v. 491, sq.), and mentions a report that these animals are able to *speak* (v. 540, sq.): he states that there is no such thing as a *female* rhinoceros, but that all these animals are of the *male* sex (v. 563); that the hioness when pregnant for the first time brings forth five whelps at a birth, the second time four, the next three, then two, and lastly only one (lib. iii., v. 58, sq.); that the bear brings forth her cubs half formed, and licks them into shape (v. 159, sq.); that so great is the enmity between the wolf and the lamb, that even after death, if two drums be made of their hides, the wolf's hide will put to silence the lamb's (v. 282, sq.); that the hyenas annually change their sex (v. 288, sq.); that the boar's teeth contain fire inside them (v. 379, sq.); that the ichneumon leaps down the throat of the crocodile while lying asleep with its mouth wide open, and devours its viscera (v. 407, sq.). He thinks it necessary to state expressly that it is *not* true that there are no *male* tigers (v. 367, sq.). He gives a very spirited description of the giraffe, "the exactness of which," says Mr. Holme ('Earlier Notices of the Giraffe,' in 'Trans. of the Ashmol. Soc.' vol. ii.), "is in some points remarkable; particularly in the observation that the so-called horns do not consist of horny substance (*σθῆτι κέρασ κερύει*); and in the allusion to the pencils of hair (*ἀβληγχαλ κεραιαί*) with which they are tipped." He adds, "That the animal must have been seen alive by Oppian is evident from his remark on the brilliancy of the eyes, and the halting motion of the hinder limbs."

The 'Haliutics' are also written in hexameter verse, and consist of five books, of which the two first contain the natural history of fishes, and the three last the art of fishing. In this poem, as in the 'Cynægetics,' the author displays considerable zoological knowledge, though it contains several fables and absurdities—more perhaps than we meet with in Aristotle, but certainly not so many as in Pliny and Ælian. He mentions (lib. i., v. 217, sq.) the story of the Remora, or Sucker, being able to stop a ship when under full sail by sticking to the keel, and reproves the incredulity of those who doubt its truth ('Plut. Sympos., lib. ii., Quæst. 7); he was aware of the peculiarity of the Cancellus, or Hermit-Crab, which is provided with no shell of its own, but seizes upon the first empty one it can find (v. 320, sq.); he gives a beautiful and correct description of the Nautilus (v. 338, sq.); he says that the Muræna, or Lamprey, copulates with land-serpents, which for the time lay aside their venom (v. 554, sq.); he notices the numbness caused by the touch of the Torpedo (lib. ii., v. 56, sq.; and lib. iii., v. 149, sq.); and the black fluid emitted by the Sepia, or Cuttle-Fish, by means of which it escapes its pursuers (lib. iii., v. 156, sq.); he says that a fish called Sargus copulates with goats, and that it is caught by the fisherman's dressing himself up in a goat's skin, and so enticing it on shore (lib. iv., v. 308, sq.); he several times mentions the dolphin, calls it, for its swiftness and beauty, the king among fishes (as the eagle among birds, the lion among beasts, and the serpent among reptiles) (lib. ii., v. 533, sq.), and relates an anecdote, somewhat similar to those mentioned by Pliny ('Hist. Nat.' lib. ix., cap. 8), and which he says happened about his own time, of a dolphin that was so fond of a little boy that it used to come whenever he called it by its name, and suffered him to ride upon its back, and at last was supposed to have pined away with grief on account of his death (lib. v., v. 448, sq.).

The 'Haliutics' are much superior to the 'Cynægetics' in point of style and poetical embellishment, and it is partly on account of this great disparity that it has been supposed that the two poems were not composed by the same person; but there are other and stronger reasons in support of this opinion (which was first put forth by Schneider in the preface to his first edition of Oppian's works), rendering it almost certain that, though by the universal consent of antiquity Oppian wrote a poem on hunting, yet it cannot be that which now goes under his name. Oppian was (as we have seen) a Cilician; but the author of the 'Cynægetics' tells us distinctly, in two different passages, that his native place was a city on the Orontes in Syria (probably Apamea), (lib. ii., v. 125-127, and *ibid.*, v. 156, 157). This has been denied by Belin de Ballu, who published an edition of the

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'Cynægetics,' 4to, Argentor., 1786, and 8vo, Gr. and Lat.; but it is only by altering the text in both passages (and that too not very skilfully) that he has been able to reconcile them with the commonly-received opinion that the poem is the work of Oppian. Schneider, in his second edition, replies to the objections of Belin de Ballu. It appears, from an allusion to fishing and the sea-deities in the first book of the 'Cynægetics' (v. 77-80), that this poem was composed after the 'Haliutics,' and as a sort of supplement or companion to it; and this has tended to confirm the common opinion that both poems were written by the same author.

With regard to the poetical merits of Oppian, he seems to be one of those poets whose works have been more praised than read. Julius Cæsar Scaliger pronounces him "to be a sublime and incomparable poet, the most perfect writer among the Greeks, and the only one of them that ever came up to Virgil." ('Poet.' lib. v., cap. 9.) Sir Thomas Browne calls him "one of the best epic poets," and "wonders that his elegant lines should be so much neglected" ('Vulgar Errors,' book I., chap. viii.). His style is florid and copious, the language upon the whole very good, though (as was noticed by Dan. Heinsius, 'Ad Nonni Dionysiaca,' p. 197), it is now and then deformed by Latinisms.

The first edition of the 'Haliutics' was published Florent., 1515, 8vo, Gr., ap. Ph. Juntan. A Latin translation in hexameter verse, by Laurentius Lippius, was published 1478, 4to. They were translated into English verse by Diaper and Jones, Oxford, 8vo, 1722; into French by Limes, Paris, 8vo, 1817; and into Italian by Salvini, Firenze, 8vo, 1728. The 'Cynægetics' were first published (together with the 'Haliutics') Venet., in *Ædib.* Aldi, 8vo, 1517. They were translated into Latin verse by Bodin, Paris, 4to, 1555; into English by Mawer, Lond., 8vo, 1736 (containing the first book only); into French by Florent Chrestien, Paris, 4to, 1575, and by Belin de Ballu, Straab., 8vo, 1787; into German by Lieberkühn, Leips., 8vo, 1755; and into Italian, with the 'Haliutics' noticed above, by Salvini. Fabricius states ('Biblioth. Gr.'), on the authority of Lambecius, that a paraphrase both of the 'Cynægetics' and of the 'Haliutics,' in Greek prose by Eutecnius, still exists in manuscript in the library at Vienna. Schneider's second edition of Oppian's two poems unhappily is unfinished, 8vo, Lips., 1818, Græcè; it is far superior to his first, and contains a Latin verse translation of the 'Cynægetics,' by Pfeifer, published for the first time though executed in 1555. His first and complete edition was published at Argentor., 1776, Gr. and Lat., 8vo, containing also the paraphrase of the 'Ixeutics,' by Eutecnius, mentioned above. Schneider published some addenda to this edition in his 'Analecta Critica,' 8vo, Francof., 1777; Fascic. I., p. 31, sq. The latest edition is that published by Didot (edited by F. S. Lehrs), large 8vo, Paris, 1846.

ORCA'GNA, or L'ARCA'GNUOLO, is the name by which ANDREA DI CIONE, a celebrated old Florentine artist, is generally known; he is by Ramohr first called L'Archagnuolo, which appears to be his proper name. Vasari calls him Orcagna. He was painter, sculptor, and architect; was born at Florence in 1329, according to Vasari, or according to more trustworthy accounts about 1315, and was probably first instructed in art by his father Cione, who was a celebrated goldsmith; from him he passed into the school of Andrea Pisano.

He painted several works, together with his brother Bernardo, in the churches of Florence, and also in the Campo Santo at Pisa, where the 'Triumph of Death' and the 'Last Judgment' were by Andrea, and the 'Hell' by Bernardo; the 'Last Judgment' and the 'Hell' are engraved by Lasinio on a single plate in his 'Pittura del Campo Santo di Pisa.' Orcagna repeated them in Santa Croce at Florence: he had painted previously in the Strozzi chapel in Santa Maria Novella, a picture of Hell from Dante's 'Inferno,' in which he introduced the portraits of several of his enemies. As an architect he built the elegant Loggia de' Lanzi in the Piazza Granduca at Florence, which is still in perfect condition—it and its sculptures are engraved by Lasinio in Misserini's 'Piazza del Granduca di Firenze, con i suoi Monumenti,' Florence, 1830. He built also the church of the monastery of Or' San Michele, and designed the celebrated tabernacle of the Virgin of that monastery. It is a high Gothic pyramidal altar to the Virgin, free on all sides, is built of white marble, and is richly ornamented with figures and other sculptures. The following words are inscribed on the base: "Andrea Cionis pictor Florentinus oratorii archimagister extitit hujus, MCCCLX." It is engraved in Richa's 'Notizie delle Chiese di Firenze,' after a drawing by Andrea himself. Orcagna generally signed himself painter upon his sculptures, and sculptor upon his pictures; on his pictures he wrote "Face Andrea di Cione, Scultore;" on his sculptures, "Face Andrea di Cione, Pittore." He was also a poet. Vasari mentions some sonnets which he addressed to Burchiello; and in the works of Burchiello, published in London in 1767, there is a sonnet addressed to Orcagna. He died at Florence according to Vasari in 1389, but according to Manni in 1375: he was dead in 1376.

He was a man of great taste in architecture, and has the credit of having been the first in those ages to adopt the semicircular arch in preference to the pointed; but to this merit, if one, he is not entitled, though his elegant 'Loggia de' Lanzi' may have contributed greatly towards the subsequent popularity of that form of the arch in Italy: Arnolfo di Lapo however, and other earlier architects, used the semi-

circular arch. Those, says Lanzi, who are fond of minute detail in minute things, may consult Baldinucci, Bottari, and Manni, concerning Andrea di Clione: Rumohr however was the first to show his real name, of which Orcagna is a contraction, Lo Archagnuolo Lo 'rohagnio F' orehagno. In painting, Orcagna did not go beyond Giotto; in sculpture he was a worthy follower of the Pisani. His portrait, published in Vasari's work, was taken from one of the figures of the apostles in the above-mentioned tabernacle of the Virgin, which is understood to be his own.

(Vasari, *Vite de' Pittori*, &c., and the Notes to Schorn's German translation of Vasari; Rumohr, *Italianische Forschungen*.)

ORDERICUS VITALIS, the author of one of the most valuable of our early English or rather Norman chronicles, was an Englishman, as he styles himself in one of his books, born at Attingham (now Atcham), a village near Shrewsbury, on February 16th, 1075. His father, Odelirius, was a native of Orleans, and had been a follower of Roger de Montgomery, one of the Norman nobles who aided William in his conquest, and who, as a reward, was created Earl of Shrewsbury. The few particulars of the life of Ordericus are gathered from incidental notices in his work, from which we learn that his father was an educated man, in clerk's orders, and possessed of considerable property. Ordericus was the eldest son, and when five years of age was placed at school at Shrewsbury, under a "noble priest," as his pupil styles him, whose name was Siegwald. On the death of the Earl of Shrewsbury, Ordericus became a monk in the abbey of Shrewsbury, which he had assisted in founding, and at the same time he devoted to the religious life his son Ordericus, then ten years old. In a short time the boy was sent into Normandy, to the abbey of Onche, founded by St. Evroult. His second brother inherited the family estates; his younger brother became a monk with his father in the abbey of Shrewsbury. In 1086 he received the tonsure, and changed his English name of Ordericus for that of Vitalis, using only the latter name himself; but custom has joined the two in writing of him. He devoted himself to study, but did not take priest's orders till 1107, and he never quitted the convent but three times: he once attended a chapter of the order; once came to England, visiting Worcester and Croyland; and once went to Cambrai—the last two visits being apparently for the purpose of procuring materials for his work. His history is brought down to 1141, in which year, or the succeeding one, it is most probable that he died. 'The Ecclesiastical History of England and Normandy' commences with the birth of Christ, and gives in two books a rapid summary, not always correct, of the succession of the Roman emperors and popes. These two books were an afterthought, and are of no great value. It is with the third book that the interest of the work commences. The early history of the dukedom of Normandy, with the collateral relations of France and Brittany, are given in minute detail. We then enter upon the progress and completion of the conquest of England; and so on to the events of which Ordericus was a contemporary observer. In this Chronicle we see, in the most distinct manner, the actual life of the first Norman kings of England, and how they moved from the Thames to the Seine, and from the Seine to the Thames, in their barbaric pomp, but always intent upon war and aggrandisement. M. Guizot, who wrote an Introduction to the French version of 1826, says, "No book contains so much and such valuable information on the history of the eleventh and twelfth centuries; on the political state, both civil and religious, of society in the west of Europe; and on the manners of the times, whether feudal, monastic, or popular." An excellent translation of the work by Mr. T. Forester was published in 1853-4, in 4 vols., in 'Bohn's Antiquarian Library.'

ORELLA'NA, FRANCISCO, the first European who traversed the continent of South America, was born at Truxillo in Old Spain, about the beginning of the 16th century. He was of a good family, and, like many others of the same class, went to the New World to seek the wealth which he wanted at home. He accompanied the successful expedition of Francisco Pizarro to Peru in 1531. A cacique having reported that a country existed beyond the mountains east of Quito, abounding in gold and silver, cinnamon and other aromatic productions, the love of enterprise and the greediness of the Spaniards were excited. Gonzales Pizarro, brother to Francisco, undertook to penetrate the trackless forests and snowy mountains lying between the city and this desirable country.

Orellana attached himself to Gonzales, and they set forward on their expedition in 1540. The natural impediments they met with were severe, and the earthquakes, thunder, lightning, and torrents of rain which they experienced, by cutting off their communications, reduced them to the greatest extremities. At length they reached the province of Zamaco, where they found the cinnamon-tree growing in great abundance. From Zamaco, Gonzalez explored the country to the east, and followed the course of a river, supposed to be that branch of the Marañon called the Napo, for 200 leagues, when the supply of roots and berries on which they had been living became so scanty, that some expedient was necessary to obtain provisions. Accordingly, Orellana was ordered to proceed down the river in the bark which they had built, and having loaded her with provisions, to return immediately, leaving the baggage behind him. Orellana went forward until he arrived at the confluence of this branch with the main stream. He found however nothing but impenetrable forests and flooded plains. Either the ambition of discovery or the utter inability of his exhausted

crew to row back against the heavy stream induced him to proceed. They were put to the greatest straits; they eat their shoes and saddles, many were killed in frays with the Indians on the shores of the river, and mutinies broke out among his people, which were only quelled by the firmness of Orellana. Having by his skill and perseverance overcome all these difficulties, he reached the sea in August 1541, having navigated this vast river above one thousand leagues. On his return to Spain he spread such wonderful reports of the 'El Dorado' that he had passed through, of the temples roofed with gold, and of the Amazons inhabiting the banks of the river, that he soon obtained numerous followers, and the king of Spain granting him extensive possessions, he returned to the river Amazon in 1549, but shortly after fell a victim to one of the diseases prevalent in the low and swampy situations of the tropics.

ORFILA, P., an eminent French physician and toxicologist, was born at Mahon, in the island of Minorca, on the 24th of April 1787. He was sent to Paris to study medicine, and was naturalised in France in the year 1815. He early displayed a love for the science of chemistry, and in the application of this science to the investigation of poisons and their treatment became the most distinguished man in Europe. He was professor of medical chemistry in the Faculty of Medicine at Paris, and was subsequently for many years dean of that faculty. He was a correspondent of the Institute and a member of the Council of Hospitals. He wrote many works on the subject of toxicology, as well as on medical jurisprudence generally. His first published work was produced in 1817, and was entitled 'Elements of Chemistry applied to Medicine and the Arts.' This work was many times republished. From time to time he published lectures on various departments of legal medicine. In 1821 he commenced the publication of a course of 'Lectures on Legal Medicine,' which was completed in 1823. Another series of lectures on the treatment of persons poisoned or asphyxiated was published in 1818. In 1830, conjointly with M. Lessur, he published a work 'On the Appearances presented by Dead Bodies after Exhumation, Drowning, Suffocation in Cesspools, or by Gases.' He was also one of the editors of the 'Nouveau Dictionnaire des Termes de Médecine, Chirurgie, Pharmacie, Physique, Chimie, Histoire Naturelle,' &c.

His greatest work on medical jurisprudence was his 'Traité de Médecine Légale,' in 4 vols., and published from 1835 to 1847. His special papers on poisoning are very numerous, and those on the absorption of lead, corrosive sublimate, silver, arsenic, and other metals, are most valuable contributions to toxicology. He devoted much attention to the subject of public health, and wrote a little work entitled 'Hygienic Precepts for the Use of Children in Primary Schools' (1845). One of his last papers was 'On the Pernicious Effects of Tobacco, and the Danger of Smoking Havannah Cigars.' He died in the month of March 1858.

ORFORD, EARL OF. [WALPOLE, HORACE.]

ORIBASIVS, an eminent physician and the intimate friend of the Emperor Julian, was born at Sardes, the capital of Lydia, according to Suidas and Philostorgius ('Hist. Eccles.' viii. 15), or rather, according to Eusebius ('De Vita Philosoph. et Sophist.'), who was his contemporary, at Pergamum, a celebrated city of Mysia, and the birthplace of Galen. After enjoying the advantage of a good education, he became a pupil of Zeno, an able physician of Cyprus, to whom the Emperor Julian addressed a letter still extant. ('Epist.' 47.) Oribasius soon became so famous in the practice of his profession as to induce Julian, upon being raised to the rank of Cæsar, to take him with him into Gaul as his physician, A.D. 355. Eusebius seems (in an ambiguous passage) to assert that it was partly by the assistance of Oribasius that Julian was declared emperor, and says that he has given the particulars of the transaction in another of his works, which is lost. But however this may be, it is certain that they were upon the most intimate terms, as is proved by one of Julian's letters addressed to Oribasius, which still remains ('Epist.' 17), and is at the same time a monument of their superstition and pagan idolatry. When Julian succeeded to the empire, on the death of Constantius, A.D. 361, he raised Oribasius to the rank of quaestor of Constantinople (Suidas), and afterwards sent him to consult the Oracle of Delphi, whence he brought back the celebrated answer, that the Oracles had ceased to utter predictions. (Cedrenus, 'Chronica,' p. 304, ed. Paris, 1647.) Oribasius accompanied the emperor in his expedition against Persia, and was present at his death. (Philostorg., loc. cit.) He afterwards fell into disgrace through the envy of his enemies, had all his estate confiscated, and was banished by Valentinian and Valens. He supported his misfortunes with fortitude, and by his medical talents gained so much love and reverence, that the barbarians (as they are called) began almost to adore him as a god. At last the emperors, feeling their loss of his professional skill, recalled him from banishment, restored his confiscated fortune, and loaded him with honours. He was still alive when Eusebius, who was his intimate friend, wrote his account of his life, which is placed by Lardner ('Heathen Testimonies,' &c.) about the year 400 (Isidor. Pelusiot., 'Epist.' lib. i. p. 487, ed. Paris, fol. 1638), and as this was more than fifty years after his attending Julian in Gaul, he must have lived to a good old age. There are in the Greek Anthology two epigrams written in honour of him (lib. i. p. 85, and lib. iv. p. 486).

He was the author, according to Suidas and Photius, of several

works which are no longer extant. A Commentary on the Aphorisms of Hippocrates goes under the name of Oribasius, but it is manifestly spurious. The author, who appears to have been a Christian, quotes the Holy Scriptures, and says in the preface that he wrote his work by order of Ptolemy Euergetes. It is of little value, and was first published at Paris, 8vo, 1533, ed. Jo. Guinterius Andernacus, Lat.

We possess three works bearing the name of Oribasius, which are generally considered to be genuine, viz.: 1, *συναγωγή ἰατρικῆ*, 'Collecta Medicinalia' 2, *σύνοψις*, 'Synopsis ad Eustathium'; 3, *ἐπιόρνια*, 'Euporista ad Eunapium,' or 'De facile Parabilibus.' The first of these works was composed, as we learn from the preface or dedication preserved by Photius, at the command of Julian, while they were in Gaul together, and consisted originally of seventy books, according to Photius ('Biblioth.,' cod. ccxvii.), or, as Suidas says, of seventy-two; whence it is also called *ἑβδομηκοντάβιβλος*, 'Libri Lxx.' Of this large work, which consisted almost entirely of extracts from Galen and other authors, we possess less than half, namely, books 1-15, 21, 22, 24, 25, 43, 44, 49, with fragments of 50 and 51. They are extremely valuable, both as containing passages from authors whose works are no longer extant, and also as serving frequently to correct and explain different sentences in Galen's works. It would be impossible here to give anything like a complete analysis of so large a work, and perhaps this is the less necessary as it contains but little original matter; but it may be useful to give a general idea of its contents, mentioning at the same time anything that may appear especially worthy of notice. The first five books treat of Diagnostics; lib. vi. contains directions about sleep, exercise, friction, &c.; lib. vii. is on venesection, arteriotomy, cupping, purging, and emetics (he says that the effects of hellebore were first tried upon dogs and afterwards upon men, and that he cured by means of it a woman affected with cancer); lib. viii. is about clysters, with some more remarks on hellebore and emetics; lib. ix. on climate, winds, &c., and also on external applications; lib. x. on natural and artificial baths, containing a particular account of the oil baths and oil and water baths; the five following books are on *Materia Medica*: the twenty-fourth and twenty-fifth books contain a complete system of anatomy and physiology, taken almost entirely from Galen's great work, 'De Usu Partium Corporis Humani.' It should here however be noticed that Oribasius is the first author who gives an account of the salivary glands, which appear to have been overlooked by Galen; at least no description of them is to be found in any of his extant anatomical works. The passage in Oribasius occurs lib. xxiv., cap. 8, and is as follows: "On each side of the tongue you will find the orifices of the vessels called salivary, large enough to admit the end of a probe; they have their origin at the root of the tongue, where there are the glands of the same nature, for the vessels arise from them in the same way as arteries, by means of which the salivary moisture lubricates the tongue itself, and all the adjacent parts of the mouth." The above seventeen books were for some time supposed to be all that remained of the *ἑβδομηκοντάβιβλος*. They first appeared in Latin about 1550, Venet., s. a. 8vo, ed. J. Bapt. Rasarius, ap. P. Manutium, Aldi F. The first fifteen books were published, Mosqua, 4to, 1808, Gr. and Lat., ed. Matthæi, under the title 'XXI. Veterum et Clarorum Medicorum Græcorum Varia Opuscula,' &c. The 21st and 22nd books were discovered by Dietz, Preface to his unedited 'Scholia in Hippocr. et Gal.,' &c., Regim. Pruss., 8vo, 1834, 2 vols, but they have not been published. Of the twenty-fourth and twenty-fifth books there is a good edition, Lugd. Bat., 4to, 1735, Gr. and Lat., ed. G. Dunduss, with the title 'Oribasii Anatomica ex Libris Galeni,' &c. Cocchi however published, Florent., fol., 1754, Gr. and Lat., in his edition of the collection of surgical works by Nicetas [ΝΙΚΗΤΑΣ], two works by Oribasius, *περὶ καταγμάτων*, 'De Fracturis,' and *περὶ ἐκάρθρημάτων*, 'De Luxatis,' which he conjectured to be the forty-sixth and forty-seventh books of the *συναγωγή*, and at the same time he expressed his opinion that the forty-third and forty-fifth books had long been before the public under the title 'De Laqueis et Machinamentis Chirurgicis ex Heraeae et Heliodoro,' contained in 'Vidi Vidi Chirurgia,' fol., Paris, 1544, and in the twelfth vol. of Chartier's edit. of Hippocr. and Galen. Angelo Mai discovered in the Vatican library part of lib. xlv., 'De Abscessibus;' lib. xlv. 'De Variis Tumoribus;' lib. xlviii. 'De Laqueis;' lib. xlix. 'De Machinamentis,' and part of lib. l., 'De Pudendorum Morbis.' These he published in the fourth vol. of 'Class. Auctor. e Vatic. Codic. Edit.,' 8vo, Romæ, 1831. The contents of the last-mentioned books are sufficiently expressed by their titles, nor is there anything in them deserving of particular notice.

The second of the extant works of Oribasius (called *σύνοψις*, 'Synopsis,' and addressed to his son Eustathius) consists of nine books; we learn from the preface that it was composed after the former work, and is an abridgment of it. In the first book he treats of various kinds of exercise, baths, external applications, cupping, scarification, leeching, &c., he also gives directions for choosing which vein in the arm to open in phlebotomy, and says that it is dangerous to touch the median, on account of the proximity of the nerve; that arteriotomy should be performed on the temples or behind the ears. He next gives (lib. ii.) a list of simple drugs with their properties; lib. iii. treats of plaisters and other external medicaments; lib. iv. of *materia medica*; lib. v. of diseases of women and children, &c.; lib. vi. of fevers, contagion, &c.; lib. vii. of surgery; lib. viii. diseases of the

head, eyes, and ears, lycanthropia, and hydrophobia; lib. ix. diseases of the thorax, abdomen, kidneys, &c.; also on diabetes, in which disorder he recommends sudorifics. A Latin translation of this work by J. Bapt. Rasarius appeared, Venet., 8vo, 1554, ap. P. Manutium.

The third extant work by Oribasius bears the title of *ἐπιόρνια*, 'De Facile Parabilibus,' and is addressed to his friend Eunapius (though some copies in the time of Photius read Eugenius), at whose desire it was composed, and who is probably the author of the 'Vite Philosophæ et Sophistæ.' It consists of four books, which seem to be a short abridgment of his great work, chiefly taken from Galen, Dioscorides, and Rufus Ephesius. Its genuineness is doubted by Sprengel. Of this work also the Greek text has never been published. A Latin translation by J. Sicard came out, Basel, fol., 1529, and another by J. Bapt. Rasarius, Venet., 8vo, 1558. Rasarius also published, Basel, 8 tom. 8vo, 1557, an edition of his translations of all the works of Oribasius, which are inserted in the first volume of the 'Medice Artis Principes,' by H. Stephens, Paris, 2 tom. fol. 1567.

Oribasius has been called 'Galen's ape,' and it is true that he seldom contradicts him; but he has also inserted in his works so much that is original, that it is surprising that he should have confined himself to the office of a mere compiler.

ORIGENES (Ὠριγένης), commonly called by English writers ORIGEN, was born in Egypt in the year A.D. 185 or 186. Porphyry states that he was born of heathen parents and brought up in the Greek religion, but this is denied by Eusebius. He received instruction from Clemens of Alexandria, then a catechist at Alexandria, and at a later period he attended the lectures of the celebrated philosopher Ammonius Saccas. In the year 202 his father Leonidas suffered martyrdom. Though not quite seventeen years old, Origenes was hardly restrained by the care of his mother from offering himself also to martyrdom. He sent a letter to his father in prison, containing this sentence:—"Take heed, father, that you do not change your mind for our sake." After his father's death, Origenes was supported for a short time by a rich lady of Alexandria, but he soon became able to maintain himself by teaching grammar. At the age of eighteen, Demetrius, the bishop of Alexandria, put him at the head of the catechetical school in that city, to the duties of which office he devoted himself entirely and with great success. During this period he supported himself by the sale of his library of ancient authors for a daily stipend of four oboles, which he received from the purchaser. We are not told how long this payment was continued. In his twenty-first year, having taken up the opinion that the words of our Saviour (Matthew xix. 12) ought to be understood literally, he castrated himself; in later life he confessed his error in this matter. Soon after this he learned Hebrew, a thing very unusual at that time (Hieron., 'De Vir. Illust.,' c. 56); but his knowledge of the language was never very great. About the year 212 his preaching reclaimed from the Valentinian heresy a wealthy person of the name of Ambrose, who afterwards assisted him materially in the publication of his Commentaries on the Scriptures. He was sent by Demetrius into Greece upon some ecclesiastical business, and on his way thither, in 228, he was ordained a presbyter at Caesarea in Palestine. This circumstance excited the jealousy of Demetrius to such a degree, that when Origenes returned home he found that prelate violently opposed to him; he therefore left Alexandria and retired to Caesarea in 231. Demetrius held two councils at Alexandria upon this occasion, by the first of which Origenes was forbidden to teach or even to appear in the city; by the second he was deposed from the office of presbyter, and perhaps excommunicated. Demetrius moreover sent letters to most of the churches, in consequence of which Origenes was condemned by the Bishop of Rome, and by all others except those of Palestine, Arabia, Phœnicia, and Achaia. Jerome states that these proceedings were not taken because Origenes was guilty of any heresy, but solely from jealousy of his eloquence and reputation. While Origenes resided at Caesarea he was resorted to by persons from the most distant places, who were anxious to hear his interpretations of the Scripture. Among his disciples were several who afterwards rose to great eminence in the Church. His advice was now eagerly sought for. Mamma, the mother of the Emperor Alexander Severus, sent for him to Antioch that she might converse with him on religion; and at a later period he had a correspondence with the Emperor Philip and his wife Severa. At two synods which were held about this time in Arabia he again enjoyed the success (rare indeed in religious controversy) of convincing his opponents: these were, Beryllus, bishop of Bostra in Arabia, who denied the pre-existence of Christ, and some who held the opinion that the human soul dies with the body, and will be revived with it again at the resurrection. He also paid visits to the churches of Rome and Athens; the former of these visits was some time before he left Alexandria, and the object of it was, as he himself tells us, "to see the most ancient church of the Romans." When he was sixty years old he permitted his discourses to be taken down in short-hand, and in this way above a thousand of his homilies were preserved.

It was about this time that he wrote an answer, in eight books, to the objections brought against Christianity by Celsus, a philosopher who lived in the reigns of Hadrian and the Antonines, in a work entitled 'The True Word' (Ἀληθὲς Ἄλθευς). The objections of Celsus, as they appear from the answer of Origenes (for the work itself is lost), are of a frivolous and malignant character, and the work of

Origenes has been esteemed both in ancient and modern times, not only as a satisfactory answer to his opponent, but as one of the best apologies for the Christian religion that have been written by the ancients.

In the Decian persecution (250) Origenes was imprisoned and suffered great tortures. He died shortly after his release from prison, some say at Tyre, in 253 or 254, in the sixty-ninth year of his age.

Origenes is undoubtedly one of the most remarkable men among the ancient Christian writers. His talents, eloquence, and learning have been celebrated not only by Christian writers but by heathen philosophers, including Porphyry himself. Jerome calls him "a man of immortal genius, who understood logic, geometry, arithmetic, music, grammar, rhetoric, and all the sects of the philosophers; so that he was resorted to by many students of secular literature, whom he received chiefly that he might embrace the opportunity of instructing them in the faith of Christ." ('De Vir. Illust.,' c. 54.) Elsewhere he calls him the greatest teacher since the apostles. We find this same Jerome however at a later period of his life violently attacking Origenes, and approving of the persecution of his followers. All agree that he was a man of an active and powerful mind and of fervent piety, fond of investigating truth, and free from all mean prejudices, of the most profound learning and of the most untiring industry. His whole life was occupied in writing, teaching, and especially in explaining the Scriptures. No man—certainly none in ancient times—did more to settle the true text of the sacred writings and to spread them among the people, and perhaps few have introduced more dangerous principles into their interpretation. For, whether from a defect in judgment or from a fault in his education, he applied to the holy Scriptures the allegorical method which the Platonists used in interpreting the heathen mythology. He says himself that "the source of many evils lies in adhering to the carnal or external part of Scripture. Those who do so shall not attain to the kingdom of God. Let us therefore seek after the spirit and the substantial fruit of the word, which are hidden and mysterious." And again, "the Scriptures are of little use to those who understand them as they are written."

In the 4th century the writings of Origenes led to violent controversies in the Church. Epiphanius, in a letter preserved by Jerome, enumerates eight erroneous opinions as contained in his works. He is charged with holding heretical notions concerning the Son and the Holy Spirit; with maintaining that the human soul is not created with the body, but has a previous existence; that in the resurrection the body will not have the same members as before; and that future punishments will not be eternal, but that both fallen angels and wicked men will be restored at some distant period to the favour of God. (Hieron., 'Adv. Ruf.,' lib. ii., tom. iv., p. 403.) These opinions were not generally held by his followers, who maintained that the passages from which they were drawn had been interpolated in his writings by heretics. In 401, Theophilus, bishop of Alexandria, held a synod, in which Origenes and his followers were condemned, and the reading of his works was prohibited; and the monks, most of whom were Origenists, were driven out of Alexandria. His opinions were again condemned by the second general council of Constantinople in 553.

The most important works of Origenes were his editions of the Hebrew text and Greek versions of the Old Testament, which were the results of a diligent collation of manuscripts. The 'Tetrapla' contained the four Greek versions of Aquila, Symmachus, the Septuagint, and Theodotus, arranged in four columns. The addition of the Hebrew text in one column, and of the same in Greek characters in another, formed the 'Hexapla.' Of this great work only a few fragments remain, the best edition of which is that by Montfaucon, in 2 vols. fol., Paris, 1713. Of his other works, which were so numerous that one author states that he wrote six thousand volumes, the greater number have perished. His 'Stromata' and 'Principia' (ἑρπὶ ἀρχῶν) illustrated the doctrines of Christianity according to his peculiar method of interpretation. The 'Stromata' was in ten parts, and illustrated the doctrines of Christianity by comparing them with the opinions of the philosophers. Three fragments of this work are preserved by Jerome. The 'Principia' was in four books, but we only possess a short notice of it in the 'Myrioblon' of Photius (cod. viii.), an extract in Eusebius ('Contra Marcellum Ancyranum,' lib. i., one or two in Justinian's 'Letter to Mela,' and some fragments in the 'Philocalia.' Rufinus, in the 4th century, made a Latin translation of the 'Principia,' which is still extant; but Rufinus has, by his own confession, added so much to Origenes's work, that it cannot be taken as a fair exhibition of his opinions. Indeed all the extant works of Origenes are very much corrupted.

We have still in Greek his treatise 'Of Prayer,' his 'Exhortation to Martyrdom,' his 'Apology for the Christian Religion,' an Epistle to Africanus, another to Gregory Thaumaturgus, and fragments of a few other epistles; part of his 'Commentaries on the Books of the Old and New Testament;' 'Philocalia,' containing extracts from his works made by Gregory of Nazianzus and Basil the Great; and in the 'Catena' there are many notes ascribed to Origenes, which Huet however considers to be spurious. Several of his works remain in Latin translations, made by Jerome and Rufinus, but chiefly by the latter. Complete lists of his extant works are given by Huet, Cave, Banague,

Du Pin, and Tillemont, and by Fabricius in the 'Bibl. Græc.,' v. i. 26. The standard edition of his whole works is that of De la Rue, in 4 vols. fol., Paris, 1783. Several additional passages by Origen have however been since published in vol. xiv. (App.) of Galland's 'Bibliotheca Patrum;' and vols. ix. and x. of Cardinal Mai's 'Auct. e Vaticanis Codic.' (Huet, 'Origensiana;' Lardner, 'Credibility,' part ii. chap. 38, and the authorities quoted by him.)

ORIGENES, also a pupil of Ammonius Saccas, must be distinguished from the other Origenes. He was a Platonic philosopher. Longinus and Porphyry mention three of his works, entitled, 'On Demons,' the 'Demiurgus,' and 'Galienna.'

ORIZONTE. The name of this artist was JOHN FRANCIS VON BLOEMER, but the Bentvogel Society, consisting of Flemish painters resident at Rome, gave him the name of Orizonte, from the hot and vapoury air of his pictures, it being their custom to give to every new member, on his introduction, a name expressive either of any perfection or defect in his figure and countenance, or some peculiarity in his style, or singularity in his character. Orizonte was born in 1656, at Antwerp, but studied and always resided in Italy. The palaces of the pope and of the nobility at Rome possess abundance of his works, both in fresco and oil. The composition of his landscapes and the character of his trees are almost always in the style of Poussin; but the general tone is a dark green with a cast of red. His selection of subjects is always picturesque, and the pencilling bold; but his pictures are not always equally finished. As he advanced in age his style degenerated into mannerism, but his originality will always entitle him to a place in the first rank of landscape painters. He died in 1740, at the age of eighty-four.

ORLAY, BERNARD VON, called Bernard of Brussels, was born in that city in 1471. He went to Rome, worked under Raffaele, and was employed to superintend, with Michael Coexie, the manufacture of the Vatican tapestries. Returning to Brussels he was made painter to the governess of the Netherlands, and was likewise employed for many years by the emperor Charles V.

The style of his design was noble, and his tone of colouring agreeable. He very frequently painted on a ground of leaf-gold, especially if he was engaged on a work of importance, a circumstance which is said to have preserved the freshness and lustre of his colours: in his hunting-pieces, in which he introduced portraits of Charles V. and the nobles of his court, he usually took the scenery from the forest of Soignies, which afforded him ample variety. He was engaged by the Prince of Nassau to paint sixteen cartoons, as models for tapestry, intended for the decoration of his palace. Each cartoon contained only two figures, a knight, and a lady on horseback, representing some members of the Nassau family. They were designed in an elevated style; and by the prince's order they were afterwards copied in oil by Jordaens. He painted for the chapel of a monastery at Antwerp a picture of the Last Judgment, which was much admired. Bernard von Orlay died at Brussels, January 6, 1541.

Waagen mentions several excellent pictures by him in the collections in this country, especially in those of the Duke of Devonshire at Devonshire House, Piccadilly, and at Chiswick; at Kedleston Hall, the seat of the Earl Scarisdale, where is a picture of the Virgin with the Infant Christ, blessing St. John in the presence of Joseph and Elisabeth—the figures are three-quarters the size of life—which is one of the finest remaining by von Orlay; and at Lord Spencer's, at Althorpe. In the National Gallery is a 'Magdalen, Reading,' by him.

ORLEANS, HOUSE OF, the title of a branch of the royal family of France, which has three times originated in the younger son of a king, and has twice obtained possession of the crown.

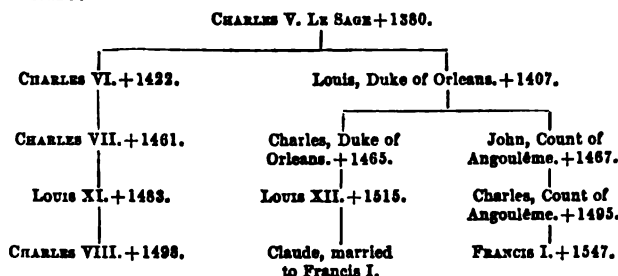
I. The first House of Orleans sprang from Louis, second surviving son of Charles V., the earliest prince who appears to have borne the title of Duke of Orleans, and who, after playing a conspicuous and not very creditable part in the troubles which agitated the reign of his imbecile brother, Charles VI., was assassinated at Paris in 1407 by his cousin and rival John (surnamed 'Sans Peur'), duke of Bourgoigne. The results of this crime were most disastrous to France, which was filled with violence and bloodshed by the conflict of the two factions of the Bourguignons and Armagnacs: the Orleans party being distinguished by the latter title, from their leader, the Count of Armagnac, who, as father-in-law of the young Duke of Orleans, undertook to protect his cause, and avenge the murder of his father. The history of the first Duke of Orleans is also memorable for his marriage with Valentina Visconti, daughter of Gian Galeazzo Visconti, duke of Milan, which eventually gave the house of Orleans pretensions to that duchy, and produced the Italian wars of Louis XII. and his successors for its possession.

The life of Charles, second Duke of Orleans, was remarkable chiefly for his having been taken prisoner by the English at the battle of Azincourt, in consequence of which he suffered a long captivity, together with his younger brother John, count of Angoulême. Dunois, the famous 'Bastard of Orleans,' and progenitor of the house of Longueville, was his illegitimate brother.

Louis, son of Charles, and third Duke of Orleans, was exposed during the reign of Louis XI. to the splanetic jealousy of that gloomy tyrant, whose deformed daughter Jane he was compelled to marry; but on the death of Charles VIII., and the failure of the direct line of Valois, in 1498, the Duke of Orleans succeeded to the crown by the

title of Louis XII. On his own death, without male issue, in 1515 [LOUIS XII.], his cousin Francis, count of Angoulême, to whom he had given his daughter Claude in marriage, ascended the throne under the title of Francis I.; and the royal succession thus devolved upon the second branch of the house of Valois-Orléans—or line of Valois-Angoulême, as it has been called—which contributed five sovereigns to France, namely, Francis I., Henry II., Francis II., Charles IX., and Henry III.

The following table will show the descent of the first house of Orléans:—



II. The only prince of the second House of Orléans was Jean Baptiste Gaston, the younger of the two sons of Henry IV. and Maria de' Medici, who was born in 1608, created Duke of Orléans in 1626, and died in 1680. Of a vain and unquiet, weak and heartless character, his life was a series of troubles and disgraces, which were caused principally by his own misconduct. During the reign of his brother Louis XIII., he was continually engaging in intrigues and conspiracies against Cardinal Richelieu; and, on their failure, purchased safety by his own humiliation and the base sacrifice of his unhappy accomplices. In 1626 he countenanced a plot against the life of the cardinal; and, on its detection, abandoned the Count de Chalais, one of the principal officers of his household, to the vengeance of the minister, who caused him to be beheaded. Five years later, Gaston retired from court on some new quarrel with Richelieu, increased the displeasure of his brother by contracting a marriage with Marguerite, sister of the Duke of Lorraine, and finally withdrew into exile at Brussels, leaving his adherents again exposed to the persecution of the cardinal. At length, he re-entered the kingdom in open arms against the royal authority, but persevered in hostilities only until he was defeated at the combat of Castelnaudary, in which his principal partisan, the Duke of Montmorency, was made prisoner: when he obtained pardon for himself, without security for his captive friend, who was brought by the relentless Richelieu to the block. Gaston indeed on this catastrophe retired again in terror to Brussels; but with his usual levity he was, after some time, induced to abandon his Spanish protectors and return to the court. Being entrusted with the command of an army against the Spaniards, he formed, in 1636, in conjunction with the Count de Soissons, another plot to assassinate the cardinal, caused the failure of the design by his irresolution, and on its exposure fled to Blois, but was soon after again reconciled with the court. The birth of a son to Louis XIII., by giving an heir to the monarchy, diminished the importance of the Duke of Orléans in the state; and he fell into comparative obscurity for some years, until, in 1642, it was discovered that he had entered into a treasonable treaty with Spain, for the subversion of the monarchy and the murder of the cardinal. The mean-spirited duke saved his own life, according to his custom, by the most abject submission, and by betraying his accomplices, among whom the young Marquis de Cinq Mars, a favourite of Louis XIII. himself, and François Auguste De Thou, son of the famous historian, were the principal victims. Gaston himself, on this occasion, did not escape without the loss of the honours due to his birth. He was deprived of his guards and his principal domains, and banished from the court. But the death of Richelieu and of Louis XIII. shortly changed the aspect of affairs; and in the minority of his nephew, Louis XIV., the Duke of Orléans was called to the post of lieutenant-general of the kingdom, under the regency of the queen-mother, Anne of Austria. He gained some credit in the campaign of 1644 against the Spaniards, and for a time supported the government of the regent and her minister Cardinal Mazarin. But the commotions of the 'Fronde' soon tempted the characteristic levity of Gaston; and he allied himself against the court and Mazarin, successively with the Prince of Condé and with the parliament of Paris. The latter body were moved by his cabals, though Louis XIV. had now attained his majority, to appoint him anew lieutenant-general of the kingdom, as the same title had been factiously conferred on the Duke de Mayenne in the time of the League. But the final triumph of Mazarin and the close of the civil wars produced for Gaston the usual fruits of his vacillation and perfidy, and in 1652 he was banished from the court to Blois, where he passed the remaining eight years of his life in mortification and contempt.

Gaston had no male issue; but he was the father, by his first marriage, with the heiress of Montpensier, of the princess who inherited that title, and who figured so conspicuously in those strange political scenes of her times, of which she has left her own memoirs.

Louise de Montpensier, known among her contemporaries as 'La Grande Mademoiselle,' merited that designation as much by her aspiring character as her illustrious birth. She shone conspicuously in that galaxy of high-born French women who, more distinguished for their masculine spirit and wit than for the becoming virtues of their sex, ruled the ascendant throughout the political storms of the Fronde. While heroes and statesmen bartered their honour and policy for the smiles of beauty, while fortresses were surrendered to fair ladies' eyes, and treaties were made and broken with lovers' vows, these female warriors and politicians openly appeared in the camp and the council. Gaston of Orléans, in a style as much serious as burlesque, addressed a letter to 'Mesdames the countesses, maréchales-de-camp in the army of my daughter against Mazarin.' With more boldness than her father, the Grande Mademoiselle showed her prowess by turning the guns of the Bastille against the royal troops to cover the retreat of the forces of Condé. "That discharge has killed her husband," said Mazarin, in allusion to her well-known anxiety to espouse her cousin, the young king Louis XIV., whose regard was for ever alienated from her by this outrage. After having aspired to be queen of France, and having refused the hand of several other sovereigns, Mademoiselle de Montpensier finished, at the mature age of forty-four years, by desiring to raise a private nobleman, the Count de Lauzun, to the rank of her husband and the title of Duke of Montpensier. Louis XIV. first granted and then unkindly retracted his consent to the union; notwithstanding which it was privately concluded in 1670, an offence for which Lauzun suffered a ten years' imprisonment. After she had obtained his release, by the sacrifice of her finest domains to a natural son of the king, the princess found her marriage neither recognised at court nor happy in itself; and she closed, in 1693, a life of strong passions, embittered by the disappointment both of political ambition and personal affection.

III. The progenitor of the third and existing House of Orléans was Philip, second son of Louis XIII. and Anne of Austria, who was born in 1640; received the title of Duke of Orléans on the death of his uncle Gaston in 1660; and succeeded to the duchy of Montpensier, by the bequest of La Grande Mademoiselle, in 1693. His career was by no means distinguished; but he is said to have had some taste for letters, and he served with honour in several of the most glorious campaigns of the reign of Louis XIV. He was twice married: first, to his cousin Henrietta of England, daughter of Charles I. and, like himself, a grandchild of Henri IV.; and, secondly, to Elisabeth of Bavaria, daughter of the Elector Palatine. The circumstances which attended the sudden death of his first wife, a princess celebrated for personal graces, in the flower of her age, cast upon him the horrid suspicion of having poisoned her; a charge however apparently as unfounded in itself as the imputed crime was at variance with the whole tenor of his character, which, though he was too much addicted to the pleasures of sense, was mild and good-natured. By the Princess Henrietta, Philip had two daughters, one of whom became the queen of Charles II. of Spain, and the other, through her marriage with Victor Amadeus II. of Savoy, transmitted to the House of Sardinia, after the extinction of the male line of Stuart, as much vain pretension to the inheritance of their crown as could be conveyed by mere descent in opposition to constitutional law. By his second marriage Philip had, besides a prince who died young, and a daughter, the son, of his own name, who, on his death in 1701, succeeded him in his titles.

This was the celebrated Regent Orléans, of whom Voltaire has declared that, "famed for his courage, his wit, and his pleasures, he was born for society even more than for public affairs, and was one of the most amiable men that ever existed." The severer judgment of history has branded the memory of Philip II., duke of Orléans, with the reproach of unbounded personal and political profligacy; and the fatal example both of his private life and public administration encouraged that corruption of morals in France which, becoming aggravated throughout the licentious reign of Louis XV., unquestionably produced the worst excesses of the revolution. Nature had endowed Philip II. of Orléans with great abilities, but his mind was early tainted by the lessons of his tutor, the able and infamous Dubois, who was afterwards, under his regency, a cardinal, his favourite, and prime-minister. Philip was a proficient in many sciences and accomplishments; in the mathematics, in poetry, music, sculpture, and painting. He had likewise in his youth displayed considerable talents for war, and some ambition to attain equal distinction in arts and arms. He was wounded on several occasions, signalled himself at the battles of Steinkerque and Neerwinden, commanded the French armies with courage and activity in Italy and Spain during the Succession War, and in the latter country established so much reputation and influence that Louis XIV. is said to have suspected him of a design to supplant Philip V. on the throne of that kingdom. This and other causes of jealousy led Louis XIV., in anticipation of his great-grandson's minority, to meditate the exclusion of Philip of Orléans from the regency; but the death of the aged monarch prevented the completion of this plan. The duke quietly possessed himself of the government; and grievous as were the vices of his administration, he was guilty of no ambitious attempt to abuse the rights of the young king. His frame was worn out by debauchery before he had quite completed his fiftieth year, and a sudden death terminated his career in 1723. He

had been married during the life of Louis XIV. to Françoise Marie de Bourbon, styled Mademoiselle de Blois, natural daughter of that monarch and Madama de Montespan, by whom he had one son, born in 1703, and several daughters.

Louis, duke of Orleans, seemed at first disposed to emulate the vices of his father, whose better tastes for letters and science he also inherited. But his marriage with a princess of Baden, to whom he became tenderly attached, weaned him from early habits of dissipation; and her premature death in 1726 affected his mind so deeply, that he withdrew from the world to a monastery. In this retreat he divided the remainder of his life between works of charity, religious exercises, and literary studies; and here, in 1752, he closed an existence dignified with every virtue that could adorn a recluse. Louis left a son and daughter, of whom the former, Louis Philippe, born in 1725, was his successor in the family honours. His life was remarkable only for his military service, in the early part of which he fought with gallantry at the battles of Dettingen and Fontenoy, and subsequently in some of the affairs of the Seven Years' War. He married a princess of the House of Conti, by whom he had a son and a daughter, and died in 1785.

Louis Philippe Joseph, the only son of the last duke, who was born in 1747, and known during his father's life as Duke de Chartres, became afterwards more unhappily distinguished as the Duke of Orleans of the National Assembly, the Louis Egalité of the Convention, the instrument and the victim of the French revolution. Naturally gifted with a handsome person and superior talents, he had disfigured both mind and body by a youth of debauchery; and in maturer years his infamous reputation exposed him at the court of Louis XVI. to a contempt which he but too well repaid with deadly hatred to the person and family of that monarch. In the year 1778 he was present in the naval action between the squadrons of Admiral Keppel and Count d'Orvilliers off Cape Ushant; and he was accused of having behaved in that engagement with such shameful cowardice that, instead of receiving the advancement to which he aspired in the sea service, he was appointed colonel-general of hussars, a post created for him by the court with the intention, as it was said, of covering him with ridicule. Having in 1785 succeeded to his father's title, he eagerly entered upon a political career, of which it seems to have been the object, by acquiring popularity, to revenge his injuries upon the court and to raise himself into power. He proved himself however utterly destitute of the qualities of a revolutionary leader, and was soon overwhelmed in the political tempest which he endeavoured to direct. At the commencement of the revolution he arrayed himself on every occasion against the royal authority: during the progress of events which raised the Jacobin party into power, he became their associate and dupe; to render homage to their opinions as a member of the National Convention, he solicited and obtained permission to renounce the name of his family and assume that of Egalité; and finally, after having voted for the death of Louis XVI., he was himself dragged to the scaffold towards the close of the year 1793. He was married to Louise Marie de Bourbon-Penthièvre, daughter of the Duke de Penthièvre, grand-admiral of France, by whom he left one son, the late King of the French, and a daughter, styled Mademoiselle d'Orleans. [LOUIS PHILIPPE.]

(*L'Art de Vérifier les Dates*; Sismondi, *Histoire des Français*; *Mémoires de Mademoiselle de Montpensier*; Voltaire, *Siècle de Louis XIV. et XV.*; Thiers, *Histoire de la Révolution Française*, &c.)

ORLOV, sometimes spelt ORLOFF, and generally pronounced ARLOFF, is the name of a family remarkable in Russian history. Its founder was a certain Ivan Orel, or Eagle, who in the reign of Peter the Great was a private soldier among the 'Strelitzes,' or Archers, who formed a body in the Russian analogous to the Janissaries in the Turkish empire. At the time their destruction was accomplished Peter the Great employed himself in beheading many of them with his own hand on a long beam of wood, which served as a block for several at a time. It is a current story in Russia that Ivan was one of those doomed to death, and that on being called on to kneel down to receive the blow he kicked away a head which was still remaining on the beam, with the observation, "If this is my place it ought to be clear." Struck with his coolness, Peter spared the intended victim's life, and placed him in a regiment of the line, where by his bravery he won his way to the rank of officer, which brought with it that of noble. His son, Gregory Ivanovich, rose to be governor of Novgorod, and had five sons, of whom two were especially remarkable.

GREGORY GREGORYEVICH ORLOV, born in 1784, entered the army, was engaged in the Seven Years' War, and was sent to St. Petersburg with Count Schwerin at the time the count was taken prisoner. The Grand-Duchess Catherine, at that time the wife of the heir to the throne, saw Orlov, who was distinguished for the manly beauty of his person, and he became her favourite. The Orlovs, both Gregory and his brothers, took part in the sudden revolution of the 9th of July 1762 [DASHKOVA], which put an end to the short reign of Peter III., and raised his wife—soon to become his widow—to the throne, as the Empress Catherine. After that event honours were showered upon Orlov, who was the father of the empress's child, the Count Bobrinski. He aspired to become her acknowledged husband, and share the throne; but this wish, which was apparently at times near to its accomplishment, was finally thwarted by the opposition of her

advisers, if not by her own reluctance. In 1771 Orlov really distinguished himself by the judgment and energy of his measures against the plague in Moscow, whither he repaired in person to give orders on the spot at the time the epidemic was raging. In the next year his haughtiness and assumption in negotiating with the Turks at Fokahani occasioned affairs to take a bad turn, and he himself broke off the conferences to hasten back to St. Petersburg, on hearing that during his absence he was being supplanted by a fresh favourite. He was met on his way by the empress's orders to repair to his seat at Gatchina, and she afterwards sent him to the palace of Tsarskoe Selo, where he lived in oriental splendour, received the title of Prince, and was addressed as 'Your Highness.' When Potemkin rose to the height of power Orlov married, and travelled abroad, but lost his wife, returned to St. Petersburg, where he resided at the Marble Palace, which had been presented to him by the empress, and finally died in 1783, after having been for some time out of his senses.

ALEXIS ORLOV, his brother, was like himself remarkable for his handsome and athletic person. Born in 1737 he first came into notice in the revolution of 1762. In that year, we are told in Bantush Kamenaky's Biographical Dictionary of remarkable Russians, published in 1836, "he proved his unlimited devotion to Catherine, justly sur-named the Great." "Not entering here into a minute examination of the events of that period, with respect to which posterity will form a freer judgment, we will," adds the Russian biographer, "only mention here what is communicated in official documents." The way in which he "proved his devotion" to the Great Catherine was by murdering with his own hands her dethroned husband, a deed of which he is said to have afterwards publicly boasted at Berlin, to the horror of the Prussian court. In the war with the Turks which broke out in 1768, Alexis Orlov was appointed to the chief command over the two squadrons commanded by the Admirals Spiridov and Elphinstone. The Russian success at the battle of Chesme on the 5th of July 1770 and the burning of the Turkish fleet with fireships in the bay of Chesme, four days later, are attributed by Russian biographers with some hesitation to Orlov; by most other writers, not Russian, to the Scotch and English officers under him, Elphinstone, Greig, and Dugdale. Orlov enjoys the undivided credit of having furnished to Philip Hackert, the German painter, the most expensive model recorded in history. Hackert, who was engaged to paint a series of representations of the battles at Chesme, could not delineate to Orlov's satisfaction the blowing up of the Turkish ships, and alleged as a reason for his want of success that he had never witnessed anything similar to such a spectacle. To furnish him with the requisite experience, a Russian frigate was by Orlov's orders, in the month of May, 1772, blown up in the roads of Leghorn, in the presence not only of the painter but of assembled thousands, and the painting was then completed entirely to Orlov's satisfaction.

Leghorn was the scene of another remarkable incident in the life of Orlov. The Princess Tarakanova, the daughter of the Empress Elizabeth by Count Rasumoyaki, had taken refuge in Italy, and was looked upon with apprehension by the Empress Catherine, who feared she might one day assert a claim to the crown. Orlov, some say by means of a feigned marriage, succeeded in enticing the princess—a girl of sixteen—on board his vessel in the harbour, and then threw off the mask, and sent her prisoner to Russia, where she passed the rest of her days in confinement. On the conclusion of the war in 1774, Orlov, who received the name of Chasensky from the victories at Chesme, received a brilliant welcome at St. Petersburg; but disgusted at the disgrace of his brother, and the power of Potemkin, withdrew to his palace at Moscow. Immediately after the death of Catherine in 1796, he received a sudden order to repair to St. Petersburg, and found that the new emperor Paul, who had disinterred the body of his father, Peter III., to give it a magnificent funeral, peremptorily commanded that Orlov and Prince Barialinaki, who had assisted in despatching the deposed monarch, should assist in bearing the pall at the funeral procession of their victim. Orlov had of course no choice but to obey; and it is said his countenance during the ceremony bore marks of agony—perhaps arising from fear as much as remorse. He was however permitted to leave St. Petersburg on a tour to Germany, and took care not to return till Paul had perished. Orlov died at Moscow in 1808, leaving a daughter in possession of a colossal fortune.

Of the other brothers of the five, Ivan, the eldest, who lived retired, and was nicknamed by Catherine "the Philosopher," died in 1791; the youngest, Vladimir, who was president of the Petersburg Academy of Sciences, survived till 1832. Vladimir had a son, Count Gregory Vladimirovich, who mostly lived out of Russia, and wrote several works in French, 'A History of Music in Italy,' 2 vols. 1823; 'A History of Painting in Italy,' 2 vols. 1823; 'Travels in part of France,' 3 vols. 1824; 'Memoirs on the Kingdom of Naples,' 5 vols. 2nd edition, 1825. He died at St. Petersburg in 1826. The fourth brother of the five, Fedor, born in 1741, distinguished himself in the Turkish war of 1770 by the capture of Navarino, and died in 1796 at Moscow, leaving behind him four illegitimate children, who were authorised to succeed to his estates and to bear the family name. Two of these have had a remarkable career.

MICHAEL ORLOV, born in 1785, distinguished himself in the army in the campaigns against Napoleon, and in 1814 was one of the generals who received the capitulation of Paris. In the latter part of Alex-

ander's reign he drew on himself the displeasure of the emperor by making representations to him in favour of a constitution, and at the same time censuring the constitution granted to the Poles as too great a concession. He was removed from contact with the emperor, by being appointed to the command of the army of the south, and he himself took a part in the secret societies which were formed in the army, with which however it is said that he only coquetted, taking care not to engage himself too deeply. On the outbreak of the insurrection in December 1825 he was imprisoned, but afterwards released with merely a prohibition to reside in either of the two Russian capitals. After this he lived in retirement till his death in 1841. He left behind him some interesting memoirs, part of which have already been published. His name does not occur in the report of the commission to inquire into the military conspiracy of 1825, but this reserve is supposed to be owing to the influence of his brother, whom the events of 1825 raised high in the confidence of the Emperor Nicolas.

ALEXIS ORLOV, born in 1787, served with distinction in the great war against the French as adjutant of the Grand Duke Constantine Pavlovich. On the memorable day of the 26th of December 1825, when he was in command of one of the regiments of the guard at St. Petersburg, he not only preserved it for the emperor, when the others burst into revolt, but hastened to the emperor's aid. He took up his position opposite the imperial palace, and when, after all the attempts at a pacification had failed, the contest was decided by arms, it was Orlov's regiment that most powerfully contributed to fix the victory on the side of the government. The Emperor Nicolas never forgot the assistance he rendered at a moment so critical to the house of Romanov. While Michael Orlov was spared for his brother's sake, Alexis Orlov became the emperor's personal friend, and was often employed in services of weight and honour.

In 1829 he negotiated the treaty of Adrianople, after the successful war against the Turks, concluded by Diebitsch, and went to Constantinople as ambassador extraordinary. Two years after, when the insurrection in Poland was not so rapidly checked as the emperor expected, Orlov was sent by him to the Russian camp to make such arrangements as he should deem advisable; and soon after his arrival, Diebitsch, and afterwards the Grand Duke Constantine, died of cholera. The name of the former Alexis Orlov is deservedly in odium as connected with deeds of darkness, and the living Alexis Orlov did not escape imputations which have not even yet entirely vanished from the popular mind in Russia, though they have been justly stigmatised as baseless and absurd by the rest of Europe. In the revolt of the Russian military colonies, Orlov was again the companion of the emperor, and shared his dangers and success. In the conferences of London on the Belgian question in 1832, he is thought not to have gained any laurels for Russian diplomacy, though the recognition of the Russo-Dutch loan has been by some attributed to his influence. A greater triumph was supposed to be won when, on the 8th of July 1833, Orlov, then commander of the Russian troops at Constantinople, signed the famous treaty of Hunkiar-Skelessi with the Turks; but this treaty, which appears to have been the only advantage reaped by Russia for its assistance to the Sultan against the Pasha of Egypt, led to nothing but dissatisfaction and protests, and was rendered nugatory by the protocol of the 18th of July 1841. In 1844 Orlov accompanied the emperor on his sudden and, as it turned out, untoward visit to London; and in the next year, in his visit to Palermo and Rome. On the death of Nicholas, he recommended Orlov to his successor as a tried friend; and at the Conferences of Paris in 1856, Orlov was the representative of Russia, and signed the peace. [See SUPPLEMENT.]

ORMOND, JAMES BUTLER, DUKE OF. From the large territory of Ormond, in the Irish county of Tipperary, was derived the title of a noble house, so ancient and illustrious that its origin has been, perhaps fancifully, ascribed to the ducal blood of Normandy, before the conquest of England. But it is certain that this family, having become established in Ireland, and distinguished by many services to the crown, as well as by several noble intermarriages, was recognised in that country, from the very beginning of the 13th century, as holding the hereditary office of royal cup-bearer or butler: from which, whether then or at an earlier period, their surname appears to have been derived. Edmund le Botiller was raised by Edward II. to the earldom of Carrick; his son James, who espoused Eleanor Bohun, grand-daughter of Edward I., was created by Edward III. Earl of Ormond; and the issue of that marriage, a second James, called, from his royal descent, 'the noble earl,' filled the dignity of Lord Justice of Ireland, the government of which kingdom was administered under various titles by several of his descendants.

The distinguished individual however of the race was JAMES BUTLER, DUKE OF ORMOND, who was born in London in 1610; and, notwithstanding the splendour of family dignities which he was destined to augment, his youth was passed under circumstances sufficiently adverse to have obscured the career of a less energetic spirit. His grandfather, Walter, earl of Ormond, who had succeeded to the title only collaterally, was exposed to the tyranny of James I., and imprisoned for several years, because he refused to submit to an unjust award of that monarch in behalf of one of his Scottish favourites, Sir John Preston, created Lord Dingwall, to whom the king had compelled the late earl to marry his daughter, and was now resolved to

convey the family estates. The eldest son of Earl Walter married, against his consent, a daughter of Sir John Poynts; and being drowned in crossing the Irish Channel, during his father's life, left without provision a large family, of which James Butler, the future duke, was the eldest son. When Earl Walter was thrown into prison, his grandson and heir, young James, now styled Viscount Thurles, was arbitrarily seized in wardship by the crown, but, with some care for his instruction, committed to the tutelage of Archbishop Abbot, the only benefit by which the king may have been designed to mitigate his cruel oppression of the family. The archbishop is said to have neglected the general education of his charge; but he caused him to be well instructed in the Protestant faith, to which we have the testimony of Burnet, in other respects not his panegyrist, that he staunchly adhered throughout his life.

On the death of James I., Earl Walter having recovered his own liberty and the guardianship of his heir, then in his sixteenth year, the young Lord Thurles began soon after to figure at court, where he paid his addresses to his kinswoman, Lady Elizabeth Preston, and having engaged her affections, succeeded, not without many difficulties, in obtaining the royal assent to their union. This marriage, which took place in 1629, and seems to have been produced as much by mutual attachment as policy, was however not the less fortunate in reconciling differences which had been fatal to both their families; and, in 1632, Lord Thurles succeeded, on his grandfather's death to the earldom of Ormond.

It was at this time that Lord Wentworth, better known under his later title of Strafford, entered on the government of Ireland; and the spirited deportment of the young Earl of Ormond soon attracted so much of his notice as to lead him to prophesy, with characteristic penetration, that "that young nobleman would make the greatest man of his family;" and after his own ruin, one of Strafford's last requests to his royal master was, that his blue ribbon of the Garter might be bestowed upon his friend Lord Ormond. On the breaking out of the Irish Rebellion of 1640, Ormond was appointed by the lords-justices to the command of the royal troops; and throughout the disastrous period which followed, he continued, amidst the fury and jealousy of factions embittered both by political and religious hatred, to pursue with unshaken integrity and moderation a course of true patriotism and fidelity to his duty. With very inadequate forces, he repeatedly defeated the rebels, near Dublin, at Drogheda, at Killrush, and at Ross; but notwithstanding these services, in the course of which he was thanked by the Long Parliament, and raised to the dignity of marquis by the king, he was so ill-supported on all sides, that he was unable longer to sustain the unequal conflict in which he had engaged. There were now no fewer than five parties in Ireland:—the Protestants and Roman Catholics well affected to the king, but opposed to each other; the Protestants favourable to the parliamentary cause; the Papists under their priests wholly devoted to the court of Rome; and the Scotch Presbyterians of the north, who had their separate interests and feelings. The exertions of Ormond being paralysed by the dissensions which prevented the majority of these factions from uniting against the common enemy, he was compelled, in 1643, to conclude a treaty for a cessation of arms, which, on account of the previous barbarities committed by the Irish rebels, excited great dissatisfaction in England.

Throughout the next four years, during which the civil war was raging in England, Ormond, who had been invested by Charles I. with the nominal dignity of lord-lieutenant of Ireland, contrived in some measure to hold that kingdom for his master, and even to detach forces to his aid. But when Charles had fallen into the hands of his enemies, the position of the lord-lieutenant of Ireland against the Roman Catholics having become completely untenable, he resigned his authority by treaty into the hands of parliamentary commissioners, and proceeded to render a satisfactory account of his conduct to the king, then a prisoner at Hampton Court. From thence he retired to France; but still directing his attention to Ireland, and receiving encouragement from the portion of the Roman Catholics best affected to the crown, he again landed in that kingdom, and endeavoured to restore the royal authority. Notwithstanding every effort however, he was defeated in an attempt to besiege the parliamentary forces under Colonel Jones in Dublin; and Cromwell himself soon after landing in Ireland with an overwhelming force, Ormond was finally obliged, at the end of the year 1650, to evacuate the island and withdraw to France. From this time until the death of Cromwell, during which interval he was frequently reduced to great straits for the common necessities of life, Ormond was actively and variously employed in many important and dangerous missions for his exiled king, Charles II.; and, on the Restoration, he accompanied Charles to England, and was rewarded for his sufferings and services by his elevation to the ducal title and other honours.

The remainder of the life of the Duke of Ormond was passed, though not without some troubles and reverses, in the dignified enjoyment of a high rank and spotless reputation. These could not always protect him from the royal caprice and the base machinations of court intriguers; and during the reign of Charles II. and James II. he was twice again possessed and deprived of the government of Ireland, which he administered for many years with activity, wisdom, and justice. It was in the interval of his long tenure of this high office,

that in 1670 a singular and atrocious outrage was committed upon his person in the streets of London by the notorious Colonel Blood, who, with five accomplices, waylaid him as he was returning from a state dinner in the city, and dragged him from his coach, with the intention, as it was believed, if he had not been rescued, of hanging him at Tyburn. Blood, who had been engaged in a plot to seize the castle of Dublin during Ormond's government of Ireland, pretended that he was resolved to retaliate upon the duke's person for the execution of some of his associates on that occasion; but it was strongly suspected that he had been instigated to his audacious attempt by the profligate Duke of Buckingham, the bitter enemy of Ormond; and so convinced was his gallant son, the Earl of Ossory, of the guilt of Buckingham, that soon after, at court, seeing that nobleman standing by the king, he said to him, "My lord of Buckingham, I know well that you are at the bottom of this late attempt of Blood's upon my father; and therefore I give you fair warning, that if my father comes to a violent end by sword or pistol, if he dies by the hand of a ruffian, or by the more secret way of poison, I shall not be at a loss to know the first author of it. I shall consider you as the assassin; I shall treat you as such; and wherever I meet you I shall pistol you, though you should stand behind the king's chair. And I tell it you now in his Majesty's presence, that you may be sure I shall keep my word."

Ormond himself, when Charles, strangely infatuated, if not disgracefully intimidated by the language of the ruffian, whom curiosity led him to visit in the Tower, sent to Ormond to desire that he would forgive Blood, for reasons which Lord Arlington should tell him, drily replied to that nobleman, "that if the king could forgive the offender for stealing the crown, he might easily forgive the attempt upon his life; and that if such was his Majesty's pleasure, that was for him a sufficient reason, and his lordship might spare the rest." Ormond lived unmolested for many years after this flagitious attempt, though he had the misfortune to survive the noble-minded Ormsby; and he himself died, full of years and honour, in the year 1688.

Of his numerous children, the eldest who grew to manhood was Thomas, earl of Ossory, the worthy son of such a father, and eulogised by Burnet as "a man of great honour, generosity, and courage." He was also gifted with many intellectual accomplishments; was equally distinguished throughout the reign of Charles II. for his military services by sea and land; and would probably, if his life had been spared, have proved himself even a more perfect character than his parent: but he died of a violent fever in 1680, at the premature age of forty-six years. He was the father of James, second duke of Ormond, who inherited several of the generous and chivalric qualities of his house, and took a conspicuous share both in the military achievements and civil dissensions of the reigns of William III. and Queen Anne. But driven from England, on the accession of George I., by the persecution of his political antagonists, he embraced the cause of the Pretender; and being consequently attainted, he sullied his fame by engaging in the service of the national enemies of his country, and accepting from the king of Spain the command of an abortive expedition for the invasion of Great Britain.

(Carte, *Life of the Duke of Ormond*; Burnet, *History of his own Time*.) OROSIUS, PAULUS, a presbyter of the Spanish church, was born in the latter part of the 4th century, at Tarragona, in Cataluña. He was educated in Spain, but about A.D. 414 he proceeded, by direction of the Spanish bishops Eutropius and Paul, to Africa, for the purpose, as it seems, of consulting St. Augustine (whom he appears from the Introduction to his 'History' to have been in communication with some years before), on several controverted points of belief, which were then discussed by the sects of the Priscillianists and the Origenists, especially concerning the nature and origin of the soul. ('Consultatio sive Commonitorium Orosii ad Augustinum de errore Priscillianistarum et Origenistarum,' together with Augustine's answer, 'Ad Orosium contra Priscillianistas et Origenistas,' both in the collection of the works of St. Augustine.) From Africa, Orosius proceeded to Palestine with a recommendation from Augustine to Jerome, who was then living at Bethlehem. While in Palestine, Orosius wrote a treatise against Pelagius, who was at that time spreading his opinions concerning original sin and grace, 'Liber apologeticus contra Pelagium de Arbitrii Libertate,' which is annexed to the 'History' of Orosius. He was also called upon to oppose Pelagius and his disciple Celestius in a synod held at Jerusalem, July 30, 415. From Palestine, Orosius returned to Hippo Regius, to his friend Augustine, and thence to Spain. He now employed himself in writing his 'History of the World,' a work which he seems to have undertaken about 410 (see Bosworth's 'Orosius,' Int., p. 14), at the suggestion of Augustine, to whom it is dedicated. The history ends with the year A.D. 416, about which time it appears to have been completed.

The calamities which had befallen the Roman empire, and above all the capture and pillage of Rome by Alaric, A.D. 410, afforded to the heathens and to Symmachus, among the rest, a pretence for accusing the Christian religion of being the cause of all those disasters, and of saying that since the abandonment of the old religion of the state victory had utterly forsaken the Roman arms. It was for the purpose of replying to these accusations that Orosius wrote his history, which may be considered in part as an apology for Christianity against the pagans, as the title, which has been found in several manuscripts, expresses,—'Adversus Paganos Historiarum libri vii.' In some manu-

scripts the title is, 'De totius Mundi Calamitatibus;' in others, 'De Cladibus et Miseriis Antiquorum,' &c. The work consists of seven books, divided into chapters. It begins with a geographical description of the world, then treats of the origin of the human race according to the Book of Genesis, and afterwards relates the various accounts of the mythologists and poets concerning the heroic ages. Then follows the history of the early monarchies, the Assyrian, Babylonian, and Persian, the conquests of Alexander, and the wars of his successors, as well as the early history of Rome, the contents being chiefly taken from Trogius Pompeius and Justinus. The fourth book contains the history of Rome from the wars of Pyrrhus to the fall of Carthage. The fifth book comprises the period from the taking of Corinth to the war of Spartacus. Orosius quotes his authorities, several of which are from works which are now lost. The narrative in the sixth book begins with the war of Sulla against Mithridates, and ends with the birth of our Saviour. The seventh book contains the history of the empire till A.D. 416, including a narrative of the taking and sacking of Rome by Alaric, which was the great event of the age.

Orosius intermixes with his narrative moral reflections, and sometimes whole chapters of advice and consolation, addressed to his Christian brethren, and intended to confirm their faith amidst the calamities of the times, which, however heavy, were not, as he asserts, unprecedented. The Romans, he says, in their conquests had inflicted equal if not greater wrongs on other countries. His tone is that of a Christian moralist impressed with the notions of justice, retribution, and humanity, in which most of the heathen historians show themselves deficient. He deprecates ambition, conquest, and glory gained at the expense of human blood and human happiness. As an historian, Orosius shows considerable critical judgment in general, though in particular passages he appears credulous, as in chap. x. of the first book, where he relates from report that the marks of the chariot wheels of Pharaoh's host are still visible at the bottom of the Red Sea. As an instance of the incidental value of the passages taken by Orosius from older writers, see Savigny, 'Das Recht des Besitzes,' p. 176.

King Alfred made a free translation of the 'History' of Orosius into the Anglo-Saxon language, which was published by Daines Barrington, with an English version of it, 8vo, London, 1778, but of which a much more accurate edition, with a literal translation into English, and valuable notes, was published by Dr. Bosworth in 1855. The very remarkable additions of Alfred are especially valuable, as containing "the only geography of Europe, written by a contemporary, and giving the position and the political state of the Germanic nations so early as the 9th century." A translation of Alfred's version forms a volume of 'Bohn's Antiquarian Library,' 1847.

One of the best editions of Orosius is that of Leyden, 4to, 1788, with Haverkamp's notes.

ORPHEUS, a poet, musician, and philosopher, whose name is very prominent in the early legends of Greece. The traditions respecting him are remarkably obscure. According to Cicero ('De Nat. Deor.,' l. 38), Aristotle believed that no such person as Orpheus the poet had ever existed; but perhaps he only means that the poems ascribed to Orpheus were spurious: he is mentioned as a real person by several of the early Greek writers—the lyric poets Ibycus and Pindar, the historians Hellanicus and Pherecydes, and the Athenian tragedians: he is not mentioned by Homer or Hesiod. Some ancient writers reckon several persons of this name, and Herodotus speaks of two. In later times a number of marvellous stories were connected with his name. The following is an outline of the legendary history of Orpheus:—His native country was Thrace. It is a remarkable fact that most of the legends respecting Greek civilisation are connected with the Thracians, who in later times spoke a language unintelligible to the Greeks, and were looked upon by them as barbarians. Müller explains this by pointing out that the Thracians of these legends were not the same people as those of the historical period, but a Greek race, who lived in the district called Pieria, to the east of the Olympus range, to the north of Thessaly, and to the south of Emathia or Macedonia. ('History of the Literature of Greece,' in 'Library of Useful Knowledge,' p. 26.) The time at which he lived is placed by all writers not long before the Trojan war, and by most at the period of the Argonautic expedition, about twelve or thirteen centuries before Christ. He was the son of Apollo and the muse Calliope, or, according to other accounts, of Eger and a muse. The poets represent him as a king of Thrace, but the historians are generally silent about his station. According to Clemens of Alexandria, he was the disciple of Musæus; but the more common accounts make him his teacher. He was one of the Argonauts, to whom he rendered the greatest services by his skill in music; the enchanting tones of his lyre made the Argo move into the water, delivered the heroes from many difficulties and dangers while on their voyage, and mainly contributed to their success in obtaining the golden fleece. (Orphæi, 'Argonautica.') After the voyage he returned to the cavern in Thrace in which he commonly dwelt. He is said by some authors to have made a voyage to Egypt before the Argonautic expedition.

Orpheus had for his wife a nymph named Eurydice, who died from the bite of a serpent as she was flying from Aristæus. Orpheus followed her to the world beneath, and by the power of his lyre induced Pluto and Proserpine to restore his wife, but upon the condition that he should not look back at her till he had passed the

boundaries of Pluto's realm. He broke the condition, and she vanished from his sight.

His death is differently related. The most common account is that he was torn in pieces by the Thracian women at a Bacchic festival, in revenge for the contempt which he had shown towards them through his sorrow for the loss of Eurydice. (Apoll., i. 3; Virg., 'Georg.', iv. 454.) His limbs were scattered over the plain, but his head was thrown upon the river Hebrus, which bore it down into the sea as far as Lesbos, where it was buried. The Muses gathered up the pieces of his body and buried them at Libethra, where the nightingale was said to sing over his grave more sweetly than in any other part of Greece. His lyre was placed by Jupiter among the stars.

The poets and fabulists have attributed to Orpheus many great improvements in the condition of the human race. Nearly all the ancient writers state that he introduced into Greece the doctrines of religion and the worship of the gods. The foundation of mysteries is ascribed to him. (Aristoph., 'Ranae', v. 1080; Eurip., 'Rhesus', v. 945; Plato, 'Protag.', p. 216.) Herod. (ii. 81) speaks of Orphic and Bacchic mysteries: these mysteries seem to have been different from those of Eleusis. Some writers say that the Orphic mysteries were introduced from Egypt into Greece; others think that they sprung up in Thrace, and that they preceded the worship of Dionysius, which was of foreign origin, and that the destruction of Orpheus by the Bacchantes represents the victory of the new over the old religion. The foundation of social institutions and the commencement of civilisation is ascribed to Orpheus. (Horat., 'De Art. Poet.', v. 391.) Aristophanes says that he taught men to abstain from murder. ('Ranae', v. 1080.) He is said to have been the author of many fables. A passage in an epigram, to which however no authority can be attached, ascribes to him the discovery of letters. (Fabric., 'Bib. Græc.', i. p. 173.) The discovery of many things in medicine is ascribed to Orpheus (Plin., xv. 2); and the recal of Eurydice from the lower world is sometimes explained as referring to his skill in this art. He was said to have been a soothsayer and enchanter. In Lesbos there was a famous oracle of Orpheus. The most remarkable of the legends concerning him are those which relate to his skill in music. The fable that by the tones of his lyre he drew around him wild beasts, trees, and stones, is very old. When, according to a later story, he descended into the infernal regions to recover Eurydice, his music enchanted the world of shadows and suspended the torments of the damned. A share in the invention of the lyre is attributed to him: he received it from Apollo with seven strings, and added to it two more. According to Plutarch, he was the first who accompanied the lyre with singing. The fable that after his death his lyre floated to Lesbos is a poetical mode of representing the skill of the natives of that island in lyric poetry. He is said to have embodied his religious and philosophical opinions in poems, but the works ascribed to him are without doubt spurious.

ORRERY, EARL OF. [BOYLE, CHARLES.]

ORSAY, COUNT D'. [BLESSINGTON, COUNTESS OF.]

ORSINI, an old and illustrious family of Southern Italy, which has had among its members several popes, many cardinals, and other distinguished individuals. Orso Orsini, of Petigliano near the lake of Bolsena, is mentioned as senator of Rome in the years 1190-1200. His son Giovanni Orsini Gaetani, which last was his mother's family name, left two sons: 1, Napoleone Orsini, Count of Tagliacozzo in the kingdom of Naples; and 2, Matteo, styled 'the Great,' senator of Rome, and lord of Anagni, Marino, Galera, and other fiefs in the Campagna of Rome. Matteo left several sons, one of whom Giovanni Gaetani, became pope under the name of NICHOLAS III. A branch of the family entered the service of the Anjou kings of Naples, obtained high honours at that court, and the titles of counts of Nola and dukes of Gravina. The Orsini who remained in the Papal States were often at variance with the powerful family of Colonna [COLONNA] during the middle ages. The castle of Bracciano, on the lake of that name, was the chief residence of the Orsini. In January 1505, Francis Orsini, duke of Gravina, and Paolo Orsini, were treacherously seized and strangled at Sinegaglia by Cesare Borgia, whilst the Cardinal Orsini was poisoned at Rome by order of Cesare's father, Pope Alexander VI. By degrees the various branches of the Orsini became extinct, and their estates passed into other hands, with the exception of the Neapolitan branch of the princes of Orsini-Gravina, which still continues. The palace Orsini at Rome, a vast building, stands on the ruins of the Theatre of Marcellus. The family palace at Naples, belonging to the princes of Orsini-Gravina, is one of the finest private buildings in that capital. (Imhoff, *Genealogies*; Moreri; *Almanach de Gotha*.)

ORSINI, FULVIO, said to have been an illegitimate member of the noble family of that name, was born at Rome about 1580, and became canon of St. John of Lateran. He was well versed in classical literature, both Greek and Roman, and collected a valuable library of manuscripts, which he bequeathed to the Vatican library. He was intimate with the cardinals Alexander and Edward Farnese, and was considered one of the first scholars of his age. He died at Rome, May the 8th, 1600. He wrote several learned works: 1, 'Familie Romanæ quæ reperiantur in antiquis Numismatibus, ab Urbe Condita ad tempora Divi Augusti, cum adjunctis Antonii Augustini Episcopi

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Ilerdensis,' fol. Paris, 1663; 2, 'Virgilius collatione Scriptorum Græcorum illustratus,' in which he points out the numerous passages in which Virgil has imitated or borrowed from the Greek poets; a very interesting commentary; 3, 'Selecta de Legationibus ex Polybio et Fragmenta ex Historiis quæ non extant Dionysii Halicarnassæ, Diodori Siculi, Appiani Alexandrini, Dionis Cassii, &c.,' 4to, Antwerp, 1582, in Greek, with Latin notes, 4to; 'Carmina Novum illustrium Fœminarum Græcarum,' 8vo, Antwerp, 1568, and other minor publications.

ORTELIUS, ABRAHAM, born at Antwerp in 1527, of a family originally from Augsburg, studied philology and mathematics, and became the first geographer of his age. After travelling through England, Germany, France, and Italy, he published his great work, 'Theatrum Orbis Terræ,' being a description of the globe, or universal geography. He was soon after appointed geographer to Philip II. of Spain. His other works are—1, 'Deorum Dearumque Capita ex veteribus Numismatibus;' 2, 'Aurei Sæculi Imago, sive Germanorum Veterum Mores, Vita, Ritus, et Religio;' 3, 'Itinerarium per nonnullas Gallie Belgicæ Partes.' Ortelius was acquainted with most of the learned men of his age, and was particularly intimate with Justus Lipsius, who wrote his epitaph. He died in 1598. (Sweett, *Vita Ortelii*; Valere André, *Bibliotheca Belgica*.)

OSABIA, or more properly Ibn Abi Os'abia, the name commonly given to an eminent Arabic physician, who is called by Nicoll and Pusey ('Catal. Cod. Manusc. Orient. Biblioth. Bodl.'). Movaffekeddin Abulabbas Ahmed Ben Alcasem Ben Khalifa Ben Junos Ibn Abilcasem Alsaadi Alkhamragi. It may indeed, as few Arabic names have been more corrupted, be useful to mention that it is sometimes spelled Abi, Abou, or Abu Osaba, Osabih, Osaiba, Ossabea, Osaia, Osaia, Obaida, Obbaia, Obseiba, &c. He was born A.H. 600 (A.D. 1203), and was (as his name implies) of the family of Al-Chamraj, of the tribe of Al-Azd. (Pococke, 'Spec. Hist. Arab.', p. 42, ed. Oxon., 1806.) He informs us himself, in the fourteenth chapter of his work, that he was the pupil of the celebrated Al-Beithar. He studied medicine at Cairo in the lazaretto founded by Saladin, and was appointed chief physician to the Emir Ezzaddin, at Sarchad in Syria, A.H. 635 (A.D. 1238). He died A.H. 668 (A.D. 1269). He is the author of a well-known work entitled 'Oyun al-amba fi thabacat al-athebb'a' ('Fontes Relationum de Classibus Medicorum'), containing a biographical history of medicine. It is divided into fifteen chapters, of which the first treats of the origin of medicine; the second, of the earliest discoverers in each branch of the profession; the third of the Greek physicians of the family of Esculapius (Asklēpius); the fourth, of the physicians of the school of Hippocrates (Bokrath); the fifth, of Galen (Gialinus) and his contemporaries; the sixth, of the Christian physicians who flourished at Alexandria before the time of Mohammed; the seventh, of Arabian physicians in the time of Mohammed; the eighth, of Syrian physicians under the Abbassides; the ninth, of the translators of the Greek physicians into Arabic; the tenth, of the physicians of Irak and Mesopotamia; the eleventh of the Persian physicians; the twelfth, of the Indian; the thirteenth, of the Moorish and Spanish; the fourteenth of the Egyptian; and the fifteenth, of the Syrian. Freind, in his 'History of Physic,' speaks slightly of this work, but he was acquainted with only a very small portion of it, and was unable to read it in the original language. Reiske, on the contrary ('Opusc. Med. ex Monim. Arab. et Ebra.', 8vo, Halæ, 1776), praises it very highly, and gives a tolerably complete analysis of its contents, from which it appears that a great many curious and interesting medical anecdotes and much information relating to the ancient method of practice are to be found in it. It exists at present only in manuscript in several libraries of Europe, viz. at Paris, Oxford, and Leyden; but different small portions of it have been published. The life of Bachtishua, translated into Latin by Salomo N-gri, is inserted by Freind in his 'History of Physic;' that of Adallatif was published at Oxford, 1808, 4to, Arab. and Lat., ed. J. Mousley; and a small extract, containing the diploma of a doctor of theology, is to be found in Adler's 'Collect. Nova Numer. Cuficor.,' 4to, Hafu., 1792, p. 118. There is in the Bodleian at Oxford a manuscript Latin translation by Gagnier of the first five chapters. A manuscript Latin translation of the whole work by Reiske was left by him at his death, in 1774, to Bernard (probably the same physician who edited several Greek medical treatises).

(See Nicoll and Pusey, *loco cit.*; De Rossi, *Dision. Stor. degli Autori Arabi*; and Reiske, *loco cit.*)

*O'SHAUGHNESSY, SIR WILLIAM BROOKE, K.C.B., F.R.S., &c., is a son of the late Daniel O'Shaughnessy, of the city of Limerick; his mother's name was Boswell. He is thus the representative of an ancient Irish family originally settled in the county of Clare: he is nephew of the late Very Rev. Dr. O'Shaughnessy, Dean of Ennis, and grand-nephew of the Right Rev. Dr. O'Shaughnessy, formerly Roman Catholic bishop of Killaloe. He was born at Limerick in 1809, and received his early education at the University of Edinburgh, where he graduated M.D. At the age of twenty-one he entered the service of the Hon. East India Company as assistant-surgeon, and in 1838 was appointed by the governor-general to civil employment. He was for some time physician to the late Sir C. T. (afterwards Lord) Metcalfe, while he held the command at Agra. He was afterwards appointed professor of chemistry in the Medical

College at Calcutta, and chemical examiner to the government. His position led him to investigate the merits of the electric telegraph as a means of communication between distant places, and readily perceiving the immense services that such an invention would render to the civil and military administration of a country like India, cut up into presidencies, and with no single central government, he published in 1839 a work upon the subject, which however attracted less attention at the time than it deserved. The then governor-general of India, the late Earl of Auckland, was not inclined to forward any extensive innovation; and his successors, Lords Ellenborough and Hardinge, were too much taken up with warlike operations to be able to devote their energies to the improvement of the internal resources of India. The quick eye of Lord Dalhousie however readily noted the vast importance of such an undertaking, and he accordingly engaged Dr. O'Shaughnessy to lay down an experimental line of electric telegraph, and to report on its working. The result was that in 1852 the Court of East India Directors sanctioned the immediate construction of telegraphic lines between Calcutta, Agra, Bombay, Peshawur, and Madras. Dr. O'Shaughnessy was despatched to England to procure the requisite men and materials for carrying out the plan; and returning to India, commenced laying down the line in November of the following year, 1853. Such was the energy of Dr. O'Shaughnessy that in March 1854 the line was in full working between Calcutta and Agra, a distance of 800 miles; and in February 1855 it had reached the extent in all of 3050 miles, connecting forty-one stations, thus placing Calcutta in instantaneous communication not only with Agra but with Bombay and Madras. In his latest report (February 1856), Dr. O'Shaughnessy was able to report that the entire extent of the electric telegraph laid down in India had reached 4000 miles. It is impossible to overrate the difficulties encountered by Dr. O'Shaughnessy in the construction of these gigantic lines, as they have no parallel in the civilised and cultivated countries of modern Europe. There is no metallic road, few bridges, and no police to protect the wires when erected. These too have been carried across seventy large rivers, some by cables and some by wires; one of these rivers is 15,840 feet, and another two miles in breadth; and through dense jungles, which it is fatal to cross for six months in every year. The total cost has not on the average exceeded 50% a mile, yet no necessary expense has been spared in the work of construction: for instance, for 174 miles the telegraphic wires are carried on stone-masonry pillars capped with granite; and for 332 miles they are sustained on single slabs of granite, each rising sixteen feet above the ground. The chief difficulty however with which Dr. O'Shaughnessy had to contend, to use his own words, lay in the sudden and simultaneous training of 300 persons to be employed in the different offices connected with the working department. As a proof of the military advantages to be derived from the work accomplished by Dr. O'Shaughnessy, it is recorded by Lord Dalhousie that by its means the Indian government was enabled, in the winter of 1854-55, to reinforce the British forces in the Crimea with two troops of cavalry of 1800 sabres, with a promptitude which would have been quite impracticable in the previous year. In the autumn of 1856 Dr. O'Shaughnessy arrived in England, when he was made a Knight Commander of the Bath in acknowledgment of his services, the results of which may challenge comparison with any public enterprise which has been carried into execution in modern times either in Europe or America.

OSSIAN. [MACPHERSON, JAMES.]

OSSOLI, MARCHIONESS. [FULLER, SARAH MARGARET.]

OSTADE, ADRIAN VAN, was born in 1610, in the city of Lübeck; but though a German by birth, he is always considered to belong to the Dutch school of painting, having formed his style in Holland, where he studied under Frank Hals, and is said to have received some instruction from Rembrandt. In the school of Frank Hals he formed an acquaintance with Brouwer, who became his intimate friend and adviser. Like Brouwer, he chose his subjects from low life, such as farm-houses, stables, and the interior of ale-houses; the figures are generally occupied in drinking, smoking, and the like; rural sports, village weddings, and countrywomen engaged in their domestic employments, were the scenes and the characters with which he was familiar. But though in the choice of his subjects he had no regard to elegance, and though he took what he had before him without endeavouring to improve it, his compositions are so spirited, there is such truth, nature, and life in his little pictures, there is such delicacy in his pencil, such warmth, transparency, and brilliancy in his colouring, and such a profound knowledge of the chiaroscuro, that it is impossible not to admire his genius and execution. Ostade's figures were so much admired that he was frequently solicited by the most eminent contemporary artists to paint the figures in their landscapes. His best works are extremely scarce, and sell at very high prices. His works are to be found in every private collection of any importance in England. There is no picture by him in the National Gallery, but the Dulwich Gallery contains several of his works. Ostade died in 1685, at the age of seventy-five.

OSTADE, ISAAC VAN, born at Lübeck in 1617, was the brother of Adrian, from whom he learned the art of painting, and whose manner he imitated so closely that some of his copies after Adrian have been frequently ascribed to the latter. He died young, which hindered him from acquiring the excellence that he would probably

have attained. He is generally characterised as much inferior to his brother; but Dr. Waagen, after carefully examining his pictures in the collections in England, says of him:—"Great injustice is done to Isaac van Ostade by the poor pictures of country life which are frequently ascribed to him in the galleries in Germany. In Holland, in Paris, and above all in England, we may be convinced that in his village-scenes and in his winter-pieces he is a wholly original master, and by no means inferior to his brother." Some of his finest works are in England, in the royal collection and the collections of Sir Robert Peel and Lord Ashburton. Isaac van Ostade died in 1671 (or 1654).

OSTERVALD, JEAN FREDERIC, was born at Neufchâtel, in Switzerland, in the year 1663. Having studied at Saumur, Orléans, and Paris, he returned to his native country, and in 1699 was appointed pastor of the reformed church of the town of Neufchâtel, where he became noted for his zeal in instructing his flock, as well as for his theological learning. He published an edition of the Bible in French, with arguments or explanatory heads to the books and chapters, which became very popular among the French Protestants under the name of 'Ostervald's Bible,' and of which there have been several reprints. He published also—1, 'Abrégé de l'Histoire de la Bible'; 2, 'Traité des Sources de la Corruption qui règne aujourd'hui parmi les Chrétiens'; 3, 'Traité contre l'Impureté'; 4, a Catechism, which is much used in the French Protestant churches, and is known by the name of 'Catechisme d'Ostervald'; 5, 'Ethica Christiana'; and other religious works. Ostervald died at Neufchâtel, in 1747, much regretted. He and his two friends, J. A. Turstin of Geneva and Samuel Werenfels of Basel did much toward the revival of religion in Switzerland: they were styled the 'Triumvirate of Swiss Divines.'

OTHMÁN (IBN AFFÂN), the third kalif of the Molems after Mohammed, was a direct descendant from Abd-al-menaf, one of the ancestors of the prophet. Having early adopted Islam by the persuasion of Mohammed, he became one of his most zealous 'ashâb' (companions), followed him in his flight from Mecca to Medina, and was made, on his return, one of his most confidential friends and secretaries. [MOHAMMED.] Othmán was one of the six individuals to whom the Kalif Omar had by his will entrusted the designation of a successor. After mature deliberation the majority chose Othmán, on condition that he would govern the people according to the rules of the Korán. Othmán solemnly promised to do this, and he was accordingly invested with the supreme power towards the end of Dhi-l-hajjah A.H. 23 (Nov. or Dec. A.D. 644), three days after the death of Omar. His first public act was to send a body of troops under Al-mugheyrah Ibn Shaabah to complete the reduction of the province of Hamadan (A.D. 645), while another army expelled Jazdegerd from Persia (A.D. 646). [OMAR.] Another body of Arabs (A.D. 647) reduced all that part of Khorassán which had escaped former invasions. In the meanwhile Abdullah Ibn Saïd invaded Eastern Africa, and after defeating and killing at Yakubiyyah the patrician Gregorius, who commanded in the Grecian emperor's name, subdued its principal cities. Four years afterwards (A.D. 651) the same commander made an incursion into Nubia, and obliged the Christian sovereign of that country to sue for peace and pay him tribute. The islands of Cyprus and Rhodes were attacked and plundered by Muawiyah Ibn Abi Sufyán (A.D. 648): these two maritime expeditions being the first which the Arabs ever made.

While the Mohammedan empire was thus extending on all sides, Othmán was rapidly losing the affections of his subjects by the weakness of his internal administration and his partiality towards the members of his family. Abú-l-fedá, the Arabian historiographer, says, that some one having suggested to Omar on his death-bed to appoint Othmán his successor, he exclaimed, "God forbid that I should; Othmán is too much inclined to favour his own friends and relatives." In this judgment Omar was not mistaken. Othmán began by removing the celebrated Amrú Ibn Al-ás from the government of Egypt—a country which he had conquered—and appointing in his place his own foster-brother, Abdullah Ibn Saïd. This measure was as disagreeable to the Arabs as to the Egyptians. The people of Alexandria, who bore impatiently the Mohammedan yoke, and were only kept in obedience by the mildness and the justice of their governor, seeing a favourable opportunity, entered into a correspondence with the Greek emperor, and surrendered to him the city; and although Othmán immediately reinstated Amrú, who recovered Alexandria and demolished its fortifications, this was not accomplished without great difficulty and considerable bloodshed (A.D. 646). Saad Ibn Abi Wakkás and Abú Músa Al-ashaari, two of Mohammed's companions, were also deprived by him of their command. Othmán rendered himself further obnoxious by occupying on the 'minbar' (pulpit), and while at prayers in the mosque, the same place which the prophet had used, instead of placing himself, as his predecessors Omar and Abú Bekr had done, a few steps lower down. He had also lost from off his finger a silver signet ring which had once belonged to the prophet, and with which the kalifs his predecessors had sealed their despatches—an ominous circumstance, which was regarded by all zealous Molems as the greatest blow that could be inflicted on their rising empire; and he had recalled from his exile Hakem Ibn Aas, whom the prophet himself had banished from Mecca. Othmán was further accused of excessive prodigality towards his favourites. These and other complaints against Othmán increasing the public dis-

content, the elders of the Arabian tribes and the most illustrious among the companions of the prophet met at Medina, and having drawn up a memorial in which their charges, nineteen in number, were fully specified, they despatched with it one of their number, Ammár Ibn Ísáir, threatening Othmán with immediate deposition unless he gave a satisfactory answer to every one of them. Othmán resented this as an outrage upon his authority, and caused Ammár, the bearer of the memorial, to be so severely beaten by his slaves that he was left for dead on the ground. This act inflamed the passions of the people, who now openly demanded Othmán's abdication. Deputations from all the provinces of the empire, having the same object in view, reached Medina, and Othmán was closely besieged in his palace by a large body of insurgents. In vain did Othmán promise to restore to the treasury the sums he had abstracted, to redress all grievances, and answer all complaints; the fury of the people increased instead of abating, and they would undoubtedly have committed violence upon his person had not All, who had considerable influence among the insurgents, promised in the kalif's name that all causes of complaint should be immediately removed.

The tranquillity by these means restored was but of short duration. Ayesha, the widow of the prophet, who hated Othmán, and who had seen with envy his accession to power, now openly favoured the pretensions of Talhah to the kalifate. By her authority among the Arabian tribes, as well as by her intrigues, she succeeded in creating great disaffection against Othmán, and attaching the most influential people in the empire to her interests. She bribed Othmán's secretary, Merwán Ibn Hakem, to transmit false orders in his master's name. One of these, addressed to Abdullah, governor of Egypt, bid him put to death Mohammed, son of the Kalif Abú Bekr, who was then residing at Alexandria, and followed the party of Ayesha. No sooner was the kalif's order made known than Othmán's enemies eagerly urged Mohammed to revenge the affront. He accordingly marched against Medina, which he entered without opposition, and invested Othmán's palace. After making some resistance, Othmán's soldiers left him to his fate. Placing a Korán in his bosom, the kalif calmly awaited the arrival of the assassins, who, headed by Mohammed, rushed into the room. The incensed youth seized Othmán by the beard, and plunged his sword into his breast; others pierced his body in different parts, and he expired under numerous wounds. For three days his mutilated corpse lay unburied and exposed to the insults of the populace, until it was at length thrown into a hole. This happened, according to At-tabári and Abú-l-fedá, on the 18th day of Dhí-l-hajjah A.H. 35 (18th of June A.D. 656); other historians assign earlier dates to this deplorable event, although all agree in placing it within that month. Othmán reigned twelve years, and was eighty-two, others say ninety, and even ninety-five years old when he died. He had been married to two of the daughters of the prophet, Rakiyyah and Om-al-Kolthúm, owing to which he is generally designated by the Arabian historians under the surname of Dhú-n-núrayn (he of the two lights). Othmán is described as a man of majestic figure and venerable aspect; he was pious and well versed in the Korán, which he is reported to have transcribed several times. He was the first who caused an authentic copy of the Korán to be made, from which all others were to be transcribed. He entrusted the revision of it to Zeyd Ibn Thábit, Abdullah Ibn Zobeyr, and other companions of the prophet. Until the 11th century of our era a copy of the Korán called 'Mushafu-l-Othmání' (the volume of Othmán) was preserved in the great mosque at Cordova, being thought by some authors to contain four leaves of the Korán which Othmán placed in his bosom, and stained with his blood, and by others to be one of those copies which the kalif was known to have written himself.

(As-soyúttí, *History of the Kalifs*, in manuscript, in the Brit. Mus., No. 7424; Abú-l-fedá, *An. Mosl.*, vol. i. p. 240, *et seq.*; Al-makin *apud* Erpenium, p. 31, *et seq.*; Abú-l-faraj, *Hist. Dynast.*, translated by Pococke, p. 57, *et seq.*; Oockley, *Hist. of the Saracens*, vol. i.; Price (Major), *Retrospect of Mohammedan History*, vol. i.)

OTHMÁN, IBN YAHIA ALCAISI, was born of a noble family at Malaga in Andalusia. He is mentioned as a man of great and varied talents, and as having been eminent in philosophy, law, and medicine. He was made governor of Malaga, and died A.H. 735 (A.D. 1334). He was the author of a work containing many grammatical questions ('*Qussaita Grammatica*'); another, '*De Hæreditate*'; and a third, '*De Mensuris Hispanis*.' (Casiri, *Biblioth. Arabico-Hisp. Secur.*, t. ii. p. 109.)

OTHMÁN I., surnamed Al-gházi (the Conqueror), the founder of the dynasty now reigning at Constantinople, was born at Sükút in Bithynia in 657 of the Hejira (A.D. 1259). The Turkish and Arabian historians do not agree as to his ancestors and origin, but the most generally received opinion is, that he was the son of Orthogrud, a Turkman or Oguzian chieftain, who, having entered into the service of the sultan of Iconium, established himself with his tribe at Surgút, on the banks of the river Sangar. It is further related that his grandfather Suleymán left his native steppes in the Má-wará-l-nahr (beyond the Oxus), passed into Khorassán at the time of the invasion of Genghis Khan (A.D. 1218-19) [GENGHIS KHAN], and settled at Keláth in Armenia. After the death of Suleymán, who was drowned in the Euphrates, his son Orthogrud succeeded him in the command of the tribe. He marched farther into Asia Minor, and entered the service of

Also-d-din Caycobad, the ninth sultan of the Seljúkian dynasty, whose reign began in A.D. 1213. Having received lands to settle in with his tribe, Orthogrud rendered important services to Also-d-din and his successors, aiding them in their wars against the Tartars and against the Greeks. Orthogrud died in A.H. 680 (A.D. 1280), leaving his son Othmán to succeed him in the government of the colony. After the death of Masúd II., the last of the Seljúkides, his dominions being shared among his generals, part of the province of Bithynia fell to the lot of Othmán, who thus found himself the master of a small territory. The first campaigns of this conqueror were directed against the Greeks. In July, A.D. 1299, having first forced the slightly defended passes of Mount Olympus, he invaded the territory of Nicæa, and subdued the whole country, except the capital itself, which fell four years afterwards into his power (1304). In 1307 he invaded and reduced the country of Marmara. The annals of the first years of his reign exhibit the same repetition of successful inroads, until, seeing his army increased by captives and volunteers, he meditated and carried into execution greater undertakings. Instead of retreating as before, after each incursion, to the hills, he maintained the most useful and defensible posts, fortified the towns and castles, and strove to maintain every foot of ground which he gained from the enemy. In the course of many years of warfare he conquered the remainder of Bithynia and the neighbouring provinces; and although he was several times repulsed in his attempts upon Nicomedia and Prusa, he kept those cities in awe by means of strong fortresses which he erected in their neighbourhood. At length his son and successor, Orkhán, gained possession of Prusa, but the welcome news did not arrive till Othmán was almost insensible, owing to old age and infirmities. Othmán died in A.D. 1326, in the sixty-seventh (sixty-ninth year Mohammedan reckoning) of his age and the twenty-seventh of his reign, reckoning from his first invasion of Bithynia. He held his court at Cara-Bissar and coined money in his name, but he never took the title of sultan. Such was the commencement of the Turkish empire, which, from his name, has received the appellation of Othoman or Ottoman Porte. The memory of Othmán is held in such veneration by the Turks, that, on the accession of a new sultan to the throne of Constantinople, no greater compliment can be paid to him than to wish him as happy a reign, as long a life, and all the kindness of Othmán. He was famed for his moderation, his justice, his military talents, and his prudence: he left to his son Orkhán a book of maxims and rules for the government of an empire, which are much esteemed. (Von Hammer's *Journey from Constantinople to Brusa and to the Olympus*, Pesth, 1818, and *Geschichte des Osmanischen Reichs*, Pesth, 1827; D'Ohsson, *Tableaux de l'Empire Othoman*; Abú-l-fedá, *An. Mosl.*, vol. v.; Desguignes, *Histoire des Huns*.)

OTHO, MARCUS SALVIUS, was born on the 28th of April, A.D. 81 or 82. He was descended of an honourable family, which originally came from Ferentinum (Ferentino), and which traced its origin to the kings of Etruria. His grandfather, who belonged to the equestrian order, was made a senator through the influence of Livia Augusta, but did not rise higher in office than the prætorship. His father, Lucius Otho, was advanced to offices of great honour and trust by the emperor Tiberius, whom he is said to have resembled so closely in person as to have been frequently taken for a near relation.

Marcus Otho was an intimate friend of Nero during the early years of his reign, and his associate in his excesses and debaucheries; but Nero's love for Poppæa, whom Otho had seduced from her husband, and to whom he was greatly attached, produced a coolness between them, and ultimately occasioned the honourable banishment of Otho to the province of Lusitania, of which he was appointed governor. In this province, which he governed, according to Suetonius ('*Otho*,' c. 3), with great justice, he remained for ten years; and afterwards took an active part in opposition to Nero and in placing Galba upon the throne, A.D. 68. Otho appears to have expected, as the reward of his services, that he should have been declared his successor; but when Galba proceeded to adopt Piso Licinianus as his successor, Otho formed a conspiracy among the guards, who proclaimed him emperor, and put Galba to death after a reign of only seven months. [GALBA.]

Otho commenced his reign by ingratiating himself with the soldiery, whom Galba had unwisely neglected to conciliate. He yielded to the wishes of the people in putting to death Tigellinus, who had been the chief minister of Nero's pleasures, and he acquired considerable popularity by his wise and judicious administration. He was however scarcely seated upon the throne before he was called upon to oppose Vitellius, who had been proclaimed emperor by the legions in Germany a few days before the death of Galba. Vitellius, who was of an indolent disposition, sent forward Cæcina, one of his generals, to secure the passes of the Alps, while he himself remained in his camp upon the Rhine. Otho quickly collected a large army and marched against Cæcina, while he sent his fleet to reduce to obedience Liguria and Gallia Narbonensis (compare '*Tac. Agr.*' c. 7). At first Otho was completely successful. Liguria and Gallia Narbonensis submitted to his authority; while Cæcina was repulsed with considerable loss in an attack upon Placentia. But shortly after, Otho's army was completely defeated by the troops of Vitellius in a hard-fought battle near Bedriacum, a village on the Po, south-west of Mantua. Otho, who does not appear however to have been deficient in bravery, had been persuaded for the security of his person to retire before the battle to

Brizellum; a step which tended, as Tacitus has observed, to occasion his defeat. When he was informed of the result of the battle, he refused to make any further efforts for the empire, and put an end to his own life by falling upon his sword, at the age of thirty-seven, according to Tacitus ('Hist.' ii. 50), or at thirty-eight, according to Suetonius ('Otho,' c. 11), after reigning 95 days. Plutarch relates that the soldiers immediately buried his body, that it might not be exposed to indignity by falling into the hands of his enemies, and erected a plain monument over his grave with the simple inscription, 'To the memory of Marcus Otho.' (Tacitus, *Hist.*, books i. and ii.; *Life of Otho*, by Suetonius and Plutarch; Dion Cassius, lib. lxiv.; Tillemont, *Hist. des Empereurs*, vol. iii.)



Coin of Otho.
British Museum. Actual size. Copper.

OTHO I., son of the Emperor Henry I., and duke of Saxony, was elected, after his father's death, A.D. 937, his successor on the throne of Germany. His reign was long and eventful; a great part of it was occupied in quelling the turbulence of the great feudatories, the dukes of Bavaria, Franconia, and Lorraine, the archbishop of Mainz, and of his own son and son-in-law, who had rebelled against him. He waged also a long and successful war against Boleslas, duke of Bohemia, who, having murdered his own father, had abolished Christianity and thrown off his allegiance to the empire. He conquered the Slavi of the region bordering on the Oder, and founded two bishoprics, Havelburg and Brandenburg, in order that they might furnish missionaries for the conversion of the Slavi to Christianity. Otho defeated also the Danes, for whose conversion he founded bishoprics in Holstein and Schleswig. In the year 955 he gained a great victory over the Huns. In Italy he appeared first as the champion of Adelaide, the young widow of King Lotharius, who had been imprisoned and otherwise ill-used by Berengarius, who, after poisoning Lotharius, had usurped the Italian crown. Otho liberated Adelaide, whom he married at Pavia, in the year 951, and forgave Berengarius, and allowed him to retain the sovereignty of Italy, but as his vassal. Otho then returned to Germany. After some years, fresh complaints of the tyranny of Berengarius induced Otho to recross the Alps: he defeated Berengarius and his son and colleague Adalbert. He was himself acknowledged by a Diet held at Milan as King of Italy, and crowned by the archbishop with the iron crown of the Longobards in the church of St. Ambrose, at the close of 961. In the following year Otho repaired to Rome, where Pope John XII. crowned him Emperor of the West, as being the successor of Charlemagne. Berengarius, who had still some followers, defended himself obstinately in the fortress of St. Leo, in the Romagna; but being taken, was sent prisoner to Bamberg, where he died.

Meantime Otho, having received numerous complaints against Pope John, whose licentiousness and tyranny had become insupportable to the people of Rome, and who moreover maintained secret intelligence with the partisans of Berengarius, again visited Rome, and assembled a council, in which John was deposed, and Leo VIII. elected in his place. John however, after Otho's departure, re-entered Rome, obliged Leo to run away, and committed many acts of cruelty against those who had favoured the exaltation of his rival. [JOHN XII.] John soon after died, in 964, and the Roman clergy, disregarding the former election of Leo, appointed another pope by the name of Benedict V. This brought Otho again to Rome, which he besieged and took. He banished Benedict and re-instated Leo, who however died the year after, when John XIII. was elected with Otho's approbation. But the Romans, revolting against the new pope, banished him into Campania. Upon this Otho again entered Rome, and having put the leaders of the insurrection upon their trial, hanged thirteen of them, and condemned the others to various punishments. The historian Liutprandus justifies the conduct of Otho on this occasion, saying that he merely exercised his imperial prerogative, like his predecessors of the Byzantine and Carolingian dynasties, against men who had violated their oaths and rebelled against his authority. This shows that at that time the duchy of Rome was still considered as subject to the emperors.

In the year 967 Otho had his son Otho II. crowned emperor and his colleague, at Rome, by Pope John XIII. In the following year Otho sent Liutprandus on a mission to Nicephorus Phocas, emperor of Constantinople, which however produced no friendly result. [LIUTPRANDUS.] Otho accordingly invaded the provinces of Campania, Apulia, and Calabria, which were subject to the Byzantines, and laid siege to Bari, which however he did not take. Nicephorus in the

meantime being murdered, his successor Zimisces made peace with Otho, and gave the princess Theophania in marriage to his son in 972. Otho returned to Germany, where he died in May, 973. Otho has been styled 'the Great,' a title which he deserved for his abilities, his success, and his love of justice. His policy towards the see of Rome is worthy of notice; for whilst he showed himself zealous for the interests of the church, endowed abbeys and convents, and honoured deserving men among the clergy, yet he always asserted his sovereign right in temporal matters, and in the elections of the popes, a right which his successors continued to exercise for a long time afterwards until the pontificate of Gregory VII. In Italy he established the supremacy of the German emperors over the greater part of the peninsula, with the exception of the southern provinces, which remained subject to the Eastern empire.

OTHO II., son of Otho I., was engaged after his father's death in a war with Henry, duke of Bavaria, whom he defeated, and whose fief he bestowed on the Duke of Suabia. He had also to contend against Lotharius, king of France, for the possession of the great fief of Lotharingia, or Lorraine, which had been a subject of contention between France and Germany ever since the separation of the two crowns. Otho divided Lorraine into two fiefs, upper and lower, the latter of which he left to Charles, Lotharius's brother, on condition that he should pay allegiance to the German crown. In the year 979 Otho repaired to Italy, where things were, as usual, in a state of great confusion. At Rome he repressed sedition, and punished several of the leaders. From Rome he proceeded into Campania, and interfered in the interminable quarrels of the various princes of Capua, Benevento, and Salerno; and thence advanced into Apulia and Calabria, where he fought against the Saracens, who had landed in those provinces, and who were encouraged, as it was said, by the Byzantine emperor, who was afraid of losing his Italian dominions through Otho's ambition. Otho occupied Tarentum, and at first was successful against the Saracens; but he afterwards was defeated by them with great slaughter. (Sigonius; Ditmar; Muratori.) Otho, returning to Northern Italy, assembled a general diet of the feudatories of Germany and Italy at Verona, in the year 983, at which his son, then four years old, afterwards Otho III., was acknowledged as his successor. At that diet several laws were added to the Longobard code, and Otho confirmed the franchises and privileges of the republic of Venice by a diploma, in which are enumerated the provinces that were subject to the kingdom of Italy as distinct from those belonging to Venice. The former are Pavia, Milan, Cremona, Vicenza, Ceneda, Verona, Friuli, Istria, Ferrara, Ravenna, Comacchio, Rimini, Pesaro, Cesena, Fano, Sinigaglia, Ancona, Umans, Fermo, Pinna, and Gabella, a statement which contradicts the pretended grant of the Exarchate and Pentapolis, said to have been made by Otho I. to the see of Rome. From Verona, Otho proceeded to Ravenna, and afterwards to Capua and Benevento, intent upon collecting a large army against the Saracens, whom he wished to expel from Sicily. But in the month of December 983 he fell ill at Rome, where he died, and was buried in the atrium of the Vatican Basilica.

OTHO III. spent his long minority in Germany, whilst his grandmother Adelaide, his mother Theophania, and the Archbishop of Cologne administered his dominions in Germany and Italy. In the year 996 Otho entered Italy with a large army, and was crowned Emperor of Germany at Rome by Pope Gregory V., who was his relative. On his return to Germany he defeated the Slavi, with whom he was engaged in a war, and forced Micielas, duke of Poland, to do him homage. He afterwards conferred upon his successor, Duke Boleslas, the title of King of Poland. At the end of 997 Otho returned to Italy; and after staying awhile at Pavia and Ravenna, being desirous of seeing Venice, a city then already celebrated for its wealth and power, he repaired thither incognito with six attendants. The doge Pietro Orseolo II. entertained him splendidly by night, but left him to enjoy his assumed disguise during the day. The doge had just effected the conquest of Dalmatia from the Croats, with the islands of Curzola and Lesina, and had assumed the title of Duke of Dalmatia. Otho held a daughter of the doge's over the baptismal font, and on that occasion he exempted the Venetians from the pallium, or annual tribute, which they used to pay to the kings of Italy. Having returned to Ravenna, he collected his army and marched upon Rome, from whence Pope Gregory V. had been expelled by the patrician Crescentius, styled consul of Rome; a remarkable character of the dark ages, who aspired to re-establish the Roman republic under a nominal allegiance to the Eastern emperors. Crescentius caused John, a Calabrian Greek, to be proclaimed pontiff, under the title of John XVII. On the arrival of Otho, John ran away; but being seized by those of the adverse party, he was cruelly mutilated; and Crescentius, after defending himself in the castle of St. Angelo, was also made prisoner and beheaded, with twelve of his followers. Otho returned to Germany, but in the year 1001 he was again in Italy. He fought several battles in Campania, besieged Benevento, and afterwards quelled some fresh disturbances in Rome. In the following year (1002) he was taken ill near Civita Castellana, and died. His body was taken to Aquigrana to be buried.

OTHO IV., Duke of Brunswick and son of Henry the Lion, was elected king of the Germans in 1208 and was afterwards crowned emperor at Rome by Innocent III. But he soon quarrelled with that

imperious pontiff about the right of nominating to vacant benefices. Otho returned to Germany, where Waldemar, king of Denmark, was extending his conquests along the southern coast of the Baltic. Soon after, a general discontent, which was encouraged by the clergy, burst out against him, and he was deposed in 1212; and Frederic of Hohenstauffen, king of Sicily, was called to fill the throne of his ancestors. Otho however had still a considerable party, and he protracted the contest till 1215, when he resigned his claims to his rival. [FREDERIC II., EMPEROR.] He died in 1218.

OTHO, or OTTO, OF FREYSINGEN, born about 1108, was the son of Leopold, margrave of Austria, and of Agnes, daughter of the Emperor Henry IV. He studied first at Nürnberg and afterwards in the University of Paris, after which he entered the order of St. Bernard in the abbey of Morimond, of which in 1136 he was made abbot. His relative Conrad III., king of the Germans, recalled him to his native country and made him Bishop of Freysingen in 1138. He afterwards followed Conrad in the crusade to Palestine. On his return he felt a wish to visit the abbey of Morimond again, where he died, after a short illness, in 1158, much revered for his knowledge and piety. He wrote a chronicle of the world in seven books, 'Ottonis Episcopi Frisingensis Rerum ab origine Mundi ad ipsius usque Tempora,' folio, Augsburg, 1515. The first four books of this Chronicle are a mere compilation from Orosius, Eusebius, Isidore of Seville, and other previous writers; but the last three books contain much original information, especially concerning the affairs of Germany in the 10th, 11th, and 12th centuries. Otho is an impartial and trustworthy historian, and judicious for the times in which he lived. His Chronicle was continued down to the year 1210 by another Otho: 'Appendix Ottonis à S. Blasio à fine libri septimi Ottonis usque ad annum Salutis, 1210.' The other works of Otho of Freysingen are—1, A treatise concerning the end of the world, according to the Book of Revelations, which is generally appended to his Chronicle; and 2, A history of the Emperor Frederic I., called Barbarossa, 'De Gestis Frederici Esabardi libri duo,' which comes down to the year 1159, but has been continued by Radewik, canon of Freysingen, down to 1160.

(Vossius, *De Historicis Latinis*; Fabricius, *Bibliotheca Latina mediæ ætatis*.)

OTTLEY, WILLIAM YOUNG, F.R.S., F.S.A., keeper of the prints in the British Museum, was born in 1771. Early in life his studies were directed towards art, and though he did not eventually follow painting as a profession, he continued till late in life to use his pencil. The only picture which he appears to have publicly exhibited was one of large size 'The Fall of Satan,' which appeared at the Royal Academy in 1823. In 1791 he went to Italy and remained there about ten years, engaged partly in copying paintings and drawings by the great masters, and in procuring copies to be made of them by others, but also in collecting works of art. He was fortunate in procuring numerous fine works of the early masters, and he obtained an excellent collection of drawings and engravings. Soon after his return he set about the preparation of a work illustrative of the progress of Italian art, for which his collections afforded him great facilities. The first part of 'The Italian School of Design: being a Series of Fac-Similes of Original Drawings by the most eminent Painters and Sculptors in Italy, with Biographical Notices and Observations' appeared in fol. in 1808; but the work though much admired was too costly to meet with a ready sale, and the second part was not published till 1812, while the third and concluding part did not appear till 1823. Meanwhile Mr. Ottley was brought into close connection with the leading patrons and connoisseurs of art in England, and came to be regarded as one of the leading authorities in questions of taste, and besides the preparation of the works noticed below he was called upon to advise in the purchase of separate pictures, as well as the arrangement and formation of galleries. His admirable collection of drawings by the great masters he sold to Sir Thomas Lawrence for 8000*l.*, and it formed a considerable portion of the famous collection which the government unfortunately permitted to be scattered on the death of that celebrated painter. Mr. Ottley was in 1833 appointed keeper of the prints in the British Museum. He at once applied himself to the then much-needed task of examining thoroughly the state of the entire collection of engravings in that institution, and preparing a classified index of it. He died on the 26th of May 1836, in his sixty-fifth year.

The chief works of Mr. Ottley, in addition to his 'Italian School of Design' mentioned above are: 'An Enquiry into the Origin and Early History of Engraving upon Copper and on Wood,' 2 vols. 8vo, 1816; 'Engravings of the Marquis of Stafford's Collection of Pictures in London,' 4 vols. fol., 1818; 'Series of Plates engraved after the Paintings of the most eminent Masters of the early Florentine School,' fol., 1826; 'A Collection of One hundred and twenty-nine Fac-Similes of Scarce Prints by the early Masters of the Italian, German, and Flemish Schools, illustrative of the History of Engraving from the Invention of the Art, with Introductory Remarks,' 4to, 1826-28. 'Notices of Engravers and their Works, being the commencement of a new Dictionary, which it is not intended to continue,' 4to, 1831. He also published a brief 'Descriptive Catalogue of the National Gallery.' Some of the works in the above list are of a very splendid and costly character; and all of them have been of use in extending a taste for and increasing a knowledge of art in this country. It must be added

however that Mr. Ottley cannot be placed either as a critic or historian in a very high rank.

OTTMER, KARL THEODOR, an architect to whom Brunswick is indebted for what ranks almost among the largest, and certainly among the most elegant, palaces in Europe, was born in that city, January 19th, 1800. He was the son of a physician, who intended him for the same profession; but his father's death leaving him free to follow his own inclination, he made choice of architecture as his future destination, and certainly had no cause to repent of doing so, being eminently favoured even from the commencement of his career by opportunities that fall to the lot of few. While he was completing his studies in his profession at Berlin, in 1822, he competed for and was employed to erect the new theatre there, called the 'Königstädter Theater,' which was begun in July 1823, and opened in the August of the following year. This decided success on the part of one so young—it being in fact his 'coup d'essai,'—brought Ottmer forward at once: it should however be mentioned that, although it was not known at the time, his designs were corrected by Schinkel. [SCHINKEL.] In his next work of note, the 'Sing-academie' at Berlin (erected 1826-27), his design obtained preference of that of Schinkel, although the latter was in very superior taste, and indeed one of the happiest ideas of the 'great master,' as may be seen by the published drawings of it in his 'Entwürfe.' Flattering as all this was, it was not without its disadvantages, as by immersing him too early and too completely in matters of mere business, it hindered that calm application to study which is so important to an artist at the outset. There was besides very great danger of his being spoiled by the exaggerated praises bestowed on his first efforts,—praises which, it has been suspected, proceeded partly from a desire to lessen the reputation and keep down the influence of Schinkel. Fortunately Ottmer felt the necessity of improving himself; and after first studying a short time in Paris, he visited Italy, where he remained nearly two years (1827-29); and where he was so far inspired as to conceive the project and work upon the designs for a palace that should surpass every known edifice of the kind in extent and magnificence.

He was recalled to Germany by an invitation from Dresden, when it was intended to build a new 'Theater,' and he proposed designs accordingly; but the scheme was dropped for several years, and then Semper was the architect employed on the noble structure since erected there. The designs produced for that occasion procured however for him, while he was at Dresden, a commission from the Duke of Saxe-Meiningen to make others for a theatre and casino for him, and the buildings were forthwith commenced. On his return to Brunswick he published, in 1830, the first part of his 'Architektonischen Mittheilungen,' containing plans, &c., of his Theatre at Berlin. At that time his professional occupation consisted of little more than his official duties as Hofbaumeister, nor had he much prospect of being called upon to execute any work of importance, when during a popular tumult which took place in September 1830, the palace at Brunswick was set fire to and destroyed. He was thereupon directed by the new duke, Wilhelm (the successor of his brother Karl, who was expelled by the revolution), to make designs for rebuilding the palace; and the edifice was begun the following year, and prosecuted with such activity as to be ready for habitation in 1837. The principal mass is 400 feet in extent, by upwards of 200 in depth, and 80 high, and in the centre considerably loftier; and although Ottmer's design was not fully carried out, it is still a stately and elegant pile; indeed even now it has been objected to it that it is upon too extravagant and costly a scale. The architect's labour must have been very great, for besides that he was obliged to superintend every department of the works personally, from first to last, he designed all the numerous details both of the exterior and interior, which display considerable inventive power as well as good taste. The principal entablature of the exterior—extending altogether 2000 feet in length—is entirely of cast-iron, and much equally excellent and novel construction is displayed in other parts. The interior is distinguished by many striking pieces—the lower entrance vestibule, a Grecian Doric hall 150 feet in length; the parade staircase; the upper vestibule, a rotunda 70 feet in diameter, and 60 high; gallery; theatre; concert-room; banqueting-room, &c.

Besides the palace, Ottmer erected at Brunswick several other structures, both public and private, all of them, more or less, of architectural note: viz. the Theater-Intendantur, the Infantry Barracks, in the Florentine style, with a façade of 350 feet; the Iron Bridge, the Villa Bulow, New Richmond, the Schmidt'sche-Haus, the Interim Railway Station, &c. He also made a design for Cavalry Barracks at Brunswick, in similar style to those for the infantry; which design was published in Ronsberg's 'Zeitschrift für praktische Baukunst,' 1842. Naturally of a delicate constitution, Ottmer sank under the multiplicity of his tasks in the prime of life, August 22nd, 1843.

OTWAY, THOMAS, an eminent English dramatist, was born at Trotten, in Sussex, March 3rd, 1651. He received his education at Winchester school, and was entered a comzoner of Christchurch, Oxford, in 1669. Having left the University without a degree, he went to London, where he commenced player, but met with little success on the stage. The fame which was denied to him as an actor he endeavoured to obtain as an author, and in 1675 he produced

'Alcibiades,' the first of his tragedies. In the same year his 'Don Carlos, Prince of Spain,' made its appearance, of which the popularity was so great that it is said to have been played for thirty nights in succession, and to have produced considerable emolument to the writer. 'Titus and Berenice' and the 'Cheats of Scapin' were published in 1677, the first of which was translated from Rapsin, and the latter from Molière. 'Friendship in Fashion' was published during the following year.

Otway's wit procured for him the patronage of the earl of Plymouth, and a cornetcy was obtained for him by this nobleman in the army of Flanders. Not finding the military life agreeable, he gave up his commission, and returned to London, where, being in extreme poverty, he again began to write for the stage. 'The Orphan,' one of the most pleasing of all his plays, was performed in 1680, as was also the 'History and Fall of Caius Marius.' In 1681 appeared the first part of a comedy called the 'Soldier's Fortune,' which was completed by the addition of a second part under the title of 'The Atheist,' in 1684. The greatest of all his dramatic efforts however was his last, 'Venice Preserved,' which was exhibited in 1682, and which still keeps possession of the stage. Its character is altogether of a higher order than that of any of his other performances. Besides the works that have been mentioned, Otway was the author of various translations and numerous miscellaneous poems. An edition of his whole works was published in 3 vols. 12mo, in 1757; and another in 4 vols. 8vo, in 1813. His writings, although so numerous, did not secure him from the miseries of indigence; and one of the accounts of his death, which are various, represents it as having been occasioned by hunger. He died April 14th, 1685, before he had reached his thirty-fourth year. As an author, he shows great tenderness and command over the gentler feelings, and an exact knowledge of human nature. Passages of considerable power also are of frequent occurrence in his writings, which however are disfigured by a prevalent grossness and immorality.

OUDINOT, CHARLES-NICOLAS, DUKE OF REGGIO, Marshal of France, and Grand Officer of the Legion of Honour, was born on the 2nd (some biographers state the 25th) of April, 1767, at Bar-sur-Ornain. Having chosen the career of a soldier, in opposition to his father's wishes, he joined the regiment of Medoc in 1788; but parental influence induced him to withdraw from the army four years after. The general call to arms at the outbreak of the revolution revived his martial spirit, and on offering himself as a volunteer in 1791, his former service at once procured him a battalion. In September 1792 Oudinot defended the fort of Bitche against the Prussians, whom he repulsed with great loss. After this, the government of the Girondists promoted him to the command of the regiment of Picardy, left vacant by its former colonel, whom the Jacobin excesses of the day had induced to emigrate. At daybreak on the 2nd of June 1794, being stationed at a distant outpost, the Austrians fell in great numbers upon his regiment; but he held his ground for ten hours against a corps estimated at 10,000 strong. Surrounded by the enemy's entire cavalry, he formed his men into a square, repulsed every charge of their cuirassiers, till at length, having opened a passage through them with fixed bayonets, he effected his junction with the main army, his lines never once having been broken. Instantly raised to a brigade for this intrepid conduct, he was sent to besiege Trèves, and on the 7th of August 1794 captured the town by a skillful manoeuvre. He next received orders to join the army of the Rhin-et-Moselle, which he did on the 14th of September. During a desperate night-attack, October 14, 1795, he was disabled by five sabre-cuts; and having fainted from the loss of blood, was taken prisoner by the Austrians. Released by exchange a few months later, he joined Moreau's army in 1796, distinguished himself at the battles of Nordlingen and Donauwerth, captured several fortresses on the Danube, and was again most severely wounded at Ingolstadt. On the 19th of March 1797 he attacked the emigrant army of Condé before Constance, and penetrated into the town, in spite of a second corps of Austrians by which it was defended.

Oudinot was created a general of division, April 12, 1799; and on the 4th of June contributed effectually to the great victory of Zurich. Being subsequently appointed head of the staff in Massena's army, he shared with that commander the dangers and sufferings of the siege of Genoa. Twice during this siege he succeeded in passing through the English blockading fleet, bearing with him Massena's despatches to Suchet. In 1800, as head of the staff under Brune, he obtained fresh honours at the battle of Pozzolo and the passage of the Mincio. The First Consul was so highly satisfied with Oudinot's conduct on these occasions that he presented him with a sword of honour, to which he added one of the pieces of cannon captured from the enemy by Oudinot himself. At the opening of the campaign of 1805 Napoleon formed a picked corps of grenadiers, the command of which he intrusted to Oudinot, presenting him at the same time with the grand cordon of the Legion of Honour. At the head of his grenadiers he was the first to enter Vienna; he crossed the bridge over the Danube, though undermined and defended with 180 pieces of cannon. General Oudinot was likewise present at Austerlitz.

The following year he took possession of the counties of Neufchâtel and Valengin, relinquished by Prussia; and during his government, conciliated the inhabitants by his liberality and disinterestedness.

Before he left his office, the burghers of Neufchâtel evinced their esteem by a public address and the present of a sword. After the battle of Jena, October 14, 1806, he marched into Poland, and gained the victory of Ostrolenka, February 6, 1807. The Emperor Napoleon now made him a count, to which he annexed a dotation of a million of francs. But the 14th of June 1807, the morning of Friedland, was the most signal of his life. On that famous ground, with his single corps, he checked for many hours the advance of the whole Russian army; and after the sacrifice of half his men, enabled Napoleon to come up in time to win one of his greatest battles. Meeting the general after the action, Napoleon said to him, with unusual emotion, "General, you have done wonders; but wherever you are, my only fear is for yourself." This incident has since afforded a subject for one of Horace Vernet's best pictures.

In the memorable campaign of 1809 the reputation of Oudinot was fully sustained; for after the death of Marshal Lannes, at Essling, the second corps, formerly commanded by him, was conferred upon Oudinot in these flattering terms:—"Given to you, as a general, tried in a hundred fights, in which equal skill and intrepidity have been displayed." After the battle of Wagram, Oudinot received the marshal's bâton, with the title of Duke of Reggio, and a pension of 100,000 francs. In 1810, Louis Bonaparte, tired of submitting to the dictation of his imperial brother, threw off the ensigns of royalty, and clandestinely left Holland. Upon this defection, Marshal Oudinot was ordered to take military possession of the country; he fixed his head-quarters accordingly at Amsterdam. In this government he continued nearly two years, exhibiting great capacity and justice, and winning the good report of the Dutch people by his integrity and equable behaviour.

Throughout the whole of the subsequent campaigns of 1812, 1813, and 1814, the name of Marshal Oudinot re-appears with undiminished honour, as one of the best-trained and most efficient of the imperial band of generals. After the first abdication he submitted to the restored Bourbons, steadfastly adhered to their cause during the Hundred Days, and was loaded with favours by Louis XVIII. and Charles X. In 1823 he accompanied the Duke of Angoulême in his expedition for the re-establishment of the King of Spain. He was appointed governor of the Invalides in 1842, and died at Paris, September 13, 1847, in his eighty-first year, having been upwards of sixty-four years in the French army.

The marshal's eldest son, Nicolas-Charles-Victor, the present Duke of Reggio, commanded the French army sent in 1849 to support the authority of the present pope in the Roman states. His younger son, an officer of great promise, fell into an ambush in the late wars in Africa, and was killed by the Arabs (June 26, 1835).

OUGHTRED, WILLIAM, an English divine and mathematician, was born at Eton, Buckinghamshire, in 1573. Cole says that he was educated at the school upon its foundation there, and was elected thence, in 1592, to King's College, Cambridge, of which, in regular course he became a Fellow. While he was an undergraduate he invented 'an easy method of geometrical dialling,' but which was not given to the public before the year 1647. He proceeded to the degree of B.A. in 1598, and that of M.A. in 1599. In 1603 or thereabouts, Oughtred was ordained priest, and presented to the rectory of Aldbury, near Guildford in Surrey, upon which appointment he quitted the University and resided upon his living, distinguishing himself by the faithful and diligent discharge of his pastoral duties. In 1628 he was engaged by the earl of Arundel to become tutor to his son, Lord William Howard, the nobleman whose patronage of science holds a distinguished position in the history of its progress during the 17th century. But notwithstanding his high station in the scientific world (and Fuller says that he was "unanimously acknowledged the prince of mathematicians"), he was in danger, in the year 1646, of a sequestration by the committee for plundered ministers, several articles having been deposed and sworn against him, material enough, it is said, to have sequestered him. But upon his day of hearing, William Lilly, the famous astrologer, applied to Sir Bulstrode Whitlocke and all his old friends, who appeared in such numbers on his behalf, that he was acquitted by the majority. Oughtred sometimes amused himself with archery; he was sprightly and active at the age of eighty, and, if we may believe Mr. Collier, died in an ecstasy of joy upon hearing of the restoration of Charles II. Fuller ('Worthies,' i. 145) says that "this aged Simeon had a strong persuasion that before his death he should behold Christ's anointed restored to the throne, which he did accordingly to his incredible joy, and then had his 'dimitis' out of this mortal life, Jan. 30th, 1660." Evelyn, in his 'Diary' of 17th August 1658, mentions meeting with Mr. Oughtred, "the famous mathematician," which shows that his fame was well established.

The following is a list of his principal works:—

1, 'Arithmetice in Numero et Speciebus Institutio; quæ tum Logistica, tum Analytica, atque adeo totius Mathematicæ quasi Clavis est,' 12mo, 1631. This work passed through many editions, and an English translation of it was made by Christopher Wren, and published under the title of 'The Key of the Mathematics new forged and filed.' It was introduced by Seth Ward as a text-book at Cambridge. 2, 'The Description and Use of the Double Horizontal Dial, whereby not only the hower of the day is shewne, but also the meridian line is found; and most astronomical questions which may be done by the globe are resolved,' 12mo, 1636. Another edition appeared in 1652

3, 'A Treatise on Trigonometry,' 4to, 1657. This book was afterwards published in Latin, in 1667, by Stokes and Haughton.

We refer for more particulars concerning Oughtred to Aubrey's 'Lives,' and manuscript addit., Mus. Brit., 4223. Many of his papers are now in the valuable library of the Earl of Maclesfield.

* OVERBECK, FRIEDRICH, was born at Lübeck on the 3rd of July 1789. His artistic studies were commenced at an early age, and the peculiar bent of his mind is said to have first shown itself, if it was not evoked, in the contemplation of Memling's picture of the Crucifixion in one of the churches of his native city. His academic course was passed through at Vienna, and on its completion he proceeded, in 1810, to Rome. Here in concert with Pforr, a countryman, fellow student, and attached friend, he devoted himself with intense ardour to the study of the early Italian masters. For many years the German school of painting, partly under the influence of the dominant French taste, and partly guided by the maxims and practice of Mengs, had been seeking inspiration almost exclusively from classic sources, and drawing its technical principles from the study of the later painters of Italy. But coincident with the casting off the trammels of modern French criticism and ancient forms in literature, there had been growing up a desire for a return to a less academic or eclectic system in art; and Friedrich Schlegel, a leading critical advocate of the Romantic school in literature, was the herald and prophet of the new school of national German art. Overbeck was well prepared to become one of the founders of such a school. Cornelius had adopted nearly similar views as to the regeneration of German art, and he joined Overbeck at Rome in 1811. Under CORNELIUS (vol. ii. col. 392) we have stated how, with the assistance of Ph. Veith, Schadow, J. von Schnorr, Pforr, and others, the two young painters, in the face of opposition and ridicule, persevered in their great undertaking, till they drew on their side the almost unanimous suffrages of their countrymen, and commanded the homage of the students and lovers of art throughout the world. His 'Madonna,' painted in 1811, was Overbeck's earliest work of importance. Of the famous frescoes in the Villa Bartholdy, which were the first great works painted by the young German artists, Overbeck executed two, 'Joseph sold into Captivity by his Brethren,' and 'The Seven Years of Dearth,' which were generally regarded as justifying his position as the head of the new school; the 'Seven Years of Dearth' is well known from the engraving by C. Barth in the Atlas to Raczyński's 'Histoire de l'Art Moderne en Allemagne.'

Deeply imbued with devotional feelings, Overbeck in giving himself up to the study of the somewhat mystical principles of religious art propounded by F. Schlegel, soon came to adopt also his theological views, and, in company with several other of the band of young German painters, he in 1814 formally abjured Lutheranism and entered the communion of the Roman Catholic Church. From this time he may be said to have devoted himself almost exclusively to the carrying out of his views of Christian art. He fixed his residence at Rome, which he has only once or twice left in order to pay a hasty visit to Germany; and there he has quietly laboured in his vocation, living in comparative retirement, but always exhibiting a warm interest in the progress of art and the fortunes of artists. Overbeck has exerted a vast influence on modern art, and though the present race of rising painters in Germany are quitting the severity of his religious style for a freer and more romantic manner, his influence is still felt and acknowledged by them.

'Christ at the house of Martha and Mary,' 1815, was one of the early works which went far to secure his great reputation; but his grand picture 'Christ entering Jerusalem' (about 8 feet by 5½), finished in the following year for the Marienkirche at Lübeck, was that which may be said to have established it: there can be little hesitation in saying, that despite of its crudeness it was in many respects one of the grandest scriptural pictures which had been painted since the decay of art in Italy. Though a slow worker—his design being first elaborately thought out, and then laboriously corrected—the works of a man who has been for nearly half a century constantly working, are far too numerous to be mentioned here, even if we had the materials for completing the list; but the following are some of the more important. 'Christ bearing his Cross'—a work of great power; 'The Child Christ in the Temple'; 'Christ Blessing Little Children'—through the engravings perhaps the best known of his works in this country; 'The Raising of Lazarus'; 'Christ raising the Daughter of Jairus'; 'Christ on the Mount of Olives'; 'St. John preaching in the Wilderness'; 'Moses and the Daughter of Jethro at the Well'; 'Gathering the Manna'; 'Hagar in the Desert'; and 'The Ascent of Elijah,' may be taken as representatives of his scriptural subjects. Among those illustrative of the traditions of his church may be mentioned, besides Holy Families and Pietas, 'The Marriage of the Virgin'; 'Virgin with the Lily'; 'Death of St. Joseph,'—painted for the Church of Madonna degli Angioli, near Assisi; 'The Three Kings'; 'St. Elizabeth,' &c. He has also painted or drawn various allegorical figures and designs, among which are the 'Germania' and 'Italia.' Among his earlier frescoes was a series of five, painted in the Villa Giustiniani, from Tasso's 'Jerusalem Delivered'; but he has since seldom wandered even so far from religious themes. As one of his most characteristic works may be cited his 'Christian Art' in the Städelsche Institut, Frankfurt-on-the-Maine. In this vast production he has sought to symbolise in a single design the development

of art—including music, architecture, sculpture, and painting—under the influence of Christianity. Christ in the act of blessing, and the Virgin recording the Magnificat, occupy the middle of the upper compartment of the picture, while the saints and prophets of the Old, and the Apostles of the New Testament are assembled around, and the representatives of the several arts fill the different stages or compartments into which the picture is divided. It is a work full of learning, thought, and fine feeling, but one which to understand, much less to do full justice to, it is necessary to study from the artist's own point of view, and with a clear conception of his central idea—to an ordinary spectator by no means an easy matter. He has also made a large number of drawings for engraving, such as 'The Passion of Our Lord,' 'Forty Illustrations from the Gospels,' &c.

The works of Overbeck are marked by unflagging invention, great refinement and delicacy of expression, considerable power of drawing, and a style of composition which presents his design with the greatest conceivable perspicuity. Where there is obscurity, as there sometimes is, it rests in the idea and not in the manner of its presentation. But his treatment of his themes is essentially subjective: in other words, he seems to have always sought to carry out Schlegel's principle, that in all Christian themes the treatment must be spiritual and symbolic rather than human and dramatic. Hence his works display a calm devotional beauty and simplicity rather than energy or brilliancy of style. This spirituality and symbolism of style and thought rise in the works of Overbeck not infrequently into grandeur, and are always impressive; but often, even in his hands, they run into coldness, obscurity, and mannerism. But his nobleness and purity of aim, his great artistic knowledge and power, the fine poetic genius which pervades almost every production of his pencil, and his singleness of purpose, must always secure for the name of Friedrich Overbeck a high place in the history of art, and one of the very highest among the painters of the 19th century.

Although he became first generally known by his frescoes, and though his early practice in that material has influenced all his subsequent productions, he has always expressed a decided preference for oil-painting, and many of his finest works are painted in oil. Of late years however he has chiefly contented himself with making drawings in chalk and charcoal, and a large proportion of the designs made so widely known by engravings are so prepared.

OVERBURY, SIR THOMAS, was born in 1581, at Compton Scorfen, in the parish of Ilmington, Warwickshire, the seat of Giles Palmer, his mother's father. His father was Nicholas Overbury, of Bourton-on-the-Hill, in Gloucestershire, of an ancient family, and who was also a bench of the Middle Temple. Sir Thomas received his early education at home, then proceeded to Queen's College, Oxford, as a gentleman commoner in 1595, and took his degree of B.A. in 1598. His father designed him for the law, and he was entered at the Middle Temple; but feeling a desire for a more stirring life he travelled on the Continent, and returned an accomplished gentleman. In 1601 he visited Scotland, where he became acquainted with Carr (more properly Ker,—he was a descendant of the Kers of Ferniehurast), who was then a sewer or page in the service of the Earl of Dunbar. Carr came to London with Overbury, where he soon afterwards became a favourite with King James, and was rapidly promoted. Carr was a handsome man, but illiterate, and of no great abilities; even on the trial Mrs. Turner said that he "spoke so broad Scottish that she understood him not;" and indeed James is said to have chosen him as favourite in order to teach him Latin. Overbury was a scholar and of varied talent, not of unimpeachable morality, and, probably conscious of his superiority, haughty and presumptuous. At first he shared in his patron's fortune, he was made sewer to James, was knighted at Greenwich in 1608, and his father was made one of the judges in Wales. In 1609 he visited France and the Netherlands, and on his return wrote his 'Observations upon the state of the Seventeen Provinces as they stood in 1609.' In 1610 Jonson had spoken in his praise, but in his 'Conversations' with Drummond of Hawthornden, he calls him his "mortal enemy." The cause is supposed to have been an attempt by Overbury to engage Jonson to forward his suit with the Countess of Rutland, "wherein he did intend a state that was unlawful." In the elegy on her death published with Overbury's works, but which is now said to be by Francis Beaumont, there is nothing to countenance such a charge. It dwells on her virtues, though her marriage is spoken of as "nought but a sacrament of misery."

His good fortune did not last long. Cecil, the minister of Elizabeth and James, to serve his own purposes, contrived in 1606 to marry his own son to one of the daughters of Howard earl of Suffolk; while the other, when only thirteen, was married to the son of his former rival, the Earl of Essex, who was only fourteen. Being considered too young to live together, the lady was remitted to the care of her mother, and the gentleman proceeded to the Continent. In 1610, at the age of eighteen, he returned to claim his bride, whom he found grown into extraordinary beauty, the reigning toast at court, solicited by Prince Henry (Sir Simonds d'Ewes says broadly, that "set on by the Earl of Northampton," she had "prostituted herself to him," but that he had abandoned her) and Carr, then Viscount Rochester, and possessed of an undisguised and violent dislike of himself. It was only by the interference of her father and the king that she consented to live in his house. Overbury appears to have assisted his patron with his pen

and otherwise in his intrigue with the Countess of Essex; but when it was proposed (Rochester reckoning on his influence with the king) to procure a divorce in order that he might marry her, Overbury vehemently opposed the project, applied terms of contumely to the lady, and it is said, on the authority of his father, wrote his poem of 'The Wife,' with the hope of preventing such a measure. Overbury's opposition of course was communicated to the lady by her lover; she was furious; and finding that there was a quarrel existing between Overbury and Sir David Wood, offered Wood 1000*l.* to assassinate him, but he declined, without a previously secured pardon, "saying he would not hesitate to bastinado him, but would not go to Tyburn to please any woman." She then had recourse to her uncle, the ambitious, hypocritical, treacherous, immoral, but clever Earl of Northampton. He was himself jealous of Overbury's influence with the king's favourite, and to get him out of the way suggested that Overbury should be appointed to a foreign embassy by the king, which Rochester should persuade him to refuse. Sir Henry Wotton gives an account of the result of the scheme, and his impressions concerning it "so far as I am able to wade in so deep a water." He says it is conceived that the king had a distaste of him "for too stiff a carriage of his fortune," besides an offence given to the queen; and that he had resolved to "sever him from my Lord of Rochester." Overbury declined the mission proposed, though Sanderson ('Aulios Coquinaria') says he at first accepted it, and on April 21, 1613, he was summoned before the council, before whom, continues Wotton, who was present, he "refused to be sent abroad, with such terms as were by the council interpreted pregnant of contempt," and he was thereupon committed to the Tower. "Now in this whole matter," says Wotton, "there is one main and principal doubt, which doth gravell all understandings; that is, whether the whole was done without the participation of my Lord of Rochester; . . . for if it were done without his knowledge, we must expect of himself either a decadence or a ruin." The decadence or ruin were not yet at hand. Again prompted by Northampton and her own father the Earl of Suffolk, and supported by the king, a suit was commenced against Essex for a divorce on the ground of impotency. A commission of bishops and lawyers, with a jury of women, were appointed to try this scandalous cause. Essex appears to have offered no very strenuous opposition, probably glad to be relieved from such a woman. There is little doubt but that the countess procured a substitute in the examination that took place, and a sentence of divorce was pronounced, though Abbott, the archbishop of Canterbury, argued strongly against it, and thereby drew upon himself a long letter from the king, exhorting him to "reverence and follow my judgment." Abbott was firm, and with four out of the seven lawyers, voted against the divorce, while the four other bishops and three lawyers voted in its favour.

In the meantime Overbury in the Tower, wholly unsuspecting of his patron's baseness, wrote, suing him for his continued favour, and for his deliverance from confinement. But his enemies were implacable. He died on September 15, 1613, under circumstances to be presently told; and on December 26, Rochester, created on the occasion Earl of Somerset, and the Countess of Essex, were married, the bride "in her hair" as a virgin, with all the pomp and splendour that wealth and talent could furnish. Donne wrote an eclogue; Ben Jonson produced 'The Challenge at Tilt'; and Lord Bacon presented 'The Masque of Flowers,' performed by members of Gray's-inn, at an expense to him of 2000*l.*

At length matters took a turn. Villiers was becoming a favourite, and the decadence had commenced. Somerset, with a prescience of his fall, endeavoured to make use of his remaining influence by procuring a general pardon for "all manner of treasons, misprisions of treasons, murders, felonies, and outrages whatsoever, committed, or hereafter to be committed," to which James consented, but to which the Chancellor Ellesmere refused to put the great seal. A suspicion had prevailed ever since the death of Overbury that it had been unfairly procured. Trumbull, the British ambassador in the Netherlands, having procured some evidence, communicated it to Winwood the secretary; and, with James's consent, the Earl and Countess of Somerset were arrested and ordered to be tried. A truly disgusting account of James's hypocrisy in parting with his old favourite is preserved. He kissed him affectionately, and when Somerset was gone to await his trial, exclaimed, "Now the devil go with thee, for I will never see thy face more," and exhorted the judges to see justice done on him. After Coke had taken a number of examinations, the trial commenced on the 24th of May 1616, when the countess, first indicted for the murder of Sir Thomas Overbury, pleaded guilty. The earl's trial began the next day. It was proved that after Overbury's commitment to the Tower the previous lieutenant-governor, Sir William Wade, was removed, and Sir Jervas Elwes (or Helwies) was appointed; but Elwes had had to pay 2000*l.* for the place; and Wotton writes that the appointment was obtained "by the mediation of the house of Suffolk, notwithstanding that my lord of Rochester was the commander of Sir John Keys to that charge." Weston was appointed his attendant, who received no wages as a prison official. He acknowledged receiving poisons from the countess, most of which, he says, he threw away, and a white powder from the earl, who declared that it was only an emetic, and which certainly produced intense sickness; it certainly did not produce death. Both earl and countess expressed

impatience at his surviving so long. Overbury, at the same time, becoming convinced of Somerset's treachery, addressed several threatening letters to him, reminding him of certain secrets of which he was possessed, and telling him, "You owe me for all the fortune, wit, and understanding that you have." Somerset, on the other hand, was irritated, and said, "either he or myself must die for it." Franklyn, another accomplice, acknowledged that he, directed by Mrs. Turner (whose starched ruffs and love philters had given her a dangerous reputation), had procured arsenic for the countess; and that Weston had given Overbury "as much poison as would kill twelve men." Overbury became very ill; and Lobell, a French apothecary, who attended him in the Tower, says that Somerset "willed him to write to Dr. Mayerne," the king's physician, who prescribed a glyster, after administering which Overbury died. An inquest, composed of six warders and six other persons, was held upon the body, and a verdict returned of natural death. Mayerne was not examined. Franklyn, in his confession, says, "the king used an outlandish physician and an outlandish apothecary about him, and about the prince deceased. Therein lyeth a long tale." This Mayerne left a book wherein all his prescriptions were entered, but the leaves relating to Prince Henry's illness are torn out. The king also employed Sir George More to keep Somerset quiet, and if he attempted to reveal anything to remove him from the bar by force. He also wrote to More, that if Somerset would confess his guiltiness, "I will not only perform what I promised by my last messenger, both towards him and his wife, but I will enlarge it, according to the phrase of the civil law, quod gratiæ sunt amplianda." Somerset was found guilty, and after him Elwes, Mrs. Turner, Weston, and Franklyn, who were executed; but Somerset and his wife, after one or two reprieves, were ultimately pardoned—though the earl when offered a pardon refused it, declaring himself innocent. They retired into the country, where James allowed him a pension of 4000*l.* a year. The countess died in 1632; the earl in 1645, but not before (in 1624) his old master had endeavoured to make his peace with him, in order to effect a scheme to release himself from his yoke under Villiers and Prince Charles.

It is a curious story. Questions arise that are not easily answered. Why was Overbury detained so long in prison for so trifling an offence? why was not Mayerne examined? why were the subordinates, whose conduct, however atrocious, was not the immediate cause of Overbury's death, so unhesitatingly executed? and what possible motive could James have had for desiring either the death of Overbury or that of his son, to which suspicion has long pointed?

None of Overbury's works were published in his lifetime. His poems consist of 'The Wife,' 1614; and 'The First and Second Part of the Remedy for Love,' 1620, a paraphrase from Ovid. They are not remarkable as poetry, but they contain good sentiments, occasionally expressed with more vigour than elegance; and his description of a virtuous wife was so just that the work was highly popular. His 'Characters' (published with the second edition of 'The Wife' in 1614) are in a very different vein; they are well drawn, varied, and full of antithesis and wit. His 'Newes from any whence, or Old Truths under a Supposal of Novelty,' are partly in the same strain, and were appended to the 'Characters.' The 'Observations on the Seventeen Provinces' did not appear till 1626, though licensed by the Stationers' Company in 1615-16. 'Crumms fallen from King James's Table, or his Table Talk,' not published till 1715, are a collection of the king's sayings, some of which are remarkable enough; among them are, "The way to make vices less than they are is to make punishments for them greater than they deserve, for so the laws grow to contempt and to be neglected;" and, "The people still desire war till they have it, and they desire it presupposing good success; but one overthrow, an ill journey, or taxes imposed to maintain it, they require peace as much." A new edition of Overbury's works, with a 'Life,' by E. F. Rimbault, was published in 1856. 'The Great Oyer of Poisoning: the Trial of the Earl of Somerset for the Poisoning of Sir Thomas Overbury in the Tower of London, and various matters connected therewith, from contemporary MSS., by Andrew Amos,' was published in 1846. This work contains much curious matter. Mr. Amos has shown that the printed report of the trial varies in many respects from a manuscript report in the British Museum, and that the variations are generally favourable to the opinion of Somerset's minor culpability.

* OVERSTONE, LORD. SAMUEL JONES LOYD, first Lord Overstone, is the only son of Mr. Lewis Loyd, formerly minister of a Welsh dissenting congregation at Manchester, who married Miss Jones, the only daughter of John Jones, Esq., a wealthy merchant of that city, and afterwards entering into partnership with that gentleman, established the banking house of Jones Loyd and Co. in Lothbury, London. He was born in 1796, and having received his early education at Eton and Trinity College, Cambridge, entered parliament in 1819 as member for Hythe. He did not however retain his seat longer than the year 1826. Though he remained out of parliament, still his great reputation for commercial sagacity, and long connection with banking business, led the government to consult him on important measures of a fiscal nature from time to time. In 1850 Mr. Jones Loyd was elevated to the peerage as Lord Overstone. Since that time he has acted as member of a commission appointed to inquire into the

practicability of a decimal coinage, and in 1856 he warmly opposed the principle of the Limited Liability Act which passed the two houses of parliament, his lordship entering on the occasion his protest against that measure in the journals of the house. His system of political economy is perhaps too exclusively that which is taken from the capitalist point of view. As the time for the renewal of the Bank charter approached, the opinions which Mr. Jones Loyd had expressed before a parliamentary committee in 1840, in favour of a single source of issue of money, and such issue to be concurrent with a definite amount of bullion in the Bank of England, were understood to be those which Sir Robert Peel adopted, with some modifications. In 1844 the Bank Charter Act was passed; and although the principle has met with some opposition from higher authorities than those who are always clamouring for an expansion of the currency, it is likely to be continued in the renewal of the charter in the present year (1857). Lord Overstone has ably advocated its principle in some letters in the 'Times,' signed 'Mercator.'

OVERWEG, DR. ADOLF, was born July 24, 1822, in the city of Hamburg. He was educated at the University of Bonn, and afterwards at the University of Berlin, where he took his degree. His favourite study was geology, which he pursued for some years. In 1849, when Mr. Richardson, at the expense of the British and Prussian governments, was preparing to undertake a journey to Lake Tchad, in Central Africa, application was made in Berlin for a naturalist to accompany him; and Dr. Overweg, who was recommended by the chief scientific men of that capital, received the appointment. Dr. Heinrich Barth also accompanied Mr. Richardson. Dr. Barth was a pupil of the celebrated geographer, Carl Ritter, and previously to his joining the expedition to Central Africa, had travelled in Northern Africa, and had published an account of his journeys in German, under the title of 'Wanderungen,' &c. ('Wanderings along the Punic and Cyrenaic Shores of the Mediterranean, by Dr. Heinrich Barth'), 8vo, Berlin, 1849. A boat, broad in the beam and exceedingly light on the water, was constructed at Malta for the express purpose of navigating Lake Tchad. It had to be conveyed over the burning sands of Africa to Lake Tchad, during a journey which occupied about twelve months. The expedition left Tripoli for the interior in March 1850, and did not reach Lake Tchad till April 1851. The three travellers were exposed for a considerable time to great danger, and after being plundered of much valuable property, only escaped with their lives by paying a large ransom. Mr. Richardson died when the travellers were within a short distance of Lake Tchad. When Drs. Barth and Overweg had reached Kuka, about ten miles from the western shore of Lake Tchad, they were in safety, under the protection of the Sultan of Bornou and his vizir, who gave them a good house to live in, and supplied them amply with provisions. The boat had been constructed in pieces to facilitate its conveyance, and Dr. Overweg having put it together, on the 18th of June launched it on Lake Tchad, which he navigated, and visited the natives who inhabit various islands in it. Meantime, while Dr. Overweg was preparing the boat, Dr. Barth had started on a journey to the kingdom of Adamaua, south of Lake Tchad, and on the 22nd of June reached the capital, Yola, about 350 miles S.S.W. from Kuka, a distance which it took him twenty days to travel. In this journey he crossed the Benué and the Faro, two very large rivers—the Benué, half a mile wide, flowing from the east; and the Faro, an affluent of the Benué, flowing from the south. He reached Kuka, on his return, on the 22nd of July. The country of Adamaua was found to be beautiful, fertile, and well cultivated. Dr. Barth afterwards explored the country east of Lake Tchad, and also travelled south-eastward into the kingdom of Baghirmi, towards the sources of the White Nile; while Dr. Overweg made a journey from Kuka in a south-westerly direction towards the Kowara (Quorra), and reached to within 150 miles of Yacoba, the capital town of the Fallataha.

The ultimate object of the expedition having been to travel from Lake Tchad in a south-west direction to the shores of the Indian Ocean, it was represented to the British government that it would be expedient to send out another person to join Drs. Barth and Overweg before they started on their final journey. The government assented, and a suitable person was found in Dr. Edward Vogel, of Mr. Bishop's Observatory, Regent's Park, London, who volunteered his services with enthusiasm. He left London, accompanied by two volunteers from the corps of Sappers and Miners, in February 1853. Dr. Vogel is very young, having been born about 1832. He is by profession an astronomer, and is also a scientific botanist. He was provided with astronomical, magnetical, and other instruments suitable for his own purposes, and also to supply the place of those of the other two travellers which might have been injured or lost in their journeys. By a singular coincidence, on the very morning when Dr. Vogel and his two companions went on board the vessel which was to take them to Malta, in route for Tripoli, letters from Dr. Barth were received in London announcing the death of his only companion and friend. Dr. Overweg was attacked by fever at Kuka, and died seven days afterwards, September 27, 1853, at Maduari, which is ten miles east of Kuka, and near the western shore of Lake Tchad.

Dr. Vogel and his companions reached Mourzuk, in Fessan, Aug. 8, 1853, and remained there till the middle of October. They accomplished successfully their journey across the Great Desert, and reached

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Lake Tchad on the 6th of January 1854. A revolution had taken place at Kuka, and there was a new sultan and also a new vizir, by whom however Dr. Vogel was received kindly. Dr. Vogel, by astronomical observations, determined the position of Kuka to be 12° 55' N. lat., 13° 22' E. long. The height of Kuka above the sea he ascertained to be only 900 feet—50 feet higher than the surface of Lake Tchad. Dr. Barth was absent on an expedition to Timbuctoo. Dr. Barth left Kuka on the 25th of November 1852. On the 6th of May 1853 he was at Sokatou; on the 4th of April at Wurno, which is about seventeen miles N.E. from Sokatou, and is the residence of the Emperor of the Fallataha. It is thus a more important place than Sokatou, though the population is only about 13,000, while that of Sokatou is about 21,000. Wurno, hitherto unknown, was only founded in 1831. Dr. Barth reached Timbuctoo on the 7th of September 1853. He was detained in Timbuctoo nearly twelve months, owing to the danger he would have incurred if he had attempted to return to Kuka without protection. Nothing was heard of him for many months, and it was reported that he was dead. He however reached Kano, on his return to Kuka, on the 17th of October 1854, and on the 1st of December 1854 met Dr. Vogel at Bundi, which is a small town nearly 230 miles W. from Kuka. He arrived in safety at Kuka, re-crossed the Great Desert to Mourzuk and Tripoli, reached Marseille on the 8th of September 1855, and in a few days arrived in London. In the same month, at the meeting of the British Association for the Advancement of Science, a 'Description of the City of Timbuctoo, its Population and Commerce, by Dr. Barth,' was communicated from the Foreign Office, and read before the members of the Geographical Section. Dr. Barth is a native of Hamburg, where his aged parents were alive to welcome him on his return, after his short visit to London.

Dr. Vogel still continued his explorations in Central Africa. He had visited Yacoba, and April 30, 1855, crossed the Chadda at the same place where the Pleiad steamer, with Messrs. Baikie, May, and Hutchinson, had anchored in 1854. [See VOGEL, DR. EDWARD, vol. vi. col. 432.]

OVIDIUS, PUBLIUS NASO, was born at Sulmo in the country of the Peligni, B.C. 43, the same year in which Cicero was murdered, and on the very day in which the consuls Hirtius and Pansa died. The events of his life are chiefly known from his own writings, and more particularly from the 10th elegy of the 4th book of the 'Tristia.' Ovid was of an equestrian family. He had a brother exactly twelve months older than himself; the two brothers were sent to Rome for their education at an early age. From his boyhood Ovid was fond of writing verses, and, as he says of himself,

"Sponte sua numeros carmen veniebat ad aptos,
Et quod tentabam scribere versus erat."

His father discouraged his poetic aspirations on the ground that poverty was the condition of poets, and the youth accordingly tried to prepare himself for the career of the bar. The two brothers were educated under the care of some of the best teachers then in Rome—Plotius Grippus, whom Quintilian ('Inst. Or.' ii. 4) considered one of the first teachers of eloquence, Arellius Fuscus, the friend of Horace, Messala, and Portius Latro, the friend and companion of Seneca. Seneca says that he had seen Ovid practising declamation before Fuscus. His brother Lucius died after completing his twentieth year, an event which Ovid most affectionately lamented. On attaining the suitable age, Ovid discharged the office of one of the *Triumviri*, and other public duties subsequently. He also acted as one of the court of the *Centumviri*, and on several occasions as a *judex*. ('Trist.' ii.) But neither his bodily strength nor his disposition was suited to public or active life; poetry was his delight, and he resolved to dedicate himself to it. He accordingly sought the society of his contemporary poets, whose names he has himself recorded. He was acquainted with Maecius, Propertius, Ponticus, Bassus, and Horace, who was about twenty-two years older. He only just saw Virgil and Tibullus, both of whom died B.C. 18. He was married to his first wife when he was very young. The match was not a suitable one, and the wife was soon divorced. A second wife was in like manner put away, though the poet had no serious charge to make against her. Ovid's amours with Corinna, whom he celebrates under this fictitious name, and with other women, may have tended to interrupt his conjugal felicity. However this may be, he ventured to take a third wife, with whom he lived happily to the time of his exile. He had a daughter, probably by his third wife; the daughter was twice married. His father died at the advanced age of ninety, and his mother shortly after; but neither of them lived to see their son's disgrace and exile.

Ovid spent an easy life at Rome in the enjoyment of the society of his contemporary poets and friends, Atticus, Peto Albinovanus, Tuticanus, and others already enumerated, and in the possession of a competent income. He visited Asia and Sicily, but it does not appear at what period of his life ('Ex Pont.' ii. Ep. 10); probably when he was a young man. His residence at Rome was near the Capitol ('Trist.' El. 3), and he had some gardens near the junction of the Flaminian and Claudian roads; he had also a patrimony in the country of the Peligni. Ovid was intimately acquainted with the family of Augustus Caesar; and an 'Epicledion on the death of Drusus' (B.C. 9), addressed to his mother Livia, which is still extant, is attributed to him. Among his various poetical works which were written and published before his exile, his three books 'Artis Amatoris,'

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appeared in the year 2 B.C., the same year in which Augustus banished his daughter Julia. Previous to the 'Ars Amatoria' he had published his three books of 'Amores,' which were originally in five books; and also his 'Heroides.'

At the close of the year A.D. 8, when he had just completed his fiftieth year, he was banished from Rome by Augustus. The sentence was altogether unexpected; it fell on the astonished poet like a thunderbolt. The place of his exile was Tomi, a Milesian colony ('Trist.,' iii. EL 9) in the country of the Getae, on the banks of the Euxina. Ovid has described in a most touching manner ('Trist.,' i. EL 3) the last night which he spent in Rome, and his eternal separation from his wife and friends; his daughter was absent in Libya. His property was not confiscated, but his exile was for life. The cause of the banishment of Ovid is not distinctly stated by himself, nor by any other writer; a circumstance which has led to various conjectures, all of which however are devoid of any historical foundation. The supposition that Ovid was banished for an amour with the emperor's daughter Julia rests on no evidence, and is inconsistent with the fact that Julia was banished ten years before Ovid. He admits ('Trist.,' v. EL 11) that his offence deserved a severer punishment than the emperor inflicted. His sentence was not Exsilium, but Relegatio; and the difference was not unimportant. Exsilium was followed by loss of fortune and citizenship; Relegatio was not followed by loss of citizenship, and only accompanied with loss of property so far as such loss was comprehended in the sentence of Relegatio. The poet himself has expressed this with strict technical accuracy in one of his elegies addressed to his wife, in which he tells her that she cannot be truly upbraided as being the wife of an exile, inasmuch as his sentence was only Relegatio:

"Nec vitam, nec opes, nec jus mihi civis ademit;
Quæ merui vicio perdere cuncta meo,
Sed quia peccato facinus non affuit illi,
Nil nisi me patriis jusset abire focus,"

'Trist.,' v., EL 11.

In other passages however ('Trist.,' iii. EL 3, &c.) he calls himself Exsul, but doubtless in the general sense of that term; for Relegatio was one of the species of which Exsilium was the genus.

He admits ('Trist.,' ii. 207) that there were two charges against him, the character of his amatory verses and some fault (error) which he never mentions. The whole of the second book of the 'Tristia,' which is addressed to Augustus, is an apology for his erotic poetry, and he complains that though written long before the date of his banishment it was made the ground or pretext of his punishment.

"Nos quoque jam pridem scripto peccavimus uno:
Supplicium patitur non nova culpa novum."

'Trist.,' ii. 539.

In various other passages ('Trist.,' iii. EL 14; iv. EL 1; v. EL 1; 'Ep. ex Ponto,' i. 1, &c.) he refers to his poetry as one cause of his misfortune. It may be conjectured that he was punished under the provisions of the Julian Law, De Adulteriis coercendis ('Dig.,' 48, tit. v.), which was passed about B.C. 17; for though the provisions of this law, as known to us, make no mention of obscene poetry, it is clear from the title in the 'Digest,' that the law extended beyond punishing the direct parties to an act of adultery, for it punished, among others, those who lent their houses for adulterous purposes. Ovid himself says that of the two charges brought against him one should be nameless, but the other was founded on his amatory poetry as encouraging to adultery:

"Altera pars superest qua turpi crimine tactus,
Arguor obsceni doctor adulterii."

'Trist.,' ii. 211.

At the time of his banishment the fifteen books of the 'Metamorphoses' were unfinished ('Trist.,' i. EL 1; ii. 555; iii. EL 14); the poet had burned them, as being incomplete, at the time of his leaving Rome, but there were other copies in existence. The twelve books of the 'Fasti,' of which the first six only have been preserved, were also written before his exile, and, as the poet tells us, inscribed to Augustus Cæsar. They were finished during his exile, and, as we now have them, inscribed to Cæsar Germanicus.

The works of Ovid written during his banishment are, the five books of the 'Tristia,' and the four books of his 'Letters from Pontus:' the letters are addressed to his wife, to Maximus, Peto Albinovanus, Græcinus, Rufinus, and others of his friends. The 'Ibis' also was written in his banishment, and apparently soon after his arrival at Tomi.

Notwithstanding the most abject entreaties of the poet and the interest of his friends, Augustus never recalled him from banishment. He died at Tomi, A.D. 18, in the sixtieth year of his age and the tenth of his banishment. Augustus died four years before him. The circumstance of his not being recalled by Tiberius renders it probable, as has been conjectured, that he had incurred the anger of Livia Augusta. The poet who had enjoyed all the pleasures of a luxurious capital and the society of all his most distinguished contemporaries, spent the last years of his life among a barbarous people and in an inhospitable climate, worn out with grief and mental anxiety ('Ex Ponto,' i. Ep. 4). His only consolation in exile was to address his wife and absent friends, and his letters were all poetical. The muses, who were the

cause of his calamity, were also his consolation in misfortune. Though the 'Tristia' and the 'Letters from Pontus' have no other topic than the poet's sorrows, his exquisite taste and fruitful invention have redeemed them from the imputation of being tedious, and they are read with pleasure and even with sympathy.

It shows the versatility of his talent that he wrote a poem during his exile in the Getic language; the subject was the praises of Augustus Cæsar and his family. The rude barbarians to whom Ovid recited this poem were surprised and delighted: their uncivilised minds acknowledged the power of 'immortal verse.' They applauded and anticipated the poet's recall; but the stern master of the Roman world was inexorable. ('Ex Ponto,' iv. Ep. 13.)

The works of Ovid form one of the most valuable parts of the literature of Rome. With the exception of the 'Metamorphoses,' they are all written in the elegiac measure, the restraint of which would have been ill-suited to such long compositions as the 'Fasti' in the hands of almost any other Roman poet. But Ovid was a perfect master of the technical part of poetry, and it is surprising with what consummate skill he has contrived to include in each consecutive pair of verses a full and complete sense. It is rarely necessary to go beyond each pair of verses in order to obtain the meaning of the poet; each couplet is generally complete in itself. And yet the whole of a long poem written in this measure is so artfully and skillfully combined that it exhibits a faultless unity. It is a necessary consequence however of this restraint, that the elegiac poems of Ovid are sometimes expressed with such an epigrammatic brevity as to be obscure; and the antithesis, which seems to be in some measure inseparable from this kind of measure, and certainly was rather sought after than avoided by the poet, is sometimes too frequent.

If we estimate the character of Ovid by his erotic poetry we must admit that he is without excuse. The pleasure of the sex seems to have been the uppermost thought of his mind, and the tendency of his 'Amores' and 'Ars Amatoria' must be considered injurious to the morals of a people. The 'Remedia Amoris' can hardly be viewed, as some are inclined to view it, as a kind of Palinodia, or recantation of his amatory poetry. If we estimate the character of the poet by that of the licentious age in which he lived we shall judge him more favourably: though a man of pleasure he was temperate in eating and drinking, humane, and generally beloved. There are no passages in the extant works of Ovid which approach the gross obscenity of many passages in Catullus, Horace, and other Roman writers; and this is a merit, at least viewed as a matter of taste. In a moral point of view his poetry may be more dangerous. The voluptuous pictures of Ovid are only covered with a transparent veil; and even this is sometimes withdrawn. It is rather singular that the 'Heroides,' which abound in obscure allusions and in voluptuous imagery, and are often difficult to understand, should have been so much used as an elementary schoolbook in modern times.

The two great works of Ovid are his 'Metamorphoses' and his 'Fasti.' The subject of the 'Metamorphoses' is briefly expressed in the opening of the first book:—

"In nova fert animus mutatas dicere formas
Corpora. Diæ ceptis (nam vos mutastis et illas)
Adestrate meis: primaque ab origine mundi,
Ad mea perpetuum deducite tempora carmen."

The rich mythology of Greece furnished Ovid, as it may still furnish the poet, the painter, and the sculptor, with materials for his art. With exquisite taste, simplicity, and pathos, he has narrated the fabulous traditions of early ages, and given to them that appearance of reality which only a master-hand could impart. His pictures of nature are striking and true; he selects with care that which is appropriate; he rejects the superfluous; and when he has completed his work, it is neither defective nor redundant.

The art of the rhetorician, as well as that of the poet, is perceptible in all the works of Ovid, but particularly in the 'Metamorphoses.' The two speeches of Ajax and Ulysses, in the beginning of the thirteenth book, are in their kind models of oratory. He who could write the speech of Ulysses might himself have become an orator; and if he had lived in the age of Hortensius and Cicero might have shown, as Ulysses did—

"——— quid facundia posset."

The 'Metamorphoses' are read with pleasure by youth, and are re-read in more advanced age with still greater delight. The poet ventured to predict that his poem would survive him, and be read wherever the Roman name was known.

The 'Fasti' of Ovid are in fact a valuable historical monument. He has preserved to us the Roman calendar, with all the ancient stories attached to it, collected from the traditions of the people and the old chroniclers and antiquarians. His own explanations may often be of little value, but they are easily separated from the ancient story or tradition which he relates. He begins with January, and following the days of the month in order, he assigns to each its appropriate festival or solemnities. It shows no small art in a poet to convert the calendar of his country into a pleasing and instructive poem, rich in historical facts, and enlivened and relieved by true poetry. A complete commentary on the 'Fasti' would be a valuable commentary on Roman history. The last six books are unfortunately lost.

Ovid wrote also one tragedy at least, the 'Medea' ('Trist.' ii.), which is highly spoken of by Quintilian ('Inst. Or.' x. 1), and by Tacitus ('De Orat. Dialog.' 12). There are various other small poems attributed to him, perhaps without good reason.

The editions of the collected and separate poems of Ovid are numerous. The best edition of his complete works is by Burmann, 4 vols. 4to, Amsterdam, 1727. The French translations of the various poems, which are very numerous, are mentioned at the end of a long article on Ovid in the 'Biographia Universalis.' There are numerous English translations.

The best translation of Ovid into English verse is 'Ovid's Metamorphosis, in Fifteen Books, translated by the most Eminent Hands,' fol., London, 1717. There have been numerous reprints of this version. The translators were—Dryden, Addison, Congreve, Rowe, Gay, Ambrose Phillips, Garth, Croxall, and Sewall. Sandys translated the first five books, fol., London, 1627; and separate books have been translated by others. There is a literal prose translation by Clarke, 8vo, London, 1735; and there is another prose translation, London, 1748. There are many translations of the 'Art of Love,' one by Dryden, Congreve, &c., as well as of the 'Heroical Epistles,' one by Quarles, 8vo, London, 1673; and there are translations in verse or prose, or both, of the 'Fasti' and the other works.

It is hardly necessary to remark that a translation of Ovid into English can have little value. A great part of his merit consists in his language; and it is impossible to render the meaning of the original, except by periphrasis and paraphrase, which hardly convey the meaning, and most certainly destroy the beauty of that which is a work of consummate art.

OVIEDO Y VALDES, GONZALO FERNANDEZ DE, one of the earliest historians of the New World, was born at Madrid in 1478. Being of noble Asturian descent, he was at the age of twelve introduced into the royal palace as one of the pages of Prince John of Castile, the son of Ferdinand and Isabella. He continued with the court several years, and was present, though a boy, at the closing campaigns of the Moorish war which preceded the surrender of Granada (1490-92). In 1514, according to his own statement, he embarked for the West Indies, where, although he revisited his native country several times, he continued during the remainder of his life. Oviedo occupied several important posts under the government: he was made governor of the fort and harbour of Santo Domingo in the island of Hispaniola, or Hayti, and captain of a company of infantry. Charles V. appointed him also to an office of a literary nature, for which he was highly qualified by his vast learning and his long residence in the New World, that of historiographer of the Indies. It was in this capacity that he produced his principal work, 'Historia General de las Indias,' in fifty books, twenty of which, making the first part, were printed for the first time at Seville in 1585, fol.: a copy of this scarce edition, with the author's signature appended to it, which belonged once to Sir Joseph Banks, is in the British Museum. It was reprinted at Salamanca in 1647, fol.; and again at Valladolid in 1657. A new edition by D. J. Amador de los Rios, was begun to be published by the Real Academia de la Historia, Madrid, 4to, 1851, but is not yet completed. It was translated into French by Jean Polesur, and published at Paris in 1656, fol. A summary of this work is also inserted in Barcia's collection of the 'Historiadores Primitivos de las Indias Occidentales,' fol., Madrid, 1749. Oviedo wrote likewise 'Tratado de la Natural Historia de las Indias,' Toledo, 1526, a summary of which, by B. C. Ariban, in vol. xxiii. of the 'Bibl. Autores Españoles,' 8vo, 1849; besides two tracts respecting the 'Palo de Guayacan' (the *Guayacum officinale* of Linnaeus) and the 'Palo Santo' (*Lignum vitae*), which are translated into Latin in the first volume of the collection, 'Scriptorum de Morbo Gallico.' But the work for which Oviedo is celebrated, though known only to a few scholars, is his 'Quinquagenas,' so entitled from its consisting of fifty dialogues, in which the author is the chief interlocutor. This interesting production contains a very full notice of the principal persons in Spain, their lineage, revenues, and arms, with an inexhaustible fund of private anecdote, all which renders it a most valuable addition to the history of that time. This work however still remains in manuscript, in three folio volumes, in the National Library of Madrid, and it is only through the extracts of Navarrete that we are enabled to estimate its contents. Oviedo has been accused of treating the Indians employed in the gold-mines with unjustifiable cruelty. His 'History of India' too has been denounced by no less an authority than Las Casas as a wholesale fabrication, "as full of lies almost as pages;" but there can be no doubt that, though somewhat loose and rambling, he possessed extensive stores of information, by which those who have followed him have greatly profited.

The time of Oviedo's death is uncertain, but he must have lived to a considerable age: he was still alive in December 1556, since the original manuscript above alluded to, preserved in the library at Madrid, is signed by him at the age of seventy-nine.

OWEN, DR. JOHN, was born in 1616, at Statham in Oxfordshire, of which parish his father, Henry Owen, was for some time minister. At the age of twelve he was admitted a student at Queen's College, Oxford, where he took his first degree in 1632. During the period of his university life he is represented as having so diligently applied himself to study that he never allowed himself more than four hours repose. In 1637 Archbishop Laud, the chancellor of the university,

made some new regulations, of which Owen disapproved, and, as he refused to comply with them, he was obliged to leave Oxford. Brought up by his father in the strictest school of Puritanism he considered the new statutes an attempt to enforce the observance of superstitious rites. On leaving the university he accepted the situation of chaplain to Sir Richard Dormer, of Ascot in Oxfordshire, having been some time previous to his expulsion admitted into holy orders by Bishop Bancroft. He afterwards became chaplain to John, Lord Lovelace, of Hurley in Berkshire, with whom he remained till the outbreak of the civil war, when, as he warmly espoused the cause of the Parliament, he forfeited the protection of his patron. Left to his own resources Owen retired to London, where he appears to have joined the Nonconformists. In 1642 he published his first work, 'A Display of Arminianism,' which soon recommended the author to the notice of the Parliament, and became the foundation of his future advancement. He was shortly afterwards presented by the committee appointed "to purge the Church of scandalous ministers" to the preferment of Fordham in Essex. He enjoyed this living little more than a year, having been deprived of it by the patron, to whom it had reverted on the death of the sequestered incumbent. The Earl of Warwick then bestowed upon him the living of Coggleshall in the same county. Owen had not been long at Coggleshall before he abandoned the Presbyterian party to join that of the Independents. On the 29th of April 1646, one of the frequent fast-days instituted by the Puritans, he was called to preach before the Parliament, and his sermon on that occasion evinced a larger spirit of religious toleration than was prevalent among his party at that period. He still more strongly manifested his tolerant disposition when he was appointed to the critical task of preaching before the same assembly on the day after the execution of Charles I. On the 28th of February following, a day set apart for humiliation and prayer on account of the intended expedition to Ireland, he was again appointed to preach before the Parliament and the chief officers of the army. On that occasion Cromwell, who heard him for the first time, received so favourable an impression of his merit that he named him his chaplain, in which capacity he accompanied the expedition. In 1651 Owen was by an order of the Parliament promoted to the dignity of dean of Christchurch, and the following year he became vice-chancellor of the University of Oxford—Cromwell being at that time chancellor. He appears to have discharged the peculiarly difficult duties of this office with much moderation, and his conduct met with the approval of many of the Episcopalian party. After holding it five years, on the death of Cromwell he was deprived of it, as well as of his deanery, to which Dr. Reynolds, a Presbyterian, was appointed.

At the Restoration, Owen retired to a small estate which he had purchased in his native place, where he employed himself in preaching as often as an opportunity was afforded him. He was however soon obliged to abandon an occupation so congenial to his feelings by the interruption of the Oxford militia, and he determined upon settling in London. It was there that he published a work entitled 'Fiat Lux,' in answer to the writings of a Franciscan friar, which attracted the attention of Lord Clarendon. This statesman, who was anxious to reconcile the most moderate of the nonconformist party, offered Owen immediate preferment if he would conform, which proposal however was firmly though respectfully declined. He then formed a congregation, among which he assiduously laboured, and in conjunction with Baxter, Bates, and other leading men of his persuasion, instituted the Pinner's Hall Weekly Lecture. In 1677 he contracted a second marriage, by which he was enabled to live in comparative affluence on an estate at Kaling in Middlesex, where he died August 24, 1683.

The private character of Dr. Owen has been praised equally by those who were united with him by similarity of religious feeling and by those who differed most widely from him in opinion; they all bear testimony to the temperance of his language and the mildness of his disposition. This character is in a great measure reflected in his works, which, while strongly tinged by the peculiarities of the Calvinistic system, are remarkable for their devotional spirit, and are calculated to encourage practical piety. He certainly belonged to that section of his party whom Lord Clarendon designates as "the more learned and rational." (Clarendon, 'History of the Rebellion,' vol. v. p. 153; see Warburton's note.) His works are very numerous: among the best known of those not already alluded to may be mentioned—1, his 'Exposition of the Epistle to the Hebrews;' 2, 'A Discourse on the Holy Spirit,' 1674; 3, 'Vindiciae Evangelicæ, &c., in answer to T. Biddle,' 1655; 4, 'Θεολογούμενα, sive de Natura, Ortu, Progressu et Studio veræ Theologiæ,' 1661; 5, 'An Exposition of cxxx Psalm,' 1660; 6, 'On the Doctrine of Justification,' 1677; 7, 'The Nature of Indwelling Sin,' 1668; 8, A large collection of Sermons and Tracts. His last production was entitled 'Meditations and Discourses on the Glory of Christ,' which it is stated was sent to the press the day he died.

*OWEN, RICHARD, a celebrated British naturalist, was born at Lancaster in 1804. When very young he evinced a great love for the sea, a predilection not unfrequently found amongst those whose tastes lead them to the study of natural history. He accordingly entered the navy as a midshipman on board the Tribune. He had not however been long on board when his nautical career was cut short by the termination of the American war, and the restoration

of peace in 1814. He returned to school, and afterwards became the pupil of Mr. Bazendale, a surgeon in Lancaster. In 1824 he repaired to the University of Edinburgh for the purpose of completing his medical education. Here he became a pupil of Dr. Barclay, and under his teaching a taste which he had acquired for comparative anatomy became confirmed. In 1825 he came to London, and entered as a student of St. Bartholomew's Hospital. Here he speedily attracted the attention of John Abernethy, then surgeon to the hospital, and lecturer on anatomy, who discovering the talents of his new pupil at once engaged his assistance in the dissecting-room as prosector. In almost every country but England such ability as young Owen displayed would have advanced him in the institution of which he was so distinguished a pupil. But the system of favouritism pursued in the London hospitals precluded his advancement in the school of St. Bartholomew's, although backed by so great an influence as that of the distinguished Abernethy. The consequence was that British science had a narrow escape of losing one of her greatest names. In 1826 Owen became a member of the College of Surgeons, and now having nothing else to do his old longing for the sea returned. He found no difficulty from his old connection with the Admiralty in obtaining a situation as an assistant-surgeon. Having done this, he called to take his farewell of his eccentric friend and master at St. Bartholomew's. This interview has been narrated in an article on Professor Owen's labours in the 'Quarterly Review,' and is too characteristic to be omitted in this biographical notice. " 'What is all this?' said Abernethy; 'where are you going?' 'Going to sea, Sir.' 'Going to sea—going to the devil!' 'I hope not, sir.' 'Go to sea! you had better, I tell you, go to the devil at once,' reiterated glorious John,—dwelling on the temptations, the difficulties, the loss of time and fame, that must be the result of so rash a step, and insisting on another interview after the pause of a week. Owen revisited his rough but downright friend at the expiration of that time, when Abernethy proposed an appointment at the College of Surgeons. This was accepted:—our youthful anatomist found himself happily associated with one of congenial mind, and so the navy lost a good officer, and science gained one of her brightest ornaments."

This appointment arose out of the possession by the College of Surgeons of John Hunter's great museum. This wonderful collection had been entrusted to the care of the College, but except for the devotion of Mr. Clift, the able assistant of John Hunter, who devoted his life to preserving the specimens it contained intact, little of it might have been left for the genius of Owen to work upon. Much of Hunter's manuscript had been lost or destroyed, and in order to make the museum subservient to science, an accurate catalogue was a first necessity. It was to this work that Owen now applied himself. Although a herculean task, no more fitting field for the development of the genius of Owen could have been found. In order to identify the specimens in the Hunterian collection, he was obliged in a large number of cases to dissect and examine fresh specimens. In this manner volume after volume of the catalogue appeared, till at the end of thirty years the whole was printed—a work of scarcely inferior value and importance to the museum itself. This catalogue, which involved the examination of nearly four thousand specimens, was illustrated by seventy-eight plates. It was thus that Owen earned for himself the reputation of the first of curators, and was able to give complete instructions on this, perhaps the humblest department of the labours of the naturalist. In 1835 he published 'Directions for collecting and preserving Animals and parts of Animals for Anatomical purposes' (London, 4to). In 1849 he contributed to a 'Manual of Scientific Enquiry, prepared for the use of H.M. Navy,' 'Instructions for Collecting and Preserving Animals.' This study of the Hunterian specimens yielded however higher results than the vast catalogue itself. Whilst working at the form and structure of the animals which the diligence of Hunter had brought together, new ideas were suggested, new paths of inquiry were opened up, and discoveries were made in every direction. The 'Transactions' of the Royal, Zoological, and Geological societies, the 'Reports' of the British Association, and the 'Annals' and 'Magazine of Natural History,' with numerous independent works, bear testimony to an activity seldom equalled, perhaps never surpassed. Owen's career will bear comparison with the most brilliant names in the past or present generations. Humboldt speaks of him as the greatest anatomist of his age, and another eminent writer calls him the Newton of natural history.

In endeavouring to estimate the services rendered by Professor Owen to science, his writings must be regarded from several points of view: first as a comparative anatomist and physiologist, next as a zoologist, then as a palaeontologist, and lastly as the philosophical exponent of the general laws regulating the forms and development of animal life. As an anatomist, contributing largely to our knowledge of the internal structure of the various members of the animal kingdom, he takes a first place. As examples of his labours in this direction, many of his contributions to the 'Transactions' and 'Proceedings' of the Zoological Society, and the 'Cyclopaedia of Anatomy and Physiology,' may be taken. These works comprise accounts of the dissections of numerous animals not hitherto accurately examined or new to science. Amongst the higher forms of *Mammalia*, the family of *Quadrumanæ* have been most copiously illustrated. The following are some of the most important papers on these animals:—

'On the Anatomy of the Orang Utan' ('Proc. Zool. Soc.,' i.); 'On the Cranium of the Orang Utan' (ibid., v.); 'Dissection of a Female Orang Utan' (ibid., xii.); 'On the Comparative Osteology of the Orang and Chimpanzee' (ibid., iii.); 'On the Dissection of a Female Chimpanzee' (ibid., 1848): also a series of papers in the 'Transactions,' entitled 'Osteological Contributions to the Natural History of the Chimpanzee.' In these papers he established the existence of a second species of *Troglodytes*, the *T. Gorilla*, a gigantic species of Chimpanzee, discovered by Dr. Savage in the Gaboon country, West Africa. A more complete account of this creature was given at the last Liverpool meeting of the British Association, and formed the subject of one of the evening meetings at that place. Several other papers have been devoted to the anatomy of this family.

The next order of *Mammalia* is the *Carnivora*. Papers on the anatomy of the Kinkajou, the Thibet Bear, the *Felis jubata*, the Lion, the Tiger, the Seal, and other forms of this family, indicate the attention which this group of animals has received from our great naturalist. The anatomy of many of these creatures has been studied with reference to extinct forms of the same family. This has also been the case with the *Edentata*, a small order of existing animals, but having the highest interest in relation to extinct forms. The Armadillos and the Sloths engaged the attention of Professor Owen, in order to throw light on the structure of their congeners in the past—the *Megatherium*, the *Mylodon*, and the *Glyptodon*.

The other forms of *Mammalia* have been the subject of many important observations, but we pass over them to draw attention to the interesting family of the *Marsupialia*. These animals, representing in their habits and structure all the other forms of *Mammalia*, were regarded by some naturalists as marsupiate forms of the other orders. It was left for Owen to demonstrate the essential unity of this group of animals. He demonstrated the imperfection of their brain, the structure of the marsupium or pouch; he examined the history of the development of the young, and supplied an amount of information with regard to their structure and habits that has secured their position in the animal scale. The papers devoted to the anatomy of these animals are scattered through the 'Philosophical Transactions,' the 'Proceedings' and 'Transactions' of the Zoological Society, and the 'Reports' of the British Association. A résumé of his labours and views on this family is contained in the article 'Marsupialia,' in the 'Cyclopaedia of Anatomy and Physiology.' Some of the most valuable remarks on the structure of the *Monotremata*, comprising the *Ornithorynchus* and the *Echidna*, have been made by Professor Owen in his papers on these animals. Before leaving the *Mammalia* we ought to refer to the various papers of Professor Owen on the *Ruminantia*, which have thrown much light on the structure and nature of both recent and fossil species of these animals.

The great class of Birds has not received less notice than the *Mammalia*. Numerous notices of dissections of recent birds have been published. These prepared the way for the more searching and exhaustive inquiries with regard to the extinct birds of New Zealand, which resulted in the discovery of the extinct genus, *Diornis*, the most gigantic form of birds, and the detection and description of a large number of species of this genus, and of several other allied genera.

The anatomy of recent Reptiles and Fishes has also been largely illustrated by Professor Owen, especially in their relations to extinct forms.

Amongst his papers on the Invertebrate animals we may especially refer to his 'Memoir on the Pearly Nautilus,' published in 1832, in which the anatomy of this creature was fully described, and a new classification of the family of Cephalopodous *Mollusca*, to which it belonged, proposed. This was followed by other papers on the Cephalopodous *Mollusca*, confirmatory of the views he had originally taken of their structure and organisation. An extensive series of observations on the lower forms of *Mollusca*, including especially a paper on the structure of the *Brachiopoda*, and the articles 'Mollusca' and 'Cephalopoda' in the 'Cyclopaedia of Anatomy and Physiology,' indicated the amount of labour and attention bestowed on this great group of animals.

The second great group of Invertebrate animals, the Articulate animals, has also been extensively examined by Professor Owen. The articles 'Articulata' and 'Entozoa,' in the 'Cyclopaedia of Anatomy and Physiology,' and papers on the 'Crustacea' and 'Arachnida,' are the witnesses of the attention paid to these animals.

In the investigation of the structure of the organization of animals Professor Owen was one of the first in this country to apply the microscope and appreciate its value. He was one of the founders, and the first president, of the Microscopical Society. In his researches on the structure of the higher animals, he was naturally led to study closely the structure of the teeth. Only loose views of their intricate structure prevailed at this time, but by the application of the microscope he laid the foundations of an accurate knowledge of their true structure, and gave to the world a large series of original investigations on this subject. Many of these investigations are contained in separate papers, but his accumulated observations on the microscopic appearances of teeth were published in a work entitled 'Odontology.' This work embraces the entire subject of the structure of the teeth of the animal kingdom, and is copiously illustrated with a series of drawings of their microscopic appearance. The microscope

would have even been more extensively employed in his researches, had not failing eye-sight warned the professor to desist.

In 1836 Mr. Owen was appointed to succeed Sir Charles Bell as Hunterian Professor at the Royal College of Surgeons. In the course of lectures which he delivered in this capacity, an opportunity was afforded him of systematising and arranging the vast mass of information which he had collected on the subject of the structure of the animal kingdom. These lectures embraced the whole animal kingdom, and a part of them, including the Invertebrate animals and Fishes, has been published under the title of 'Lectures on Comparative Anatomy.' A second edition of these lectures was published in 1858.

Anatomical and physiological researches are necessary to the perfecting any systematic arrangement of organic beings, and Professor Owen's anatomical researches enabled him from time to time to suggest improvements in the classification of the animal kingdom. In referring to his anatomical labours we have spoken of their influence on the science of zoology. In his series of articles in the 'Cyclopædia of Anatomy and Physiology,' and in his 'Lectures,' the application of his anatomical knowledge to the classification of animals is more particularly developed. He has however published papers on the classification of special families, as his 'Outlines of the Classification of Marsupialia;' and his paper 'On the Entozoa, and on the Structural Differences existing among them; including Suggestions for their Distribution into other Classes.'

But whatever may be Professor Owen's merits as an anatomist and zoologist, he has probably reaped more laurels as a palæontologist than in any other department of research. John Hunter had clearly apprehended the necessity of studying extinct animals, in order to complete the classification of animals, and Owen was brought in contact in Hunter's Museum with a large number of specimens of the remains of extinct animals. He commenced his studies of these remains at a time when Cuvier's 'Ossemens Fossiles' was beginning to produce an impression upon the scientific world. To follow in the footsteps of Cuvier was the determination of the young naturalist, and posterity will be the judge as to how far the pupil outstripped the master in this line of research. We have seen how he obtained a profound knowledge of the anatomy of recent animals, and this was applied with wonderful skill to the unravelling the structure of the remains of extinct animals. His palæontographical researches present a series of most brilliant discoveries. Extinct creatures of the most difficult structures have been built up with unerring skill, and where only minute fragments have been at first examined, subsequent researches have confirmed the truth of his previous conclusions on these slight materials. The footmarks of the *Cheirotherium* on the New Red Sandstone were rightly judged to be the impressions of a gigantic Batrachian. A fragment of the femur of an unknown animal from New Zealand was immediately referred to the class of Birds, though no bird so large had hitherto been known to exist on the earth. His palæontological researches include all the classes of vertebrate animals. The British extinct Mammalia and Birds have had a special volume devoted to them in 'History of British Mammals and Birds,' published in 1846. This work contains the description of nearly a hundred and fifty species, a large number of which had been detected and described by the author himself. The *Myiodon* and *Glyptodon*, two gigantic forms of edentate animals from America, were first put together and described by Professor Owen, and their skeletons exist in the Museum of the College of Surgeons to attest his skill. An account of the *Glyptodon* is given in the Catalogue of the Museum, and a separate work was devoted to the *Myiodon*, entitled 'Description of the Skeleton of an extinct gigantic Sloth (*Myiodon robustus*, Ow.), with observations on the Osteology, Natural Affinities, and Probable Habits of the Megatheroid Animals in general,' London, 1842.

His researches in fossil birds have been rewarded by the discovery of the great family of *Dinornidæ*. An imperfect skeleton of the *Dinornis giganteus* has been set up in the Museum of the College of Surgeons, whilst more recently a perfect skeleton of another species of these birds, the *Dinornis elephantopus*, has been set up at the British Museum. Descriptions of these birds were published in the 'Transactions' of the Zoological Society of London.

The excessive richness of certain British strata in the remains of fossil reptiles induced the British Association for the Advancement of Science to call on Professor Owen for a report on this subject, and in the volumes for 1839 and 1841 accordingly are two reports by him. These reports contain more particularly an account of those Saurian reptiles, of which the *Ichthyosaurus*, *Plesiosaurus*, the *Ignanodon*, *Pterodactyls*, are types. Since the publication of these reports Professor Owen has published, in the works of the Palæontographical Society, monographs 'On the Fossil Chelonia of the London Clay, and other Tertiary Deposits,' 1849; 'On the Fossil Ophidia of the British Tertiary Formations,' 1851; 'On the Fossil Chelonia of the British Chalk Formation,' 1851; 'On the Fossil Chelonian Reptiles of the Wealden Clays and Purbeck Limestones,' 1853. Besides these he has also published a 'History of the British Fossil Reptiles,' 4to, parts I. to V., 1848-51.

There is still one other department of natural history that has been developed and established by the genius of Owen. Owen had asserted that the typical form of the skeleton of the higher animals was the

vertebra. [Owen.] Geoffroy St. Hilaire, Carus, and others, had worked out this idea in considerable detail. It had however been rejected by Cuvier, and no one of eminence had attended to the subject in this country. Owen determined to investigate the whole question for himself, and soon discovered that in the labours of the transcendental anatomists there lay a great truth. He constructed for himself a typical vertebra, and with this instrument proceeded to investigate the skeleton of the vertebrate animals. The result was a report to the British Association 'On the fundamental type and homologies of the vertebrate skeleton.' In this paper he first used the word 'homology,' as expressive of parts having the same relations throughout any series of organic beings. This subject he further developed in a work entitled 'On the archetype and homologies of the vertebrate skeleton, with tables of the synonyms of the vertebral elements and bones of the head of fishes, reptiles, birds, mammals, and man,' (London, 1848). A popular exposition of this subject was given in a smaller work entitled 'On the Nature of Limbs,' (1849). So completely did he vindicate the discovery of Owen, which had hitherto been looked on with suspicion, that the recognition of a general plan in the structure of the skeleton of the vertebrata, has become one of the fundamental positions of zoological science. It is not however on these researches alone that Professor Owen's claims rest to be regarded as a philosophical anatomist. He was one of the first in this country to recognise the law of Von Baer, of the progressive development of the animal in its growth from the general to the special, and has demonstrated its existence in his papers on the growth of the young of the higher animals. He first promulgated the law of vegetative or irrelative repetition of parts in the animal kingdom, and has by his writings contributed largely to the maintenance of that law of unity of organisation which is now the guiding principle of the naturalist in his investigations of the power of animal life. In his general views of the existence of animal life on the globe, Professor Owen has maintained that the same law is observable in the successive appearance of animals on the earth as in the development of each particular species, and that there is in the history of creation a progress from the general to the special; that the lower and more incomplete forms of animals were first created, and that the higher forms have been the last to appear upon the surface of the earth.

A complete list of the writings and works of Professor Owen will be found in the 'Bibliographia Zoologica et Geologica,' published by the Ray Society. An extended criticism of his works appeared in the 'Quarterly Review,' in two articles, in 1854 and 1855.

After occupying the position of Hunterian Professor at the College of Surgeons for twenty years, Professor Owen was offered by the British Museum the position of chief of the natural history department of that great establishment. In connection with this post he will still deliver lectures on natural history, and a first course on palæontology will be delivered at the School of Mines in Jermyn-street during the ensuing spring (1857).

Professor Owen has received numerous acknowledgments of his scientific merits. In 1848 he received the Royal Medal, and in 1851 the Copley Medal of the Royal Society. From our own government he has received a pension, and Her Majesty has granted him a residence at one of the royal houses in Richmond Park. The King of Prussia bestowed upon him on the death of Oersted in 1851 the distinction of "Chevalier of the Order of Merit." Oxford has conferred on him her D.C.L., and Edinburgh her LL.D., whilst he has been elected a foreign member of almost every distinguished society in Europe and America that cultivates the natural sciences.

In 1835 Professor Owen married the only daughter of his friend and fellow curator, Mr. Clift, by whom he has one son living.

Amidst his laborious scientific labours, Professor Owen has devoted much attention to the practical application of the laws of life to the preservation of the health of the community. He was one of the commissioners of inquiry into the health of towns, and into Smithfield market. He reported to the first on the sanitary condition of his native town of Lancaster, and his exertions in this direction have given a most important impulse to the subject of sanitary reform. He also took an active interest in the establishment of the Great Exhibition in 1851, and was a member of one of the committees and a jurymen.

OWEN, ROBERT, the propounder of new social and some other theories, was born at Newton in Montgomeryshire, in 1771. His parents were in a humble condition of life, but they enabled him to acquire such an education that when he left the elementary school of his native town at ten years of age he had acted as under-teacher for three years. Until he was fourteen he was employed in drapers' shops in his native town and at Stamford. He then procured a situation in London, where he distinguished himself by his talents for business, and at eighteen became a partner in a cotton-mill on a small scale. He was successful in this, and then removed to the Chorlton Mills, near Manchester, where he was equally prosperous. In 1801 he married the daughter of David Dale, a manufacturer of Glasgow, who had established in 1784 a cotton-factory near Lanark, now called New Lanark, on the banks of the Clyde. In this factory not only cotton-spinning but other connected branches of the manufacture were carried on, and at one time as many as 4000 persons were settled here in connection with it. Soon after his marriage Mr. Owen sold the

Chorlton Mills, and undertook the management of New Lanark. As a commercial speculation it was in a high degree successful; but the most remarkable feature was the benevolent care with which Mr. Owen attended to the welfare of the persons employed and to the education of their children. He here introduced many improvements, since adopted in other schools, so as to make instruction at once attractive and useful; and founded, if not the first, one of the earliest of the infant schools. Besides the ordinary routine of education, the children—of whom there were at one time 600—were taught various practical arts, and were indulged in singing and dancing, care being also taken of their health by building well-ventilated school-rooms and providing for active exercise. The character of the establishment spread rapidly, and it was continually visited by persons of rank and influence. In 1812 he published his 'New View of Society, or Essays on the Formation of Human Character,' and subsequently a 'Book of the New Moral World,' in which he developed a theory of modified communism. In 1823, having relinquished his connection with New Lanark, he went to North America, purchased a large tract of land in the state of Indiana on the banks of the Wabash, and founded a settlement called New Harmony, where he endeavoured to carry his theory of the co-operative system into effect. It was an utter failure, and he returned to England in 1827. In this year an attempt was also made to effect an establishment in consonance with his new view of society at Orbiston, in the parish of Bothwell, Lanarkshire. It was intended to purchase 1200 acres of land, and to erect a parallelogram to accommodate 1200 persons. A large sum of money was raised, but the expenses so greatly exceeded the estimates that not more than a fourth of the proposed parallelogram was raised, but it had a theatre, lecture-room, and school-rooms. Less than 200 persons were collected; the labourers were to work on the co-operative system, but were not all paid alike, nor did all fare alike. They took their meals in a common hall, but at four different tables, varying in charge for the total weekly board from 14s. to 10s., 7s., and 5s. 6d. Including English and Irish families, as well as Scotch, it is not strange that their manners and customs gave great offence to their Presbyterian neighbours, and indeed there was much that was objectionable. It terminated in a short time; the society was dissolved; the property sold at an enormous loss; the buildings were pulled down, and the materials sold; and nothing now remains of New Orbiston. A similar experiment was also made at T'lytherley, in Hampshire, and was equally unsuccessful. Mr. Owen's attempts likewise to establish a 'Labour Exchange' in London, in connection with a bazaar and a bank, were alike fruitless; after a short existence the concern became bankrupt. In 1828 he visited Mexico on an invitation from the Mexican government to carry out his scheme there, but nothing was done. Since that time his exertions in England have been devoted to various objects, the foretelling of the Millennium on earth; the establishing of a system of morality, independent of religion; and a vindication of his claims to be able to hold conversations with the spirits of the dead, particularly with the late Duke of Kent. For these purposes he spares no labour, and incurs considerable expense. He lectures, holds public meetings, conducts weekly periodicals, and for a long period omitted no opportunity of appearing before the public, though now increasing years have lessened his activity. Whatever may be thought of the opinions he holds, there can be no doubt of his extreme benevolence, his moral integrity, nor of his business talents. [See SUPPLEMENT.]

* DAVID DALE OWEN, the son of the preceding, has distinguished himself as a writer on geology in the United States of America, and holds the official situation of geologist to the states of Wisconsin and Iowa, of which states he has published a geological survey.

* OXFORD, JOHN, was born at Camberwell, near London, in 1812. He was articled to a solicitor, and admitted in 1833; but he soon devoted himself to literature and the drama, and is a member of the Philological Society. He is the author of many pieces, both original and translated, which have been produced at various London theatres. Of the original productions the most popular are—'My Fellow Clerk' (1835), 'Twice Killed' (1835), 'Day well Spent' (1836); and of the translations, that of the 'Tartuffe' of Molière. He became early also a student of German belles-lettres and philosophy; translated part of the 'Autobiography of Göthe,' the 'Conversations of Eckermann with Göthe' (1850), and the 'Hellas' of Jacobs (1855); and he is said to be the author of an article in the 'Westminster Review' on the philosophy of Arthur Schopenhauer ('Iconoclasm in German Philosophy'), which was afterwards translated into German, and spread the reputation of that original thinker. He has bestowed likewise much attention on French literature, and wrote the article 'Molière' in the 'Penny Cyclopaedia,' to which he contributed several other biographies. In 1855 he published a collection of songs translated from the French, with the title 'Illustrated Book of French Songs' (1855). His other literary labours have been those of a theatrical critic for many years on the daily press, and a translator of German poems for various magazines. He has also written several poems and songs to music.

OXENSTIERNA, AXEL, COUNT, was born in 1588 at Fanö, in Upland, of a noble Swedish family. He studied in Germany at Rostock, Jena, and Wittenberg, in which last university he took degrees. After his return to Sweden he followed the career of diplomacy under Charles IX., and was made a senator. When

Gustavus Adolphus ascended the throne in 1611 he appointed Oxenstierna chancellor or prime-minister. From that time the name of the minister is closely connected with that of his illustrious master, whose confidence he fully enjoyed, and to whom his abilities as a statesman were of the greatest service. After the death of Gustavus at the battle of Lutzen in 1632, Oxenstierna, who was then on a mission in another part of Germany, immediately repaired to the camp, concentrated the Swedish and allied forces, urged the German princes to remain steady in the cause of the alliance against the political and religious tyranny of the Emperor Ferdinand, and, having received full powers from the senate of Sweden, he became the soul of the Protestant league in Germany. The difficulties which Oxenstierna had to encounter proceeded from the jealousy of his allies more than from the efforts of the enemy. He succeeded however in assembling the states of Lower Saxony at Heilbronn, and he opened the meeting by a speech. After much opposition he obtained a supply of money for the Swedish army, and he was himself acknowledged as the head of the league. A succession of able commanders, the Duke of Weimar, Banner, Torstenson, Wrangel, all formed in the school of Gustavus, led on the Swedish and German forces with various success, while Oxenstierna directed from Stockholm the diplomatic negotiations, until the peace of Westphalia in 1648 put an end to the Thirty Years' War. Count Oxenstierna's son was one of the Swedish envoys who signed that celebrated treaty. It was to him that the chancellor, in reply to the young man's letters, in which he had expressed himself with great diffidence in consequence of his inexperience in matters of state, wrote the following sentence, which has become proverbial:—"Necis, mi fili, quantilla prudentia homines regantur" ("You do not know yet, my son, how little wisdom is exhibited in ruling mankind").

Oxenstierna was at the head of the regency of Sweden during the whole minority of Queen Christina, and he continued to be prime-minister after she had assumed the reins of government. He strongly opposed Christina's intention of abdicating the crown, and being unable to prevent this act he withdrew from public life. Christina's successor, Charles Gustavus, consulted him however on important occasions. Oxenstierna died at Stockholm in August 1654, regretted and honoured by all Sweden. He is said to have been partly the writer of the 'Historia Belli Sueco-Germanici,' published by Chemnitz; and also of the work 'De Arcanis Austriacae Domus ab Hippolyto à Lapide.'

OXFORD, EARL OF. [HARLEY.]

OXANAM, JACQUES, was born in 1640, at Boulogne, in the present department of the Ain. His family, though of Jewish extraction, had long been members of the Roman Catholic church; and his father was possessed of considerable landed property, to which some ecclesiastical patronage was attached. Jacques, being the younger of two sons, was designed for the church, and accordingly began the necessary studies, but less from his own inclination than to comply with the wishes of his father. His biographers describe him as naturally pious, generous, witty, and gallant; he certainly was too tolerant for a churchman of his day. The theological writings to which his attention was directed gave him little satisfaction. Other subjects of investigation, such as chemistry, mechanics, &c., attracted his notice, and thenceforward his theological studies were attended to solely from compulsion or a sense of duty. The tutor to whose care he had been confided possessed some slight acquaintance with the mathematics, and from him he may have received some assistance in reading them; but, with this exception, he was self-taught; and although he never attained to any great eminence as a mathematician, he was the author of several useful works, which became extremely popular, and passed through many editions.

The death of his father, which took place about four years after he commenced reading for the church, left him free to follow whatever occupation he chose. He accordingly removed to Lyon, where he began teaching the mathematics gratuitously, regarding it as a degradation to receive payment for his instruction. It is probable that he did not long act under this impression, as his pecuniary means were limited, and his attachment to games of chance frequently led him to the gaming-table.

At the invitation of the chancellor of France he removed to the French capital, where his amours soon drew so heavily upon his resources that he determined upon marrying, as the most effectual way of curtailing his expenditure. His wife was without fortune, but possessed of so many excellent qualities, that his greatest affliction was occasioned by her death in 1701. By her he had twelve children. At Paris he had for many years considerable success as a mathematical tutor, though he was patronised much more by foreigners than by his own countrymen. Most of the former were obliged to leave the country upon the breaking out of the war of the Spanish Succession, the same year as that in which his wife died; and from that time, the income he derived from his profession was both small and uncertain. Montucla, speaking of his scientific productions, remarks, "He promoted the mathematics by his treatise upon lines of the second order; and had he pursued the same branch of research, he would have acquired a more solid reputation than by the publication of his 'Course,' 'Recreation,' or 'Mathematical Dictionary;' but having to look to the support of himself and family, he wisely consulted the taste of his purchasers rather than his own." ('Histoire des Mathém.,' t. i, p. 168.) When far advanced in years he was admitted an élève of

the Academy of Sciences, and died at Paris, of apoplexy, April 8, 1717. The following is a list of his works, in the order of publication:—

1, 'Méthode pour tracer les Cadran,' 8vo, Paris, 1673, 1685, 1730; 2, 'Géométrie pratique,' 12mo, Paris, 1684, 1689, 1736, 1764; 3, 'Tables de Sinus, Tangentes, &c.,' 8vo, Paris, 1685, 1720, 1741; 4, 'Traité des Lignes du premier genre,' 8vo, Paris, 1687; 5, 'Usage de l'Instrument universel pour résoudre promptement tous les Problèmes de la Géométrie pratique,' 12mo, Paris, 1688, 1700, 1736, 1748, 1794 (the instrument referred to is the proportional compass); 6, 'Méthode de lever les Plans et les Cartes de Terre et de Mer,' 12mo, Paris, 1693, 1750 (the same improved by Audierne, 12mo, Paris, 1782); 7, 'Dictionnaire Mathématique,' 4to, Amst., 1691 (the same translated and abridged by Raphson, 8vo, London, 1702); 8, 'Cours de Mathématique,' 5 vols. 8vo, Paris, 1693, Amst., 1699; 9, 'Récréations Mathématiques et Physiques,' 4 vols. 8vo, Paris, 1694, 1720, 1725, 1735, 1777 (the same improved and augmented by Montucla, 8vo, Paris, 1778, 1790; the same in English by Dr. Hutton, 8vo, London, 1803); 10, 'Traité de la Fortification,' 8vo, Paris, 1694, 1720 (the same translated by Desaguliers, 8vo, Oxf., Lond., 1711); 11, 'Trigonométrie,' 12mo, Paris, 1698; 12, 'Méthode facile pour arpenter et mesurer toutes sortes de Superficies, &c.,' 12mo, Paris, 1699, 1725, 1747, 1758, 1779; 13, 'Eléments d'Algèbre,' 8vo, Amst., 1702; 14, 'Géographie et Cosmographie,' 8vo, Paris, 1711; 15, 'La Perspective, théorie et pratique,' 8vo, Paris, 1711, 1720. In the 'Memoirs of the Academy of Sciences' for 1707 there is a paper by him entitled 'Observations sur un Problème de Trigonométrie sphérique.' To the 'Journal des Savans' he contributed:—1, 'Proof of the Theorem that neither the sum nor the difference of two fourth powers can be a fourth power,' May, 1680; 2, 'Answer to a Problem proposed by M. Comiers,' Nov., 1681; 3, 'Proof of a Theorem relative to Imaginary Roots,' April, 1685; 4, 'Method of determining the cubic and sursolid roots of a Binomial.' At his death he left a treatise in manuscript upon the Diophantine Analysis, which came into the possession of M. Aguesseau. He also published a corrected and augmented edition of Vlacq's 'Trigonometry,' 8vo, Paris, 1720, 1765.

(*Éloge*, par Fontenelle; La Haye, *Œuvres diverses*, 1728-29, fol. iii, p. 260-65; *Biographie Universelle*; &c.)

OZELL, JOHN, an industrious translator, of the early part of the 18th century. He was educated at Ashby-de-la-Zouch, and at Christ's Hospital, London, where he obtained a tolerable knowledge of Greek and Latin. By his friends he was intended for the church, but preferring business he entered an accountant's office, and during his leisure hours acquired the French, Spanish, and Italian languages. Without giving up his calling as an accountant, Ozell made himself well-known by his translations in those languages, he having among other things published poetic versions of several of the plays of Molière, Corneille, Racine, the 'Lutrin' of Boileau, and the 'Secchia Rapita' of Tassoni; and in prose 'Don Quixote,' Rabelais, the 'Persian Letters,' Vertot's 'Revolutions of Rome,' Fénelon on Learning, Nicole's Logic, a Life of Veronica, &c. None of them however are of any very marked excellence, though

in their days they had doubtless a certain value. His Quixote and Rabelais are poor spiritless renderings. Ozell had the ill-luck to get hitched into the Dunciad—perhaps, because his name rhymed with Cornella. He was very angry at the distinction, and vented his wrath at the "envious wretch" who placed him there in an advertisement in the 'Weekly Medley' of September 20, 1739, in which he compares his learning, genius, and poetic skill with Pope's, very much of course to his own advantage: he challenged any one to "show better verses for genius in all Pope's works than Ozell's version of Boileau's Lutrin . . . or better and truer poetry in the Rape of the Lock, than in Ozell's Rape of the Bucket (la Secchia Rapita): surely, surely," he concluded, "every man is free to deserve well of his country." Ozell also published 'Common Prayer and Common Sense, or Faults in the Several Translations of the English Liturgy,' 8vo, 1722, in reference to which he says in the above advertisement "every body knows that the whole bench of bishops were pleased to give me a purse of guineas for discovering the erroneous translations of the Common Prayer in Portuguese, Spanish, French, Italian, &c." Ozell died in 1743. At his death he held the offices of auditor of Christ's Hospital and St. Paul's Cathedral estates, and he was for many years auditor of the Bridge House estates.

OZEROV, VLADISLAV ALEXANDROVITCH, the most distinguished tragic poet that Russia has hitherto produced, was born in the government of Tver, September 29 (October 11), 1770. After passing through the usual course of military service in which, besides otherwise distinguishing himself, he rose to the rank of major-general, he exchanged it for a civil appointment, which he held till 1807, when he retired from public life. Instead however of devoting himself the more closely to literary studies, he shortly after abandoned them, or at least discontinued writing,—disgusted according to his biographer, Prince Viázemsky, by the envy and enmity which his talents had excited. 'Polyxena,' which was first performed in May 1809 was his last dramatic production. From that time to his death, which happened, after a long and very severe illness, in November 1816, he only composed three acts of an unfinished tragedy, entitled 'Medea,' and sketched the plans of two others, one of which had for its subject the siege of Damascus, and is said to have been founded on Hughes's English tragedy of the same name.

Although the pieces upon which his fame rests do not amount to more than four—his first drama, entitled 'The Death of Oleg,' bearing no comparison with his succeeding ones—Ozerov may be considered not merely as the reformer, but as in a manner the creator of Russian tragedy. Kniashin had improved upon Sumarokov, but chiefly in regard to style and manner: neither genuine poetry nor masterly delineation of character is to be met with in their tragedies. It was reserved for Ozerov to infuse vitality into the previously cold and lifeless form. His 'Œdipus,' 'Fingal,' 'Demetri Donaki,' and 'Polyxena,' are all severally masterpieces, full of poetry; and although simple in plan, and with more of dialogue than action, strikingly dramatic in some of the situations.

P

PACCHIAROTTO, JA'COPO, one of the most distinguished of the old Sienese painters, was born at Siena in 1474, and was the son of Bartolommeo; but though he belongs chronologically to the painters of the 16th century, he is one of the 'quattrocentisti' in style. His works much resemble those of Pietro Perugino; at the same time they are more fully developed in form and of wonderful force of colouring; in expression also many of his heads are admirable.

He lived in Siena until 1535, when, owing to his being one of the principals in a conspiracy of the people against the government, he was compelled to fly, and he took refuge in France. Lanzi says that he would certainly have been hanged had he not been protected by the Osservanti monks, who concealed him for some time in a tomb. He succeeded in making his escape, and joined Il Rosso in France, where he was employed on the decorations of Fontainebleau. In 1536 he returned to Siena, but was again banished in 1539. Pardoned in 1540, he returned to his family, after which nothing is known of him.

There are still several excellent paintings, both in oil and in fresco, by Pacchiarotto, in Siena. There is a beautiful altar-piece in San Cristoforo; and some excellent frescoes in Santa Caterina and San Bernardino. Speth takes particular notice of these frescoes in his 'Art in Italy,' and terms Pacchiarotto the second hero of the Sienese school—Razzi, called Sodoma, being the first. They are highly praised also by Lanzi. In Santa Caterina is the 'Visit of Saint Catherine of Siena to the Body of Saint Agnes of Montepulciano,' in which are heads and figures worthy of Raffaele. According to Speth these works can be justly compared with Raffaele's alone; and he adds, that designating Pacchiarotto as of the school of Perugino is only magnifying the injustice he had already undergone in having his works long reported as the works of Perugino. If therefore he were the pupil of Perugino, "what Perugino supplied was only the spark," says Speth, "which in Pacchiarotto grew into a flame."

Pacchiarotto has suffered the same misfortune that many other

excellent masters have undergone, owing to their being omitted by Vasari—their merits have remained long unrecognised. Pacchiarotto is probably the Girolamo di Pacchia who is casually mentioned by Vasari in speaking of Il Sodoma: they painted together in San Bernardino.

There are two beautiful small easel pictures in oil and on wood in the Pinakothek at Munich by Pacchiarotto—San Francesco d'Assisi, with two angels in the background; and the Madonna and Child, with four angels in the background; half-length figures in both. They are two of the best pictures in the collection, in character, colour, and execution, and are among the best specimens of the beauties of the early Italian schools of painting. They were formerly in the church of San Bernardino at Siena, but were purchased about 1818 by the late king of Bavaria, Ludwig I., then crown-prince. In the National Gallery is a 'Madonna and Child' (No. 246) by him.

PACHECO, FRANCISCO, was born of a good family at Seville, in 1571, according to his own account, which is nine years earlier than the date given by Palomino. He was nephew of Francisco Pacheco, canon of the cathedral of Seville, a distinguished divine and a celebrated Latin poet. Pacheco's master was Luis Fernandez, a painter of serges, &c., at Seville: he never was in Italy, as Palomino has wrongfully inferred from two passages in his treatise on painting; he studied exclusively in Seville. His first works worthy of notice were two large flags or standards for the Spanish fleets of New Spain and Tierraferma, painted in 1594, in oil on crimson damask, each thirty yards by fifty; the paintings were the royal arms of Spain, and St. Iago on horseback, with rich borders and other decorations. He was one of the principal painters employed on the great decorations of the funeral or catafalque of Philip II. of Spain in the cathedral of Seville in 1598. He was also the first, says Cean Bermudez, in Seville who properly painted and gilded statues—"el primero en encarnar y estofar bien las estatuas;" thin colour was painted over the gold.

He was the first likewise who painted the figures and grounds of bassi-rilievi; there are several works of both descriptions by Pacheco in Seville.

In 1600 he was appointed, together with Alonzo Vazquez, to paint a series of large pictures illustrating the life of St. Ramon for the cloister of the convent of the Merced. In 1603 he executed some works in distemper in the palace of Don Fernando Henriquez de Ribera, third duke de Alcalá, from the story of Dædalus and Icarus.

It was not till 1611 that he visited Toledo, Madrid, and the Escorial, and saw the great works of Titian and other celebrated Italian and Spanish masters. The sight of the excellent works which he saw on this occasion impressed him forcibly with the varied and incessant application requisite to form a great painter. Accordingly upon his return to Seville he opened a systematic academy of the arts, as well for his own improvement as for the benefit of the rising artists of Seville; and the fact alone that Alonzo Cano and Velazquez were two of his scholars, shows that his system worked with some effect. The improvement he himself acquired by such elementary instruction, and from the true principles of art, is shown by his great picture of the 'Last Judgment,' an altar-piece finished in 1614 for the nuns of the convent of St. Isabel, which he has himself described at great length in his treatise on painting. It was a large work containing many figures and many incidents, but Pacheco received only 700 ducats for it.

In 1618 Pacheco was appointed by the Inquisition one of the guardians of the public morals, in as far as he was made censor of all the pictures which were exposed for sale in Seville; nakedness was prohibited, and it was Pacheco's business to see that no pictures of the naked human form were sold. It is to such formal morality as this that the Spanish school of painting owes its characteristic ponderous sobriety, and is so directly opposed to Italian painting. Prudery was carried so far in Spain, that in the time of Ferdinand VII. even all the great Italian works which could be reproached with nudities were removed from the galleries, and were condemned to a distinct set of apartments called the Galeria Reservada, and only opened to view to those who could procure especial orders. "Nothing," says Mr. Ford in his Handbook of Spain, "gave the holy tribunal greater uneasiness than how Adam and Eve in Paradise, the blessed souls burning in purgatory, the lady who tempted St. Anthony, or the Last Day of Judgment, were to be painted, circumstances in which small-clothes and long-clothes would be highly misplaced. Both Palomino (ii. 137) and Pacheco (201) handle these delicate subjects very tenderly. Describing the celebrated Last Judgment of Martin de Vos, at Seville, Pacheco relates how a bishop informed him that he had chanced, when only a simple monk, to perform service before this group of nakedness; the mitre had not obliterated the dire recollections; he observed (he had been a sailor in early life) that rather than celebrate mass before it again, he would face a hurricane in the Gulf of Bermuda; the moral effect of the awful Day of Judgment was so much counter-balanced by the immoral deahabilla."

In 1623 Pacheco again visited Madrid, in company with his distinguished scholar and son-in-law Velazquez, and he remained two years in the Spanish capital. Velazquez went to Madrid by the invitation of the Duke de Olivares, who procured him the appointment of painter to the king, Philip IV. It was at this time that Velazquez painted his equestrian portrait of Philip, upon which Pacheco wrote a sonnet, in which Philip was compared with Alexander, and Velazquez with Apelles.

Pacheco, during this visit to Madrid, among many other works, executed one which hardly accords with the present notions of the occupation of a great painter, though it has been the practice of great artists from very early ages to paint their statues. [NICIAS.] Pacheco dressed, gilded, and painted (estofó) for the Duchess of Olivares, a statue, probably of wood, of the Virgin, by Juan Gomez de Mora, for 2000 reales. The work was much admired, and by none more than Eugenio Caxes, who, says Cean Bermudez, estimated the decoration at 500 ducats. What this process exactly was it is not evident from this mere mention; but the object generally in these painted wooden images appears to have been to obtain an exact imitation in the minutest detail—perpetual facsimiles. The effect of such images, called 'Pasos,' must be experienced to be comprehended. The Spaniards dress them as well as paint them. Their churches were crowded with such works; but most have now been removed to museums.

Pacheco returned to Seville, where his house became a chief resort of all men of art, of literature, and of taste; and among his most intimate associates were the Jesuits of Seville, who assisted him in his 'Arte de la Pintura,' and were indeed the authors of that part which is devoted to sacred art; and doubtless to them is due the austere morality which characterises Pacheco's principles of art. He is noticed above as having been the first artist who painted images properly. He published an essay partly on this subject in 1622, complaining of sculptors painting their own statues. But the generality of 'Doradores' and 'Estofadores' worked so badly that such sculptors as Juan Martinez Montañes and Alonzo Cano felt compelled to dress and colour their own statues. Pacheco however coloured many statues for Montañes, including the St. Jerome of the monastery of Santiponce. Montañes generally made a contract with his employers to

be allowed to superintend the toilet of his own statues. Mr. Ford gives some curious details about the toilets of these Spanish images. No man is allowed in Spain to undress the 'Paso,' or 'Sagrada Imagen' of the Virgin; and some images had their mistresses of the robes ('camerera mayor') and a chamber ('camerin') where their toilet was made. The duty has however now devolved upon old maids; and "ha quedado para vestir imagines" (she has gone to dress images) has become a term of reproach.

Pacheco died at Seville in 1654. His works, though not vigorous, are correct in form, effective in light and shade, studied in composition, and simple in attitude; but they have little colour, are dry, and rather feeble or timid in their handling. These defects are more apparent when his pictures are seen together with the works of other Andalusian painters, who have generally made colouring their principal study, and have comparatively neglected purity of form. Besides many religious pictures, he painted or drew in crayons nearly four hundred portraits, the best of which is that of his own wife. One of his sitters also was Miguel Cervantes.

His 'Arte de Pintura, su Antigüedad, y Grandezas,' 4to, Seville, 1649, pp. 641, a remarkably scarce book, is considered an indispensable guide by the painters of the school of Seville; it is very elementary, and is said also to be a work of great learning on the subject, and is held throughout Spain to be the best work on painting in the Spanish language: it is in three parts—history, theory, and practice. His works are seldom seen out of Seville, and he is even very inadequately represented in the splendid gallery of the Prado at Madrid. His masterpiece was considered to be the altarpiece of the 'Archangel Michael expelling Satan from Paradise,' which was in the church of San Alberto at Seville. There are still at Seville an altarpiece of the 'Conception of San Lorenzo,' two pictures of 'San Fernando' in San Clemente, and a picture in San Alberto. The methodic system of Cean Bermudez to mention the locale of all the most celebrated works of the great Spanish masters, eventually cost Spain the greater portion of these works, for his dictionary was used by the French generals and others as an inventory of what was valuable, and directed them to the places where these works were to be found. Not a moiety of the works of Pacheco described by Bermudez as at Seville is now to be found there. Pacheco's own portrait by himself is in the Spanish museum in the Louvre.

Pacheco collected the poems of his friend Hernando de Herrera, and published them with a portrait in 1619. His own poems do not appear ever to have been published in a collected form. Bermudez has printed a few in his 'Dictionary.'

PACIO, GIULIO, was born in 1550, at Vicenza, in the Venetian state. He learned Latin, Greek, and Hebrew at an early age, and became well acquainted with every branch of classical learning. Being accused before the ecclesiastical authorities of reading books forbidden by the church of Rome he became alarmed, and escaped to Switzerland, where he earned his livelihood as a teacher. He was afterwards appointed professor of philosophy at Heidelberg, where he assumed the name of 'Pacius à Berigo,' from a country-house belonging to his family near Vicenza. He travelled through Germany and Hungary, and after some years he was invited by the Duke of Bouillon to his newly-established university of Sedan, where he taught philosophy with great success; but the civil wars raging in that part of the country he removed to Nîmes, and thence to Montpellier, where he was made professor of law in that university about the year 1600. The afterwards celebrated Peiresc was one of his disciples. Henri IV. bestowed on Pacius the honorary rank of king's counsellor. Pacius had long professed the reformed religion, and Peiresc earnestly but unsuccessfully attempted to induce him to settle near him at Aix, and to return to the Roman Catholic faith. From Montpellier, Pacius removed to the university of Valence in Dauphiné, where his reputation as a jurist increased and spread throughout Europe. He was offered chairs at Leyden, Pisa, and Padua. He chose the last university, where he was received with great honours, and the Venetian senate made him a knight of St. Mark. After some time however he returned to his family, which he had left at Valence, where he died in 1635.

Pacius wrote many treatises and commentaries on the Roman law; among others: 1, 'De Juris Methodo Libri Duo.' 2, 'Juris Civilis Romani Initia et Progressus,' consisting of a Commentary on the twelve Tables, of Notes on Fragments of Ulpian and Gaius, on Pomponius 'De Origine Juris,' and upon the last two titles of the Pandectæ. 3, 'Picture duse de Gradibus secundum Jus Civile et Canonicum.' 4, 'De Contractibus.' 5, 'De Pactis et Transactionibus.' 6, 'In Decretales Libri V.' 7, 'Consuetudines Feudorum.' Pacius edited also the following works:—8, 'Corpus Juris Civilis cum Notis et Legum Argumentis,' fol., Geneva, 1580. 9, 'Justiniani Imperatoris Institutio-nium Libri IV.' 10, 'Sapientissimi Cæsaropalatæ de Officialibus Palatii Constantinopolitani et Officis Magnæ Ecclesiæ Libellus,' Greek and Latin, Heidelberg, 1588. He also published several editions of the 'Organon' of Aristotle, of which he made a new Latin translation. He also edited the works of Aristotle, in 2 vols. 8vo, 1597. His other works on various subjects are—11, 'In Porphyrii Isagogen et Aristotelis Organum Commentarius Analyticus,' 4to, Frankfurt, 1597. 12, 'De Dominio Maris Adriatici inter Serenissimum Regem Hispaniarum ob Regnum Neapolitanum et Serenissimam Rempublicam

Venetam, Lyon, 1619. In this curious work he defends with great skill the dominion asserted by the Venetian republic over the Adriatic Sea as far as Cape Leuca, on the several grounds of old prescription, of having its territories round the greater part of that gulf, on the obligation of keeping it free from pirates, and maintaining the only naval armament on its coasts. The work is interesting, as affecting other similar questions of 'mare clausum' and the rights of dominion claimed by other powers over the narrow seas near their coasts. 13, 'Doctrina Peripatetica.' 14, Lastly, after Pacio's death, was published at Amsterdam, in 1648, 'Posthumus Pacionus, seu Definitiones Juris utriusque.'

(Lorenzo Crasso, *Elogi di Uomini Letterati*; Thomasini, *Elogia Doctorum*; Gassendi, *Vita Petrescii*.)

PACIOLI, LUCAS, was born at Borgo San Sepolcro, in Tuscany (whence he is frequently called Lucas de Burgo sancti Sepulchri, and Lucas di Borgo), about the middle of the 15th century. He was a Minorite friar, and taught successively at Perugia, Rome, Naples, Pisa, and Venice. He resided some time at Milan, in company with Leonardo da Vinci; they quitted Lombardy together on the arrival of the French, and Pacioli spent his last years at Florence and at Venice. He was certainly alive in 1509; but from after that year M. Libri finds no further mention of him as living.

His 'Summa de Arithmetica, Geometria, Proportioni, et Proportionalita' was printed in Italian, at Venice, in 1494. It contains copious extracts from Fibonacci, to such an extent that Pacioli himself warns his reader, where no other authority is mentioned, to infer that Leonard of Pisa is followed. This work was the first printed on algebra, and though it does not advance the science, contains a large amount of details, and carries the practice of algebraical operations into questions of more complexity than any which had preceded, particularly in operations on surd quantities. M. Libri says that the treatise on book-keeping, which forms part of Pacioli's work, is the first in which what is now called the method of double entry appears in print. Some account of the contents will be found in Hutton's 'History of Algebra' ('Tracts,' vol. ii.). The 'Divina Proportione,' Venice, 1509, is thus described by M. Libri: "Pacioli wished to make a certain proportion, long known to geometers, the base of all the sciences. He deduces from it the principles of architecture, the proportions of the human figure, and even those which ought to be given to the letters of the alphabet. It is a systematic treatise, of which the principal merit consists in the co-operation of Leonardo da Vinci, who engraved the plates, and probably also superintended the parts which concern the arts. There are some propositions of geometry upon the inscription of polyhedra in one another. . . . There is also the use of letters to indicate numerical quantities." On this last sentence M. Libri cites a passage containing the use of letters in a simple proportion; and it seems to us that the point which he is labouring to establish, namely, the virtual existence of 'specious' algebra before Vieta, cannot be more completely overturned than by this, his only direct quotation on the subject. When M. Libri says that Fibonacci used letters for quantities, both known and unknown, he does not cite a passage, but leaves it to be verified by those who will look over his citation of the fifteenth chapter of Fibonacci, of more than 150 octavo pages. On looking through these we do find a few places where numbers are denoted by single letters; but whenever they are to be divided into parts, double letters are used: in fact, Fibonacci does exactly what Euclid does in the fifth book. Of Pacioli's notation, in the professed algebraical work, nothing is said; but in the work we now mention the quotation which is to establish that Pacioli had substantially the idea of Vieta on algebra contains just as much algebraical notation as, and no more than, appears in Pacioli's own translation of Euclid, published in the same year. M. Libri persists in supposing that the mere use of letters to designate numbers is the sole distinction of Vieta's algebra.

Heilbronner infers from the preface to the 'Divina Proportione,' that Pacioli translated Euclid into Italian, and it is now known that he did not publish several of his earlier works: but he himself, in the dedication of the work now under mention, speaking of this very Latin Euclid itself, says, "Leges . . . vernacula lingua per me donatum Euclidem:" whence it is obvious that by 'vernacula' he means the Latin, as opposed to Greek or Arabic. The translation is substantially that of Athelard (which goes by the name of Campanus), and the commentaries of Campanus, or many of them, are added: Pacioli's own additional comments are all headed 'Castigator.' All the fifteen books are given which were supposed to be Euclid's.

Pacioli is not to be looked on as a great improver either of geometry or arithmetic: but his utility cannot be denied. It was he who made Fibonacci useful to the world by his compilations from that writer, and he has shown so much learning on the subject, and has drawn from so many sources, that it is not perhaps too much to say that it was better he should have printed the first book on algebra, than a more original but less erudite teacher.

PACIUS A BERIGA. [PACIO, GIULIO.]

PACUVIUS, MARCUS, a native of Brundisium, a Latin dramatic poet, and the nephew of Ennius, also distinguished himself as a painter. He was born about B.C. 219. Pliny ('Hist. Nat.,' xxxv. 4, 7) mentions some works executed by him in the temple of Hercules, in the Forum Boarium at Rome, which apparently did him considerable

honour; he remarks at the same time that he was the last who painted with 'hands polite' ('honestis manibus'), with the exception perhaps of Tarpinus Labeo of Verona, a Roman knight of his own times.

Some fragments of the tragedies of Pacuvius are still extant, and, according to Quintilian ('Inst. Or.,' x. 1), they were not without their merits. He died at Tarentum, in the ninetieth year of his age. He wrote a simple epitaph upon himself, which has been preserved by Aulus Gellius (l. 24)—"Adolescens, tamenetsi propeas, te hoc saxum rogat, uti ad se aspicias, deinde quod scriptum est, legas. Hic sunt poetae Pacuvii Marci sita ossa. Hoc volebam; necius ne esses: vale." The Fragments of Pacuvius were collected by Henry Stephens, 8vo, Paris, 1664, and have since been printed in several editions of the 'Corpus Poetarum Latinorum.' Cicero, in his treatise 'On Friendship' (c. 7), introduces Lælius as speaking in terms of commendation of the 'Orestes' of his friend Pacuvius. Pacuvius was fifty years older than Attius, who exhibited a play in his thirtieth year, at the same time that Pacuvius, then in his eightieth year, exhibited one. (Cic., 'Brut.,' c. 64.)

PADILLA, JUAN LOPEZ DE, the leader of a popular insurrection in Castile against the ministers of Charles V., known as 'La Guerra de las Comunidades,' was the son of Pedro Lopez, a nobleman who held the high office of 'Adelantado Mayor' of that kingdom. After the death of Ferdinand V. (1516) the crown of Aragon and Castile, together with the extensive possessions dependent on them in Europe, as well as in Africa and America, devolved upon his grandson Charles, then in his sixteenth year. [CHARLES V.] The young prince appointed Adrian of Utrecht to administer the kingdom in his absence, but such was the aversion of the Spaniards to the government of a stranger that Adrian's claim would at once have been rejected, had not the celebrated Cardinal Ximenes [CISNEROS] consented to acknowledge him as regent, and carry on the government in conjunction with him. However, Adrian and his Flemish associates in the administration soon rendered themselves exceedingly obnoxious by their utter incapacity, their corruption, and their avarice. The laws of the kingdom were completely disregarded, the high offices of the state either given to foreigners or sold to the highest bidder; and the revenues of Spain, instead of being spent at home, found its way into Germany: the sovereign himself, who was far from his natural dominions, was a candidate for the imperial throne, then vacant by the death of his grandfather Maximilian. All these causes of discontent, increased by Charles's disregard to the remonstrances sent him by the Cortes, spread widely through the Peninsula. The city of Toledo was the first to show symptoms of rebellion. On the arrival of Charles at Valladolid for the purpose of receiving from the Cortes assembled there the oath of allegiance as heir to the crown of Castile, the deputies of Toledo were entrusted by their constituents with a lengthy memorial containing their grievances. Though Charles did not openly deny their petition, he referred them to the Cortes about to be assembled at Santiago, and quitted Spain to take possession of the imperial crown.

When the people of Toledo heard that the deputies assembled in Galicia had voted the emperor a free gift without obtaining redress of any of their grievances they rose tumultuously in arms. Their first act was to seize upon the Alcazar, a royal palace and fortress on an eminence commanding Toledo; and after appointing Padilla to be their leader, to establish a popular form of government. Segovia, Toro, Salamanca, Murcia, and Avila followed the example. A general meeting was convened at Avila, and a solemn league formed for the mutual defence of their rights, the direction of affairs being entrusted to a council composed of the deputies of all the towns, under the name of 'Junta de las Comunidades.' In the meanwhile Adrian, who resided at Valladolid, then the capital of Spain, sent a body of troops under Ronquillo to chastise the rebels; but while he was besieging Segovia, Padilla, with a body of insurgents from Toledo, came to the assistance of the citizens, and defeated the royal troops. The next step of Padilla was to march upon Tordesillas, the place where Queen Joanna, Charles V.'s mother, had resided since the death of her husband. Being admitted to the presence of the princess, who had long been in a state of mental debility, Padilla and his followers renounced the authority of the regent, and placed her at the head of the government. Thence they proceeded to Valladolid, and, deposing Adrian, seized upon the archives and the seals of the kingdom. The Junta then drew up a lengthy remonstrance, containing a state of their grievances, and sent with it two of their number to the emperor. Everything now augured success to the cause of popular liberty, but dissension soon broke out in the ranks of its supporters. The Junta, relying on the unanimity with which the nation had submitted to their authority, and seeing no royalist forces on the field to obstruct their designs, began seriously to think of reforming several political abuses, and various measures were proposed and carried which struck no less at the privileges of the nobles than at the prerogatives of the crown. This produced a union of the nobility with the royalists. The Junta, who now became jealous of Padilla's popularity, deprived him of the command of their forces, and appointed Don Pedro Giron, the eldest son of the Conde de Ureña, a nobleman of high rank, but wholly unequal to the task entrusted to him.

In December 1520 the royalists, under the Conde de Haro, defeated

the popular army, attacked and took Tordesillas, released Queen Joanna, and regained possession of the archives and seals of the kingdom, besides making fourteen members of the Junta prisoners. This severe blow was followed by the immediate disbandment of the insurgents and the loss of their general, who, betraying the cause of the people, passed over to the royalists. Padilla was now raised to the command of the army. He was at first successful in various small encounters, and by means of skilful manoeuvres succeeded in avoiding a general engagement with the veteran troops of Charles; but at length the royalists closing upon him on all sides he was obliged to hazard a battle, in which he was completely defeated at Villalar, on the 23rd of April 1521.

Padilla, who had been severely wounded in the conflict, was made prisoner, together with some of his principal officers, and executed on the day following that on which the battle was fought. Sandoval, and after him Dr. Robertson, have preserved us two letters full of eloquence and manly feeling, which the illustrious martyr of liberty wrote a few hours previous to his execution; one addressed to the city of Toledo, the other to his wife Doña Maria Pacheco, in which are some remarkable passages breathing respect and filial love towards his father Pedro Lopez, who fought against him under the royal banners.

DOÑA MARIA PACHECO DE PADILLA, the offspring of one of the most illustrious families in Spain, was early married to Juan Lopez de Padilla, whose political principles she embraced, and whose cause she most strenuously defended. After the execution of her husband she swore to support the sinking cause of the people, and to revenge his fate. The citizens of Toledo, who had learned on former occasions to appreciate her virtues, intrusted her with the defence of their rights. The prudence and vigour with which she acted justified the confidence placed in her. She wrote to the general of the French, who had just invaded Navarre, to advance into Castile, promising him her powerful aid. In order to procure the money requisite for raising an army, she went in person to the cathedral of Toledo, where a vast treasure of ecclesiastical wealth was preserved; and entering the temple in solemn procession, with all the marks of the deepest sorrow on her countenance, proceeded to take possession of the sacred deposit. She moreover adroitly put into practice every artifice that could interest or inflame the populace. For this purpose she ordered her troops to use crucifixes instead of crosses, and she marched through the streets with her son, a young child, dressed in the deepest mourning, seated on a mule, and having a standard carried before him on which was represented his father's execution. All her efforts were however fruitless: the rebellion, now confined almost within the walls of Toledo, was speedily crushed in other parts of the Peninsula. By the total discomfiture of the French, who were obliged to repress the Pyrenees in haste, all the royalist forces were brought into operation; and Toledo, the last refuge of the Comuneros, was invested. Though she defended herself with the greatest courage for four months within the walls of the citadel, the clergy, whom she had highly offended by her spoliation, ceasing to give her their support, she was obliged to surrender that fortress. She was however enabled to escape into Portugal, where she passed the remainder of her days. Thus ended this bold though unsuccessful attempt of the commons to assert their rights, which contributed greatly to increase and extend the power of the crown.

(*Relacion de las Comunidades*, MS. Bib. Egerton, in the British Museum, No. 308; *Tratado de las Comunidades*, ib. No. 310; Robertson, *Charles V.*, vol. ii. (sixth edition); Sandoval, *Hist. de Carlos V.*; Martines de la Rosa, *Boquetejo de la Guerra de las Comunidades*, vol. iii.)

PADILLA, LORENZO DE, one of the historiographers to Charles V., was born at Antequera, a town of Andalusia, towards the end of the 15th century. When still young he was, owing to his eminent virtues and profound learning, raised to the dignity of Archdeacon of Ronda, in the diocese of Malaga. At the same time he was appointed historiographer to the crown, when he devoted his time entirely to the study of the antiquities and history of his native country. Padilla died in 1540, leaving behind him a general history of Spain, divided into four parts, a few sheets of which have been printed, according to Nicolas Antonio ('*Bib. Nov.*' vol. ii.), and the whole work was probably committed to the press, though the impression was never completed. The original manuscript was still existing at the end of the last century in the library of the convent of St. Paul at Cordova, but has since disappeared. Florian de Ocampo, Padilla's successor in office, has been accused of appropriating to himself a voluminous treatise of this writer on the ancient geography of Spain, which he inserted almost entire in the first books of his '*Cronica General de España*.' Besides the above works, Padilla wrote the following:—'*Catalogo de los Santos de España*,' fol., Toledo, 1598; and '*Libro de las Antiquidades de España*,' afterwards edited by Pellicer, 12mo, Valencia, 1689. The following are still inedit:—1, '*Geografía de España*'; 2, '*Nobiliario o Linages de España*'; 3, '*Origen y Sucesion de los Príncipes de la Casa de Austria hasta el Rey Don Felipe*'; 4, '*Catalogo de los Arabes de Toledo*.' (Nicolaus Antonius, *Bib. Nov. Script. Hisp.*, vol. ii. p. 6.)

PADUANI'NO, FRANCESCO, was born in the year 1552. The name of the master under whom he studied seems not to be known. Judging by his works, he must have acquired his knowledge of the

art in a good school. He was an artist of eminent talents. His historical pictures prove his abilities and taste. His invention was fertile and refined, and his drawing correct and elegant. In the church of the Madonna dei Carmini at Venice there was (and perhaps still is) a picture by this master representing the deliverance of two persons condemned to death, by the interposition of a saint. It is a beautiful performance: the colouring is good, the figures are elegant, and the pencilling is remarkably tender and delicate. As a painter of portraits he was equal to the greatest masters in that branch of the art. There was such dignity, expression, and beautiful colouring in them, as to gain universal admiration. He died in 1617, at the age of sixty-five, leaving a son, Octavio, who studied first under his father, and afterwards for several years at Rome. He painted in the same style as his father, but was inferior to him in invention. His chief excellence was as a portrait-painter. He died at the age of fifty-two, but in what year is uncertain.

PAER, FERDINANDO, was born at Parma in 1774, according to his own account, and received his first instructions in music at the Conservatorio della Pietà, in his native city. It is stated that he produced an opera, '*Circe*,' at Venice when he was only ten years of age, and that this was successful; but to relations of so marvellous a kind we are slow in giving credit. After remaining some years at Venice, he visited all the great cities of Italy; then returning to the place of his birth, the grand-duke, his godfather, settled on him a pension, which, by placing him in a state of independence, enabled him to gratify an ardent desire to study the various branches of polite literature, poetry in particular; and to this may be ascribed that judgment in setting words to music which is so conspicuous in all his compositions.

In 1795 Paer accepted an invitation to Vienna, where he produced three or four operas, and also some cantatas for the Empress Theresa. In 1801 he succeeded Naumann as kapellmeister at Dresden, and there brought out his '*Leonora*' and '*I Fuorusciti*.' Here he was introduced to Napoleon I. after the battle of Jena, and thenceforward was taken into the emperor's service, whom he attended to Posen and Warsaw, and afterwards to Paris, where he was appointed imperial composer and conductor of the chamber-music of the Empress Marie-Louise. The favour he had enjoyed at the court of the Tuilleries was not discontinued on the restoration of the Bourbons, by whom he was not noticed in a marked manner. In 1818 he undertook the direction of the Opéra Italien, which office he held till the year 1825, when, from alleged motives of economy, but in fact through theatrical intrigue, he was superseded. The mortification produced by this dismissal was in some degree alleviated by his election as a member of the Institute. He died at Paris, May 3, 1839.

Among the many operas by Paer, his '*Agnese*,' '*Griselda*,' '*Achille*,' and '*Sergino*,' give him a title to be ranked among the best masters of the age; and all his other works exhibit skill in design, excellent dramatic arrangement, and masterly accompaniments. He knew how to turn his materials to the best advantage, and to a considerable share of genius added that superior taste which is the result of strong natural sense and feeling properly cultivated and directed.

PAEZ, PEDRO, a celebrated Jesuit missionary, was born at Olmedo, a town in New Castile, in 1564. Having completed his studies at the college of his order, he was appointed to form part of the mission at Goa, and sailed for that port in 1587. At that time the numerous Portuguese who had resided in Abyssinia since the invasion of Christoval de Gama, being without a patriarch or spiritual director of any sort, sent to Goa for some priests, when Paéz and another Jesuit, named Antonio Montserrat, were despatched by the governor. The two missionaries sailed from Goa in 1588; they touched at Diu, where they made some stay, disguised as Armenians. They then sailed for Muscat, on the 5th of April 1588. From thence they made for the port of Zeila in Abyssinia; but on their passage thither they were boarded by an Arab pirate, in sight of Sofar (14th Feb., 1589), and carried in irons to the capital of the King of Shael (Xaer in the Portuguese writers). They were at first kindly treated by this sovereign; but he himself being a tributary to the Turkish pasha of Yemen, and bound by treaty to send him all the Portuguese who might fall into his hands, Paéz and his companions were sent to Sana, the capital of Yemen and the court of the pasha, where they passed seven years in the most dreadful captivity. Being at last released by the intercession of the Viceroy of India, who obtained their liberty upon the payment of a thousand crowns ransom for each, the two missionaries returned to Goa in 1596.

The ardour of Paéz seems not to have been damped by his past sufferings; on the contrary, after spending several years at Diu and Camboya, he embarked a second time for Abyssinia, and landed at Masawa in April 1603. His first object was to learn one of the most extensively used native dialects, the Gheez, in which he soon acquired such a proficiency as to be enabled to translate into it the compendium of the Christian doctrine written by Marcos George, and to instruct some native children in the dialogues which that work contains. In 1604, Za-Denghel, the reigning monarch of Abyssinia, hearing of the attainments of Paéz and the proficiency of his pupils, ordered him to appear at his court with two of them, that he might judge for himself. Paéz was kindly received by the king, who conferred upon him all sorts of honours and distinctions. On the following day a

thesis was maintained in his royal presence, when Paes's pupils answered every argument adduced by their opponents: the mass was next celebrated, in conformity with the Roman ritual; after which Paes preached a sermon in Ghess with so much success, that the king himself became a convert to the new religion, and wrote to the pope, and to Phillip III., then on the throne of Spain, praying them to send him a reinforcement of missionaries. This wish of the monarch, having been made public, proved fatal to him; for the Abyssinian priests, dreading the ascendancy which Paes and his followers had attained at court, excited a rebellion, and Za-Denghal was killed in battle with his revolted subjects, on the confines of the province of Gojam (Oct., 1604). Socinos, otherwise called Msek-Seghed, who succeeded Za-Denghal in the empire, was still more favourable to the views of the Portuguese missionary. Soon after his accession to the throne, he summoned to his presence Paes, who celebrated mass and preached before all his court, assembled for the purpose. He granted him, besides, a large piece of ground at Gorgora, on a rocky peninsula on the south side of the lake Dembea, to build a monastery for his order and a palace for himself. On this occasion, without the assistance of any European, but with the mere help of the natives working under his orders, Paes produced a building which was the astonishment of those who beheld it. A spring-lock, which he fixed upon one of the doors, saved the king's life when an attempt was afterwards made to assassinate him. Paes lived in great intimacy with Socinos, whom he accompanied in all his military expeditions. It was on one of these occasions that he visited Naguna, a town three days' march from the sources of the Nile, and surveyed the neighbouring country, a fact which Bruce endeavoured to discredit, for the purpose of appropriating to himself the glory of being the first European who visited the source of the Abawi, then reputed to be the main branch of the Nile. [Bauca.] Pedro Paes died in the beginning of May, 1622, at the age of fifty-eight, after having the satisfaction of seeing his missionary labours crowned with success, and persuading the king to receive the general confession, and repudiate all his wives but one. The Roman Catholic faith, thus introduced into Abyssinia, did not long remain the religion of the state. After the death of Socinos (1682), his successor, Facilidas, persecuted the Jesuits and re-established the old creed, which was Christianity, though in a corrupt form. Besides the translation of the Catechism written by Marcos George and other tracts into the native dialect of Abyssinia, Nicolas Antonio ('Bib. Nov.' vol. II., p. 225) attributes to Paes a treatise 'De Abyssinorum Erroribus,' a general history of Ethiopia which was supposed to exist in manuscript at Rome, and several letters which have been published in the collection entitled 'Litteræ Annus.'

(*Historia da Ethiopia a alba*, by Manoel de Almeida, MS., in the British Museum, No. 9861, fol. 195; Ludolf, *Historia Aethiopia*; Bruce, *Travels*; Salt, *Abyssinia*.)

PAGAN, BLAISE-FRANÇOIS, COMTE DE, distinguished both as a military engineer and a mathematician, was descended from a noble Neapolitan family, and born at Avignon in France, in 1604. Under the auspices of his relative, the constable De Luynes, he entered the French army very young, and, no less by his gallantry and talents than by his family connections, rose rapidly to rank and reputation. At the siege of Montauban he lost his left eye by a musket shot: but this did not check his zealous career of service; and he continued to increase his celebrity as an officer throughout the wars of the reign of Louis XIII., until, being sent into Portugal in 1642, with the rank of *maréchal de camp*, he had the misfortune to contract a distemper in that country, which entailed the loss of his other eye, and rendered him totally blind, at the early age of thirty-eight years. Being thus incapacitated from further serving his country in the field, he applied himself, with characteristic energy, to study the theory of a profession which he had already successfully practised; and, in 1645, he published his 'Traité de Fortifications,' the ablest essay on the science of defence which the world had yet seen. With no less ardour he had engaged in the kindred pursuit of mathematical research; and the fruits of his labours were exhibited in the publication, in 1651, of his 'Théorèmes Géométriques,' followed, in 1657 and 1658, by a treatise on the planetary theory, and some astronomical tables, all of which were highly esteemed by his contemporaries. He was also the translator of a Spanish account of the river Amazon, accompanied by a chart, the draught of which he is said, though blind, to have drawn with his own hand. With all his mental accomplishments however Pagan was not without that common weakness of his age,—a belief in judicial astronomy. But this foible was redeemed by many estimable qualities of head and heart, for which he lived highly respected both in the courtly and the learned circles of his country and time. He died in Paris, universally honoured, November 18, 1665.

The mathematical works of Pagan have lost their value: but, as an engineer, he must ever be numbered among the great masters of the art of fortification. His belonged in fact to that rare order of minds whose creations form an epoch in the history of any science. He corrected the errors and combined the advantages which he found in the systems of the Italian and Flemish engineers; and though he had been preceded in France by Errard and De Ville, and was followed and excelled by Vauban, he may justly be considered as the founder of the French school of fortifying. He signally improved the old defective construction of bastions; he first gave due proportions to

their faces, flanks, and lines of defence; and he either originated or adopted the idea of a perpendicular flanking fire, which, though neglected by Vauban, has become the great principle of all the modern systems.

PAGANI, GREGORIO, was born at Florence in 1558: his father, Francesco Pagani, died aged only thirty, when his son was but three years old. Gregorio was an excellent colourist, was first the pupil of Santi Titi, and afterwards of Cigoli, and became one of the first and most able reformers of the Florentine school from the low state to which it had been reduced by the mechanical followers of the anatomical school of Michel Angelo. Barocci and Santi Titi were the leaders of the new school, but Cigoli was its principal representative, and Pagani adhered so closely to the style of his friend and master Cigoli, that he used to be termed the second Cigoli. His masterpiece, the Finding of the Cross by St. Helena, in the Carmine, was burnt in the fire which destroyed that building in 1771, and Pagani's reputation has greatly suffered in consequence, though there is a print of it by G. B. Cecchi and B. Eredi. Few of his works still remain; one of the principal is a fresco in Santa Maria Novella: his easel-pictures in oil are also rare. He died at Florence in 1605: Matteo Roselli was his scholar.

PAGANI, NICOLO, whose European fame as a violinist entitles him to a notice here, was born at Genoa in 1734. His father, a commission-broker, played on the mandolin, but fully aware of the inferiority of an instrument so limited in power, he put a violin into his son's hands, and initiated him in the principles of music. The child succeeded so well under parental tuition, that at eight years of age he played three times a week in the church, as well as in the public saloons. At the same period he composed a sonata. In his ninth year, he was placed under the instruction of Costa, first violoncellist of Genoa; then had lessons of Holla, a famous performer and composer; and finally studied counterpoint at Parma under Ghirelli, and the celebrated maestro Paer. He now took an engagement at Lucca, where he chiefly associated with persons who at the gaming-table stripped him of his gains as quickly as he acquired them. He there received the appointment of director of orchestra to the court, at which the Princess Elisa Bacciochi, sister of Napoleon I., presided, and thither invited, to the full extent of her means, superior talent of every kind. In 1813 he performed at Milan; five years after, at Turin; and subsequently at Florence and Naples. In 1828 he visited Vienna, where a very popular violinist and composer, Mayseder, asked him how he produced such new effects. His reply was characteristic of the selfish mind:—"Chacun a ses secrets." In that capital it is affirmed he was accused of having murdered his wife. He challenged proofs of his ever having been married, which could not be produced. Then he was charged with having poisoned his mistress. This he also publicly refuted. The fact is that he knew better how to make money than friends whatever his thirst of gold led him. Avarice was his master-passion, and, second to this, gross sensuality in his intercourse with the female sex.

The year 1831 found Paganini in Paris, in which excitable capital he produced a sensation hardly inferior to that created by the visit of Rosini. Even this renowned composer was so carried away by the current of popular opinion, that he is said to have wept on hearing Paganini for the first time. He arrived in England in 1831, and immediately announced a concert at the Italian Opera-House, at a price which, if acceded to, would have yielded \$5911 per night; but the attempt was too audacious, and he was compelled to abate his demands; though he succeeded in drawing audiences fifteen nights in that season at the ordinary high prices of the King's Theatre. He also gave concerts in other parts of London, and performed at benefits, always taking at these a large proportion of the proceeds. He visited most of our great towns, where his good fortune still attended him. He was asked to play at the Commemoration Festival at Oxford, in 1834, and demanded 1000 guineas for his assistance at three concerts. His terms were of course rejected.

Paganini died at Nice in 1840, of a diseased larynx ('*phtisie laryngée*'). By his will, dated 1837, he gave his two sisters legacies of 60,000 and 70,000 francs; his mother a pension of 1200; the mother of his son Achillino (a Jewess of Milan) a similar pension; and the rest of his fortune, amounting to four million francs, devolved on his son. These and other facts before related, we give on the authority of the '*Biographie Universelle*.'

Paganini certainly was a man of genius and a great performer, but sacrificed his art to his avarice. His mastery over the violin was almost marvellous, though he made an ignoble use of his power by employing it to captivate the mob of pretended amateurs by feats little better than sleight-of-hand. His performance on a single string, and the perfection of his harmonics, were very extraordinary; but why, as was asked at the time, be confined to one string when there are four at command that would answer every musical purpose so much better? His tone was pure though not strong, his strings having been of smaller diameter than usual, to enable him to strain them as pleasure; for he tuned his instrument most capriciously. He could be a very expressive player: we have heard him produce effects deeply pathetic. His arpeggios evinced his knowledge of harmony, and some few of his compositions exhibit many original traits.

* PAGES, JAMES, a distinguished living physiologist. He was born at Great Yarmouth in Norfolk. In his early years he contracted

a taste for the study of natural history, and when quite young he and his brother published a 'Flora and Fauna' of Yarmouth and its neighbourhood. He studied for the profession of surgery at St. Bartholomew's Hospital, London, where he distinguished himself by obtaining prizes in almost every class. In 1836 he became a Member of the College of Surgeons, and in 1844 a Fellow, after passing the College. He was appointed assistant-surgeon to St. Bartholomew's Hospital, and was one of the first who received an appointment at this institution in opposition to the vicious system of giving places only to those who had been apprentices there. He was employed by the council of the College of Surgeons to draw up a catalogue of the pathological preparations in the Hunterian museum. This task he performed with great ability. He was also appointed Hunterian Professor of surgery, and delivered a course of lectures, which were afterwards published under the title of 'Lectures on Surgical Pathology.' He has published many papers in the 'Transactions' of the medical societies, and in the medical journals; and he contributed several articles to the 'Penny Cyclopaedia.' He is a Fellow of the Royal Society, and one of the examiners of the candidates for the medical service of the East India Company. He is also lecturer on physiology and pathology at the school of medicine connected with St. Bartholomew's Hospital.

PAGGI, GIOVANNI BATTISTA, was born of an ancient and noble family at Genoa, in 1554. He was the pupil of Luca Cambiaso, and was distinguished chiefly as a painter, but he was also a sculptor and architect. About 1580 he was obliged to fly from Genoa in consequence of an unfortunate homicide which the absurd conduct of a friend brought upon him. Paggi went to Florence, and, under the protection of the grand-dukes Francesco I. and Ferdinando, there lived in peace and with reputation, until he was recalled through Archbishop Sinsasio, afterwards Cardinal, to Genoa about 1600, where he executed several excellent works, and gave a great impulse, especially in colouring, to the Genoese school of painting, of which he was the best master in his time. His masterpieces are considered two pictures in San Bartolomeo, and the 'Slaughter of the Innocents' belonging to the Doria family, painted in 1606. Paggi died in 1627. In 1607 he published a short treatise on the theory of painting, entitled 'Definizione, o sia Divisione della Pittura: he wrote it in consequence of his objecting to some of the statements of Lomazzo in his 'Trattato' and his 'Idea del Tempio della Pittura.' Paggi's treatise is extremely scarce.

PAINE, THOMAS, was born on the 29th of January 1757 at Theford, in the county of Norfolk. His father, who was a Quaker, brought him up to his own business, that of a staymaker. At the age of twenty he removed to London, where he worked some time at his business. He then went to Sandwich in Kent, where, in 1760, he married the daughter of an exciseman, and obtained a place in the Excise, but retained it only about a year, and then became an assistant at a school in the neighbourhood of London. After leaving this situation he was again employed in the Excise, and was stationed at Lewes in Sussex. Here he had gained some reputation by various pieces of poetry, and had been selected by the excisemen of the neighbourhood to draw up 'The Case of the Officers of Excise; with Remarks on the Qualifications of Officers, and on the numerous Evils arising to the Revenue from the Insufficiency of the present Salaries,' 1772. The ability displayed in this his first prose composition induced one of the commissioners of excise to give him a letter of introduction to Benjamin Franklin, then in London as a deputy from the colonies of North America to the British government. Franklin advised him to go to America. He took the advice, and having settled himself at Philadelphia in 1774, became a contributor to various periodical works, and in January 1775 editor of the 'Philadelphia Magazine.'

In January 1776 he published in America his 'Common Sense,' which contributed in an eminent degree to make the people of that country of one mind at the time of the Declaration of Independence. Burke, in his 'Letter to the Sheriffs of Bristol,' speaks of it as "that celebrated pamphlet which prepared the minds of the people for independence." For this production the legislature of Pennsylvania voted him 500*l.*; the university of the same province conferred on him the degree of M.A., and he was elected a member of the American Philosophical Society. He was also made clerk to the Committee of Foreign Affairs. During the American war he published at intervals fifteen numbers of 'The Crisis' (Philadelphia, 1776-83), a series of political appeals intended to rouse and keep alive the public spirit. He was obliged to resign his office of clerk in 1779, for having divulged some official secrets in a controversy with Silas Deane, whom he accused of a fraudulent attempt to profit by his agency, in conveying the secret supplies of stores from France.

In 1781 Paine was sent to France with Colonel Lawrence to negotiate a loan, in which he was more than successful; for the French government granted a subsidy of six millions of livres to the Americans, and also became guarantee for a loan of ten millions advanced by Holland. On his return to America he was rewarded for his services by being appointed, in 1785, clerk to the Assembly of Pennsylvania; he received from Congress a donation of 3000 dollars; and the state of New York bestowed on him the confiscated estate of Frederic Davos, a royalist, near New Rochelle, in the state of New York, consisting of 500 acres of well-cultivated land, with a good stone house.

After the peace between Great Britain and America, Paine seems to have employed himself chiefly in mechanical speculations. In 1787 he

went to France, and submitted to the Academy of Sciences at Paris a plan for the construction of iron bridges. Meeting with no encouragement, he crossed over into England, and in prosecution of his project entered into partnership with an iron-founder at Rotherham in Yorkshire, and explained the principles of his proposed construction in a letter addressed to Sir George Staunton, and printed at Rotherham in 1789. The sums which this undertaking required, together with the failure of his agent in America, involved him in difficulties, which however were only temporary.

The first part of his 'Rights of Man,' in reply to Burke's 'Reflections on the French Revolution,' was published at London, in 1791; and the second part early in 1792. An information was laid by the attorney-general against him as the author of the second part, which was designated as "a false, scandalous, malicious, and seditious libel;" and the trial came on in the court of King's Bench before Lord Kenyon. He was eloquently defended by Lord Erskine, then the Hon. Thomas Erskine, but the jury, without suffering the attorney-general to reply, at once pronounced him guilty. Erskine, in consequence of this defence, was dismissed from the office of attorney-general to the Prince of Wales.

In the meantime however Paine had been chosen by the department of Calais as a member of the French National Convention, and having escaped and landed in France in September 1792, was received with enthusiastic congratulations. He took his seat in the Convention, and when the trial of Louis XVI. came on, offended the Jacobins by voting that the king should be imprisoned during the war, and banished afterwards. He published his 'Reasons for wishing to preserve the Life of Louis Capet, as delivered to the National Convention.' Towards the end of 1793 he was excluded from the Convention as a foreigner, though he had been naturalised; and in 1794 was arrested by order of Robespierre, and committed as a prisoner to the Luxembourg.

He had finished the first part of his 'Age of Reason' just before his imprisonment: it was published at Paris under the auspices of his friend Joel Barlow. The second part was completed during his confinement; and it was published at Paris in 1795, after the author had been set at liberty on the fall of Robespierre. When the English publisher of this work was prosecuted in 1797, Erskine appeared for the prosecution, and a verdict of guilty was again pronounced. Bishop Watson's 'Apology for the Bible, in a series of Letters to Thomas Paine,' appeared in 1796.

On his liberation Paine had asserted his right to sit as member of the Convention; and on the 8th of December 1794, he was allowed to resume his place. About this time he gave offence to the people of America by addressing a letter to General Washington, in which he reviled him for not interfering to procure his liberation. In the course of 1795 he published at Paris 'A Dissertation on the First Principles of Government;' 'The Decline and Fall of the English System of Finance;' and 'Agrarian Justice opposed to Agrarian Law and to Agrarian Monopoly: being a Plan for meliorating the Condition of Man, by creating in every Nation a National Fund to pay to every Person, when arrived at the age of twenty-one years, the sum of fifteen pounds sterling, to enable him or her to begin the World; and also ten pounds sterling per annum during Life, to every Person now living of the age of fifty years, and to all others when they arrive at that age, to enable them to live an old age without wretchedness, and go decently out of the World.' We give the full title of this Utopian tract as a curiosity. The fund was to be created by taking, on the death of every individual, 10 per cent. of his property, as 'due to society;' and from 5 to 12 per cent. more if there were no near relations, in proportion as the next of kin was nearer or more remote. He states that this little piece was written in the winter of 1795-96.

Paine remained in France some years longer, but having written to Mr. Jefferson, who had recently been elected President of the United States, and expressed a wish to be brought back to America in a government ship, Jefferson wrote to him, and offered him a passage in the Maryland sloop of war, which he had sent to France for a special purpose. In his letter, dated March 1801, Jefferson expresses his high estimate of Paine's services in the cause of American independence in the following words:—"I am in hopes you will find us returned generally to sentiments worthy of former times. In these it will be your glory to have steadily laboured, and with as much effect as any man living. That you may long live to continue your useful labours, and to reap their reward in the thankfulness of nations, is my sincere prayer."

Paine did not embark for America however till August 1802: he reached Baltimore in the following October. His first wife had died about a year after their marriage; he lived about three years with his second, whom he married soon after the death of his first, when they separated by mutual consent. During his last residence in France he had become intimate with Madam Bonneville, the wife of a French bookseller, who, with her two sons, accompanied him to America. After his return he published four or five treatises on iron bridges, the yellow fever, on the building of ships of war, &c.

He died on the 8th of June 1809, and was buried in a field on his own estate near New Rochelle. Cobbett, some eight or nine years afterwards, disinterred his bones and brought them to England; but instead of arousing, as he expected, the enthusiasm of the republican party in this country, he only drew upon himself universal contempt.

His "political and religious admirers" in America erected in 1839 a showy monument, with a medallion portrait, over his empty grave. Paine bequeathed his estate and the chief part of the rest of his property to Madame Bonneville, conjointly with her husband and her two sons.

Paine, from his first starting in public life, was a republican, uniformly consistent and apparently sincere. His style is vigorous and clear, but somewhat coarse; though simple, it is enlivened with comparisons and illustrations which renders it very popular and attractive. He saw clearly the weak points of any object against which he directed his attack, and accordingly he was a vigorous assailant; but he was not qualified, either by competent knowledge or by habits of patient investigation, for examining any subject in all its bearings. His merits may be briefly summed up: he was a bold original thinker, who exercised a very considerable influence on the political and religious opinions of his day, and that influence is not yet entirely gone. What he saw and felt he expressed clearly and forcibly. In his 'Age of Reason' he shocked the religious feeling of all Christians by the grossness and scurrility of his language, without always convincing those who were well inclined to listen to his arguments. Such common difficulties as really exist in the gospel history could not escape his acuteness, but for want of sound knowledge he frequently exposes himself when he thinks that he is exposing the sacred writers. This work alienated from him his friends in America as well as in England, excited feelings of the deepest disgust and abhorrence in the whole Christian community of both countries, and with his coarseness of speech, intemperance, and licentiousness of conduct, exposed him to hatred and calumny to such a degree as to embitter the latter years of his life.

PAISIELLO, GIOVANNI, was born at Tarento in 1741, and entered at an early age in the Jesuits' College of that city, where he manifested so strong a disposition for music, that his father, an eminent veterinary surgeon in the service of Charles III., was prevailed on to place his son in the Conservatorio St. Onofrio at Naples, in which institution he was admitted in 1754, and during the following five years pursued his studies under the celebrated Durante. He there produced among other compositions a comic interlude, which at length became known in Italy, and in 1763 procured for him an order to compose an opera for the Teatro di Maragli at Bologna. From that period the commencement of his professional career is to be dated, and it continued with undeviating success till, warned by approaching age, he wisely determined to relinquish his most active occupations, and enjoy in comparative ease his well-earned honours and moderate independence.

Paisiello's reputation was speedily established, and he soon accepted engagements to compose operas for every great city in Italy; in consequence of which he produced nearly fifty in the short space of thirteen years, the majority of which of course only enjoyed a short-lived triumph. In 1776 he entered into the service of Catherine II. He continued in Russia nine years, and composed several operas, among which was his 'Barbiere di Siviglia'; also an oratorio, 'Il Passione,' and many sonatas, &c. He afterwards produced at Vienna, at the desire of Joseph II., 'Il Teodoro,' and 'La Molinara'; and for the same monarch wrote twelve symphonies.

On his return to Naples the king appointed him his Maestro di Capella, and settled on him a pension of 1200 ducats. The King of Prussia now wished him to visit Berlin, and the Empress of Russia was desirous of his return to St. Petersburg. He declined both engagements, as well as an invitation to London; but he composed for the King's Theatre 'La Locanda,' which opera was subsequently performed at Naples under the title of 'Il Fanatico in Berlino.' On the death of the French general Hoche he produced a funeral symphony, for which he received a handsome present from Bonaparte; and about the same time brought out his 'Zingari in Fiera.'

The revolution at Naples in 1799 gave to that country a republican government, under which Paisiello accepted the office of 'National Director of Music'; for this at the restoration of the royal family he was suspended from all his public functions, but in about two years he was reinstated. Shortly after this he accepted an invitation from Bonaparte, then First Consul of France, to visit Paris, and was received in the most distinguished manner: a salary of 12,000 francs was assigned to him, and 18,000 more were added for his travelling and incidental expenses; besides which he was offered various high and profitable appointments, but declined them all except that of Maître de Chapelle to the head of the government. In Paris he produced thirteen masses, motets, &c.; a 'Te Deum' for Napoleon's coronation; and an opera, 'Proserpine,' for the Académie de Musique. The air of France not agreeing with his wife's health, Paisiello returned in about two years and a half to Naples, but never failed to transmit to the French emperor a sacred composition for the anniversary of his birth.

A second revolution at Naples now placed Joseph Bonaparte on the throne of that kingdom, who confirmed Paisiello—who seems to have been very accommodating in his politics—in all his appointments, with a liberal augmentation of his salary; and the French emperor made him a Chevalier of the Legion of Honour, with a stipend of 1000 francs. Other honours were showered on the composer, some of them not mere distinctions; and, to crown the whole, he was elected an associate of the French Institute. He died at Naples in 1816. The city ren-

dered him funeral honours, and his 'Nina' was given at the great theatre on the evening of his interment, the king and the whole court attending the performance.

"Paisiello," says the Chevalier Le Sueur, "was not only a great musician; he possessed a large fund of information, was well versed in the dead languages, and conversant in all the branches of literature. . . . Endowed with a noble mind, he was above all mean passions; he knew neither envy nor the feeling of rivalry." To which we may add, that his compositions afford the most indisputable proofs of an accomplished and elegant mind. If they do not exhibit the energy of the school of Germany, they are never deficient in pathos; they abound in tenderness, and are invariably characterised by truth of expression—by the admirable judgment with which the sentiments of the poet are illustrated; and as a melodist, he is yet without a superior—witness, among a multitude of instances that might be cited, his 'Nel cor più non mi sento,' and 'Io son Lindoro' (or, 'Hope told a flattering tale,' and 'For Tenderness form'd'), which are known, and will probably continue to be known, in every corner of the world where European arts are cultivated. And though his operas, 'Elfrida,' 'Pirro,' 'Il Barbiere di Siviglia,' 'La Molinara,' 'Nina,' &c., are eclipsed by the grander and more complete instrumentation of that school of which Mozart is the model, yet, with additional accompaniments and skilful management, they might now be brought out successfully; and, thus renovated, would be admitted to have lost few of those charms which beautiful air must always possess, and by which the last age was captivated.

PAIXHANS, HENRI-JOSEPH, General of Artillery in the French Army, was born January 22, 1783, at Metz, in the French department of Moselle. He received instruction in the École Polytechnique, and having entered the artillery, rose by successive gradations to the rank of Colonel, and ultimately of General. He was also elected a member of the French Chamber of Deputies, and spoke occasionally on subjects connected with the army and navy. Several of his speeches in the chamber have been published, as well as the valuable works quoted hereafter. General Paixhans died August 19, 1854, on his domain of Jouy-aux-Arches, near Metz.

General Paixhans made important improvements in the construction of heavy ordnance, and also in the projectiles, in the carriages, and in the mode of working the guns. The Paixhans-guns are especially adapted for the projection of shells and hollow shot, and were first adopted in France about the year 1824. Similar pieces of ordnance have since been introduced into the British service. They are suitable either for ships of war, or for fortresses which defend coasts. The original Paixhans-gun was 9 feet 4 inches long, and weighed nearly 74 cwt. The bore was 22 centimètres (8½ inches nearly). By judicious distribution of the metal it was so much strengthened about the chamber, or place of charge, that it could bear firing with solid shot weighing from 86 to 88 lbs., or with hollow shot weighing about 60 lbs. The charge varied from 10 lbs. 12 oz. to 18 lbs. of powder. General Paixhans was one of the first to recommend cylindro-conical projectiles, as having the advantage of encountering less resistance from the air than round balls, having a more direct flight, and striking the object aimed at with much greater force, when discharged from a piece of equal calibre, whether musket or great gun. As large ships of war, particularly three-decked ships, offer a mark which can hardly be missed, even at considerable distances, and as their wooden walls are so thick and strong that a shell projected horizontally could not pass through them, an explosion taking place would produce the destructive effects of springing a mine, and far exceeding those of a shell projected vertically, and acting by concussion or percussion. In accordance with these views, General Paixhans recommended the use of smaller ships carrying heavier guns suitable for projecting shells and hollow shot; and advised his government to avoid the construction of large ships, and the equipment of any ship for shell-firing to such an extent as to expose her to the great risk of being blown up, by her own masses of ammunition. Paixhans-guns were used in the Russian ships of war which attacked the Turkish fleet in the roadstead of Sinopé, and their powerful effects were made manifest by the utter destruction of the Turkish forts as well as the ships.

General Paixhans suggested several other improvements in the French army as well as in the navy, as is shown by the following list of his principal works:—'Considérations sur l'État Actuel de l'Artillerie des Places, et sur les Améliorations dont elle paraît susceptible,' 4to, 1816; 'Nouvelle Force Maritime, ou Exposé des Moyens d'annuler la Force des Marines Actuelles de Haut-Bord, et de donner à des Navires très-petits assez de Puissance pour détruire les plus grands Vaisseaux de Guerre,' 8vo, Paris, 1821, forming the First Book of the next work, 'Nouvelle Force Maritime, ou Application de cette Force à quelques Parties du Service de l'Armée de Terre: ou, Essai sur l'État Actuel des Moyens de la Force Maritime; sur une Espèce Nouvelle d'Artillerie de Mer qui détruirait promptement les Vaisseaux de Haut-Bord; sur la Construction des Navires à Voile à Vapeur de Grandeur modérée, qui, armés de cette Artillerie, donneraient une Marine moins coûteuse et plus puissante que celles existantes; et sur la Force que le Système de Bouches à Feu proposé offrirait à Terre, pour les Batteries de Siège, de Côtes, et de Campagne,' 8vo, Paris, 1822; 'Expériences faites par le Marine Française sur une Arme Nouvelle; Changemens qui paraissent devoir résulter dans le Système Naval, et Examen des

Questions relatives à la Marine, à l'Artillerie, à l'Attaque, et à la Défense des Côtes et des Places, 8vo, Paris, 1828; 'Forces et Faiblesses Militaires de la France: Essai sur la Question Générale de la Défense des États, et sur la Guerre Défensive, en prenant pour Exemple les Frontières Actuelles et l'Armée de la France,' 8vo, Paris, 1830; 'Fortifications de Paris, ou Examen de ces Questions—Paris, doit-il être fortifié? les Systèmes présentés peuvent-ils être admis?' &c., 8vo, Paris, 1834; 'Constitution Militaire de la France: Étude sur les Modifications à apporter au Système de nos Forces de Terre et de Mer, tant pour opérer les Progrès devenus nécessaires que pour diminuer les Défenses, sans que la Puissance Nationale en soit altérée,' 8vo, Paris, 1849.

PAJOU, AUGUSTIN, a distinguished French sculptor, was born at Paris in 1780, and was the pupil of J. B. Lemoine, likewise a sculptor of eminence. Pajou obtained the grand prize for sculpture in the French Academy in 1748, and accordingly went as a pensioner of the French government to Rome, where he remained twelve years. Gabet mentions that Pajou was the sculptor of about two hundred works, in bronze, marble, stone, wood, and even in paper or pasteboard; and he gives a list of some of those which he exhibited. In 1768 he exhibited a sketch of the tomb of Stanislaus, king of Poland, and father-in-law of Louis XV.; a statue in lead, of the natural size, for the Duchess of Mazarin, representing Love as ruler of the elements; and four large colossal figures in stone for the garden of the Palais-Royal, representing Mars, Prudence, Liberty, and Apollo. The following are some of his principal works:—Pluto holding Cerberus, chained (for this work he was elected a member of the Academy); Psyche abandoned (in the Luxembourg); statues of Pascal, Turenne, Boissuet, Buffon, and Descartes; the sculptures of the facade of the Palais-Royal, ordered by Louis XVI. He executed also the sculptures of the Salle de l'Opera at Versailles; the ornaments of the Palais Bourbon, and of the Cathedral of Orleans; and also the Naiades of the south and west faces of the Fontaine des Innocens. He died at Paris May 8, 1809. He was made one of the professors of the French Academy of Arts in 1767; and was subsequently a member of the French Institut. His style was natural and manly, and was so far the exponent of his own character. His son Jacques Augustin Pajou was a painter of great merit.

* PALACKY, FRANTISEK, or FRANCIS, one of the most eminent living Bohemian authors, was born on the 14th of June 1798, at Hodalowitz in Moravia, where his father Jiri or George Palacky, himself a Bohemian author, was rector of the school. The young Francis received an excellent education, and made himself master of nearly all the European languages to the extent of being able to read them with ease, but showed an ardent attachment to his native tongue. While he was still a youth, the poet Kollar [KOLLAR], who was five years his senior, made his acquaintance, and speaks of him in the notes to his 'Slavy Deera' as the first Bohemian scholar whom he knew. After studying at Presburg and Vienna, he removed in 1823 to Prague, where he obtained the patronage of Count Sternberg, the founder of the Bohemian Museum; and in 1827, when the publication of the 'Casopis Ceskeho Museum,' or 'Journal of the Bohemian Museum,' began, he was appointed editor, and also superintended the publication of a German translation of that periodical. The German translation came to an end after a few volumes; the Bohemian original is still flourishing, after a prosperous career of thirty years, and the long series of volumes which it now extends to comprises a great variety of interesting matter, much of which it would be of advantage to literature to have made accessible in a language more generally read. Palacky gave up the editorship after 1837 to his friend Safarik, who in his turn resigned it to the present editor, Wocel. Palacky took a principal share in establishing the 'Matice Ceska,' or 'Bohemian Fund,' a publishing society, which receives subscriptions and issues books of value. It is still in active operation, and he is, we believe, still one of the directors. Among its sets of works issued under the superintendence of a committee of the Museum is a sort of Cyclopaedia, on the same plan as Larimer's 'Cabinet Cyclopaedia;' another, a set of reprints of successful modern works called the 'Novocéska Biblioteka,' or 'Modern Bohemian Library;' a third, the 'Starocéska Biblioteka,' or 'Ancient Bohemian Library,' comprises editions of older books or of ancient manuscripts, with notes, and of some of these Palacky is editor. In 1831 he received from the states of Bohemia the appointment of historiographer to the kingdom, with a handsome salary, which was afterwards augmented by the Emperor of Austria. As the most interesting features of the history of the country relate to its struggles against the pope, the Germans, and the emperor, it is certainly a remarkable circumstance that the task of recording them should have been officially entrusted to a liberal, a Bohemian, and a Protestant. In pursuance of his task, Palacky found it necessary to examine the archives not only of every part of Bohemia, but of Dresden, Munich, and other of the German cities, and even of the Vatican; an account of his journey to which and his investigations there he published in the 'Transactions of the Bohemian Academy of Sciences,' of which he was a member. The first volume of his 'History of Bohemia,' written in the German language, and published at the expense of the states, appeared in 1836. Its progress, which was slow, was interrupted in 1848 by the share which the country took in the agitations of that year, in which Palacky took a conspicuous part.

The attempt of the Hungarians to suppress or degrade the Slavonic dialects spoken in Hungary led to the assembling of a congress at Prague of the Slavonic subjects of the Austrian empire, to originate a counter-movement, and to urge Slavonic claims in general. Literature was fully represented at this congress. Palacky, Safarik, and Wocel, the three successive editors of the 'Journal of the Museum,' were three of its members, and Palacky was chosen its 'starosta,' or president. On the 2nd of June 1848 a procession moved from the Bohemian Museum, formerly the Sternberg palace, to Sophia island in the Moldau, where, in a temporary pavilion, Palacky delivered his inaugural speech, which is printed in the 'Casopis' for that year. "That," he began, "which our fathers never hoped to see, that which in our youth merely rose before us as a glorious dream, that which a short time ago we did not dare even to express as a wish, is now, this day, this very day, presented to our enraptured eyes as a living fact. Slavonic brethren have come together from countries sundered far and wide—have come to us in Prague, the city of old renown, to declare that they belong to one great family, to give the hand to an eternal bond of love and brotherhood." . . . "The freedom that we now desire," he said, "is no stranger among us—no exotic imported from foreign lands; it is a tree that has grown on our own soil; it is our inheritance from glorious ancestors. Perhaps it was necessary that we should be taught its value by the bitter experience of its loss for ages. That we have now regained it, that we are now once more what we will be, free, we owe in the first instance to our own awakening, to our own perception of what alone can save us, and next to our gracious King and Emperor Ferdinand. I, who knew the old misfortunes and sufferings of our nation, I, who see with a clear eye the glorious future that is opening on a country that is the beloved of my soul, I may exclaim like him recorded in the gospel, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'" But a few days were sufficient to show that Palacky, however admirable as a historian, was not endowed with the gift of prophecy. After a few meetings, in which it was proposed among other things to found a great library of books in the Slavonic languages, after the issue of a few documents, one of which, signed by Palacky, was an 'Address of the Slavonic Congress to the nations of Europe,' came the misunderstandings, not originating however, it is said, in the congress, which led so early as the 12th of June to fighting in the streets, and before a week was over to the bombardment of Prague by Windischgrätz. The Slavonic Congress was broken up to re-assemble in happier times, but the time for re-assembling has not yet arrived. Palacky was afterwards the head of the Slavonic party at the diet of Kremaier, but the diet of Kremaier has proved equally abortive. He is now peacefully engaged in continuing his 'History of Bohemia.'

The 'History of Bohemia' is one which ought to have many attractions for an English student. It was under a Bohemian queen of England, the consort of our Richard II., that the doctrines of Wycliffe which were effectually smothered in England were carried by some of her followers from Oxford to Prague, where they burst into a flame, which throws a light on Bohemia in the history of Europe. It was under an English queen of Bohemia, from whom Queen Victoria's claim to the throne of England is derived, that the country emerged again into notice, to be consigned by the fatal 'Battle of the White Mountain' to two centuries of obscurity and neglect. Palacky's will no doubt, when completed, be the standard history of the country. It is written not only with a complete knowledge of the subject, to which he has devoted his life, but with a thorough mastery of his materials and a general tone of vigour and spirit. In religion Palacky is a Protestant; in politics, a lover of freedom; but his historical impartiality and candour have scarcely been questioned, even by opponents who question the conclusions to which he arrives. He was assailed by Kopitar for asserting the Byzantine origin of the Slavonic liturgy, a view which is not regarded with approbation by Catholics, but the general voice of competent judges has been on Palacky's side. The 'Archiv Cesky,' a collection of documents in the Bohemian language hitherto unpublished, and collected by Palacky from various sources, is a companion to the history. It extends to three quarto volumes (1840-44), and was published at the expense of the Bohemian States. The smaller works of Palacky are very numerous, but all of them relating to subjects of Bohemian history, literature and biography, except his 'Theory of the Beautiful,' 1821, and his 'General History of Aesthetics,' 1823, both in German, a language which he writes with perfect mastery unusual in a Bohemian. His 'Elements of Bohemian Prose,' in Bohemian, published in conjunction with Safarik in 1818, his 'Estimate of the old Bohemian Historians,' 1830; his 'Synchro-nistic View of Bohemian Dignitaries,' 1832; his 'Life and Literary Labours of Dobrowsky,' 1833 [DOBROWSKY]; his 'Literary Tour to Italy in 1837;' his 'Oldest Memorials of the Bohemian Language' [DOBROWSKY and HANKA], 1840,—all in German—are some of the most important. In 1829 he edited a third volume of the 'Scriptores rerum Bohemicarum,' of which the first two had been published many years before by Eder.

PALACKY-PHATUS. Four Greek writers of this name are mentioned by Suidas, the oldest of whom, an epic poet, a native of Athens, is said to have lived before the Homeric times. Suidas quotes the titles of several of his works—the 'Cosmopoes,' 'The Birth of Apollo and Diana,' &c. The second was a native of Paros or Priene, who lived in

the time of Artaxerxes Mnemon, and to him Suidas ascribes a work in five books entitled 'Of Things Incredible.' The third Palsphatus was an historian of Abydos, and a great friend of Aristotle. The fourth is called a grammarian of Alexandria by Suidas, and a peripatetic philosopher by Tzetzes and others; the period in which he lived is not stated. Suidas mentions a work by him, entitled 'Explanation of Things related in Mythology.' This seems to be the work which has come down to us in one book, divided into fifty short chapters, under the name of Palsphatus, and which is commonly entitled 'On Things Incredible.' The author explains, according to his fashion, the origin of the mythical fables, such as the Centaurs, Paimphus, Actæon, &c., to which he attributes an historical foundation disguised or corrupted by ignorance or love of the marvellous. The best editions of the text is that of Fischer, Leipzig, 1789, in which he has given all the passages of ancient authors concerning the various writers of the name of Palsphatus; and that of Westermann in the 'Scriptores Poetice Historie Græci,' Brunswick, 1842. A Latin translation of the work was published at Cambridge in 1671, and a French translation was published at Lausanne in 1771. There are some other fragments under the name of Palsphatus which have been published with the work above mentioned—one on the invention of the purple colour, and the other on the first discovery of iron.

PALENCIA, ALONSO DE, a celebrated Spanish historian of the 15th century, was born, as appears from his work 'De Synonymia,' cited by Pellicer ('Biblioteca de Traductores,' p. 7), in 1422. At the age of seventeen he became page to Alfonso de Carthagena, bishop of Burgos, and author of the 'Doctrinal de Caballeros,' printed at Burgos in 1482, in whose family he acquired an early taste for letters. He afterwards visited Italy, where he became acquainted with the learned George of Trebizond, whose lectures on philosophy and rhetoric he attended. On his return to his native country he was raised to the dignity of royal historiographer by Alfonso, younger brother of Henry IV. of Castile. After Alfonso's death he attached himself to the fortune of Isabella, and was employed in many delicate negotiations, particularly in arranging the marriage of that princess with Ferdinand of Aragon. [FERDINAND.] On the accession of Isabella to the throne of Castile he was confirmed in his office of national chronicler, and passed the remainder of his life in the composition of philological and historical works, and translations from the classics. The time of his death is uncertain; but he must have lived to a good old age, since it appears from his own statement (Mendes, 'Typographia Espannola,' Mad., 1796, p. 190) that his version of Josephus was not completed till the year 1492.

The most popular of Palencia's writings are his 'Chronicle of Henry IV.' and his Latin 'Decades,' containing the reign of Isabella down to the taking of Baza from the Moors in 1489: an edition of the former work has been published by the Spanish Academy of History. Palencia's style, far from the scholastic pedantry so common among the writers of his age, exhibits the business-like manner of a man of the world. His sentiments are expressed with boldness; but the scenes he describes, and in which he himself was an actor, are sometimes delineated with party feeling. He passes however for one of the best Spanish historians, and his works are very much commended by Zurita, Clemensin, and other critics. Besides the two above-mentioned historical works, Palencia wrote, 'El Universal Vocabulario en Latin y Romance,' Sev., 1495; 'Los libros de Flavio Josepho,' ib., 1491; 'Las Vidas de Plutarco,' ib., 1508; 'El Espejo de la Cruz,' ib., 1485; and several other works still in manuscript. Two copies of his manuscript 'Chronicle of Henry IV.' are in the library of the British Museum, Bib. Eg., Nos. 297 and 298.

(Prescott, *History of Ferdinand and Isabella*, vol. i. p. 136; Nicolas Antonio, *Bib. Hisp. Vetus*, vol. ii. p. 397; Clemensin, *Elogio de la Reyna Catalica*, in the sixth volume of the *Mem. de la Acad. de la Hist.*)

PALESTRINA, GIOVANNI PIERLUIGI DA, a composer of the greatest renown in the annals of music, was born at Palestrina, near Rome (the ancient Praeneste), according to his biographer the Abbé Baini, in 1524. Of his family nothing is known, except that his parents were men in rank and in circumstances corresponding to their station. The name of the master who is entitled to the credit of having instructed him in an art in which he became so famous seems to have been Claude Goudimel, a native of Besançon, a disciple of the Franco-Belgio school, a Huguenot, and one of the victims of the Bartholomew massacre of 1572.

Palestrina was appointed Master of the Chapel to Pope Julius III. in 1551, to whom in 1554 he dedicated his first work, consisting of four masses for four voices. Julius, to reward the composer, placed him among the singers of the Pontifical Chapel, who were well paid for their services. The college of chaplain-singers remonstrated, and pleaded the law that no new member could be associated with them unless elected by a majority of themselves; but in vain: the mandate of the infallible tiara was obeyed, though not without a kind of protest. In 1555 however Cardinal Orsini succeeded to the papal throne, under the title of Paul IV., and finding that Palestrina had quitted a state of obliquo, which all the higher appointments in the apostolic chapel enjoined, abruptly dismissed him. For some time he felt severely his straitened circumstances; then gladly accepted the place of Maestro di Capella of St. John in the Lateran, which he

exchanged in 1561 for a more lucrative situation at Santa Maria Maggiore, and in 1571 was restored to his post in the Vatican. Up to the year 1560 he composed many works for the Church, among which Baini especially mentions those 'Improperij,' "so remarkable for depth of science and perfect adaptation of music to the sense of the words." "To hear them as executed on Good Friday in the Sistine Chapel," says the abbé, "the mind is subdued by emotions of tenderness and awe;" but, judging from the 'Improperia' published by Dr. Burney in his collection of music performed in the Capella Pontificia, it seems to us that these much-extolled compositions, consisting of the simplest counterpoint, must owe their effect to place and high-wrought feelings.

During the above period however the Council of Trent, among other matters, took the state of ecclesiastical music into serious consideration, and appointed two cardinals whom they charged with its reform, who called to assist them a committee of eight selected from the college of chaplain-singers. Much discussion arose out of the case. The cardinals reasonably demanded the abolition of all the secular tunes which had been recklessly foisted into the sacred service, many of them vulgar, some obscene, and required more simplicity in the music. The singers defended the melodies, and contended for the florid and elaborate. At length it was agreed that Palestrina should write a mass on the principle laid down by their eminences, and on his success depended the fate at that time of music in the Roman Catholic Church. In consequence of this determination he produced three masses for six voices. The two first were rather coldly approved, but the third was considered as the perfection of art, and the singers even could not restrain their expressions of admiration during its performance. This is known under the title of the 'Mass of Pope Marcellus.' He applied all his powers on the work, and wrought himself up to the most enthusiastic pitch. On his manuscript were found the words "Domine, illumina oculos meos." The pope, "before whom this mass was performed, was enraptured, and compared it to the heavenly melodies which the apostle John heard in his ecstatic trance." "By this one great example the question was now for ever set at rest," says Ranke (in his 'History of the Popes,' acknowledging Baini as his authority); "a path was opened, in following which the most beautiful, the most touching works, even to those who are not of the Church, were produced. . . . This art, which had been perhaps more completely alienated from the spirit and service of the Church than any other, now became the most closely connected with it. Nothing could be more important to Catholicism. . . . Spiritual sentimentality and rapture were the favourite themes of poetry and painting. Music, which speaks a language more direct, more impressive, more adapted to ideal expression than any other art, became the interpreter of these emotions, and thus subjugated all minds to her empire." (Mrs. Austin's translation of Ranke, vol. i.) We here again find the warm expressions of an enthusiast, no doubt; but it must be borne in mind that the writer heard these compositions performed under peculiar circumstances of a very influencing nature—under the roof of the grandest temple in the world, with every advantage that the finest execution, a solemnity unequalled for imposing effect, and the most exciting religious associations could bestow.

On the restoration of Palestrina to his office, his fame spread widely. Cardinal Pacecco announced to him that Philip III. of Spain would receive with satisfaction any work from the composer that he might dedicate to him. To his other appointments was now added that of 'Maestro' to the congregation of the Oratory. He also undertook the direction of the school established by Gio. Maria Zannini. Soon after this he was charged by Pope Gregory XIII. with the task of reviving the Roman Gradual and Antiphoner, which however he did not live to complete—a duty performed by his son, an only surviving child. Rather late in life his pecuniary circumstances must have been much improved, for on his death-bed, after blessing his son, he added, "I leave many unpublished works, and thanks to the Abbé de Baume, the Cardinal Aldobrandini, and the Grand Duke of Tuscany, I leave you also the means of publishing them." In January 1594 it became evident that his life was rapidly drawing to a close; and on the 2nd of the following month, after receiving the last rites of the church from the hands of his friend (the future Saint) Filippo di Neri, he expired. Of his funeral, Torrigio ('Grotte Vaticane,' ii. 168) says, "In St. Peter's church, near the altar of St. Simon and St. Jude, was interred, in consequence of his extraordinary abilities, Pierluigi da Palestrina, the great musical composer, and Maestro di Capella of this church. His funeral was attended by all the musicians of Rome, and 'Libera me, Domine,' as composed by himself, was sung by five choirs. On his coffin was this inscription:—'Johannes Petrus Aloysius Praenestinus; Musicae Princeps.'"

Palestrina's music is learned and grave, and that written for the church—as well, indeed, as much that proceeded from the same school—when heard in the kind of place for which it is adapted, and attended by pomp and pageantry, is strongly felt by all, and acts with irresistible force on sensitive minds. But in the concert-room or chamber, his compositions, whether sacred or secular, have, with few exceptions, no charms for hearers who have not cultivated a taste for simple, solid, airless harmony, or for the intricacies of fugal points well woven with a skill that owed more to study than genius. His works are

exceedingly numerous, chiefly ecclesiastical; but including also many madrigals, now rarely performed, except in societies devoted to this species of music. Clever as these are, their dryness is undeniable, and they are perhaps more praised than admired. Three of his motets are in use in our cathedrals, adapted by Dean Aldrich to the English version of the 44th, 63rd, and 115th Psalms. Of these the first, 'We have heard with our ears,' and third, 'Not unto us,' are printed in Dr. Arnold's 'Collection of Cathedral Music'; the second appears in its original state in Hawkins's 'History,' iii. 175. Of his madrigals but one is found in Yonge's 'Musica Transalpina' (1588), a work containing twenty madrigals by Italian masters; and this is the only composition of Palestrina noticed in 'La Musa Madrigalesca' (1837); an elegant, interesting volume, comprising the words of 395 compositions, chiefly madrigals, "of the Elizabethan age," together with many translations from the Italian, and much curious matter. The Padre Martini, in his 'Saggio di Contrappunto,' has given two madrigals, and several extracts, from the works of this celebrated master, all of them evincing his deep knowledge of the art, as understood and practised in his time, but all exclusively confined to that style now distinguished by his cognomen—by the term 'alla Palestrina.'

PALEY, WILLIAM, was born at Peterborough in the year 1748. He was descended from an old and respectable family in Craven, in the West Riding of Yorkshire. During his infancy his father removed to Giggleswick in Yorkshire, near the family property, having been appointed head-master of King Edward's School in that place. He was educated under his paternal roof, and speedily distinguished himself by great abilities, a studious disposition, and a ripeness and discrimination of intellect. In his seventeenth year he was entered a sizar of Christ's College, Cambridge; on which occasion his father declared that he would turn out a "very great man," for he had by far the clearest head he had ever met with in his life. He graduated in January 1768, and was senior wrangler. Having taken orders, he was elected fellow of his college in 1766, and soon after became one of the tutors. In 1775 his friend Dr. Law, bishop of Carlisle, presented him to the rectory of Musgrove in Westmorland. Shortly afterwards he married, left the university, and retired to his living. He passed through a succession of preferments, of trifling value, in the diocese of Carlisle; and in the year 1794 Dr. Porteus, bishop of London, made him a prebendary of St. Paul's, and Dr. Prettyman promoted him to the subdeanery of Lincoln cathedral. The year following the Bishop of Durham, Dr. Barrington, gave him the valuable rectory of Bishopwearmouth. His time was now spent between his subdeanery and his living, with occasional visits to Craven and Cumberland; and his life, unchequered by any events of importance, was occupied in the quiet performance of his duties, the society of his friends, and in completing that series of works which will perpetuate his name. The latter part of his existence was painfully subject to attacks of disease, which terminated in his death, May 25, 1805.

In matters of opinion, Paley was liberal-minded and charitable; he was a friend to free inquiry, and an able supporter of the principles of civil and religious liberty; and when Wilberforce and Clarkson commenced their labours for the abolition of the slave-trade, he strenuously exerted himself to suppress that disgraceful traffic.

As a writer, he is distinguished not so much for originality as for that power of intellect by which he grasps a subject in all its bearings, and handles it in a manner entirely his own; for the consummate skill with which he disposes and follows out his argument, and for a style peculiarly suited to philosophical investigations—strong, exact, and clear, and abounding in words and phrases which, though sometimes homely, express and illustrate his meaning most forcibly and most distinctly.

The greatest and most important of his works, 'The Principles of Moral and Political Philosophy,' was published in the year 1785. The general outlines of it had been delivered as lectures to his pupils when he was a tutor in the university. Though in many respects faulty, the work is a valuable addition to the literature of our country. His desire of introducing into the foundation of his system too much of the exactness of demonstrative science, has occasionally led him to define things which in their nature are indeterminate—which cannot be brought within the limits of a precise and formal definition. His account of the *law of honour* and of *virtue* is of this character. He is also too fond of putting forward disjunctive propositions, and reasoning upon them as though they were exhaustive, as in the instance of the *methods of administering justice*. Hence his applications are sometimes lettered and his conclusions defective. Both in his metaphysical and ethical views, Paley was a follower of Locke. Locke, in excluding innate ideas, overlooks innate capacities; and Paley denies the existence of a moral sense—of any faculty by which the mind is enabled to discriminate right and wrong.

This work is divided into two parts,—Moral Philosophy, and Political Philosophy. In the first part, after giving some account of the law of honour, the law of the land, and the Scriptures, as rules of action; rejecting the notion of a moral sense, or an innate capacity of moral judgment; and defining what he means by human happiness and virtue,—Paley proceeds to explain the principles and lay down the foundation of his system. This he does in book ii., 'On Moral Obligation.' A man is said to be obliged when he is urged by a violent motive resulting from the command of another. In moral matters,

the motive is the expectation of future reward or punishment, and the command is from God. Hence private happiness is the motive, and the will of God the rule. But how is the will of God known? From two sources—the declarations of Scripture, and the light of nature; and the method of coming at the divine will concerning any action, by the light of nature, is to inquire into the tendency of the action to promote or diminish the general happiness. Here then Paley arrives at his principle, that "whatever is expedient is right. It is the utility of any moral rule alone which constitutes the obligation of it." Its utility is to be determined by a consideration of general consequences; it must be expedient upon the whole, in the long run, in all its effects collateral and remote, as well as in those which are immediate and direct. Having settled his principle, he proceeds to apply it to the determination of moral duties. He takes a three-fold division of duties: namely, those which a man owes to his neighbour, or relative duties; those which he owes to himself; and those which he owes to God. The first set are determinate or indeterminate: determinate, such as promises, contracts, oaths. The obligation to keep a promise, according to the principle of expediency, arises from the circumstance that "confidence in promises is essential to the intercourse of human life;" and the sense in which a promise is to be interpreted is that which the promiser knowingly and willingly conveys to the mind of the person to whom it is made. Contracts are mutual promises, and therefore governed by the same principles; consequently, whatever is expected by one side, and known to be so expected by the other, is to be deemed a part or condition of the contract. Oaths are to be interpreted according to the 'animus imponentis,' that is, in the sense which the imposer intends by them. Indeterminate duties are charity, gratitude, and the like. They are called indeterminate because no precise and formal limits can be assigned to their exercise. Another class belonging to this first set of duties originate from the constitution of the sexes. The second set of duties are those which a man owes to himself. As there are few duties or crimes whose effects are confined to the individual, little is said about them. A man's duty to himself consists in the care of his faculties and the preservation of his person, and the guarding against those practices which tend to injure the one or the other. The third division of duties are those which are due to God. In one sense, every duty is a duty to God; but there are some of which God is the object as well as the author: these are worship and reverence.

The second part of this work is devoted to the elements of political knowledge. In determining the grounds of civil government and the reasons of obedience to it, Paley is guided by the same principle as that which constitutes the foundation of his moral system—'Utility.' The controversies on the origin of government have been many and bitter. Sir Robert Filmer and his followers, among whom the Oxford Tractators are the most prominent of the present day, hold the notion of a divine and inalienable right in kings to govern, and the corresponding obligation of passive obedience in their subjects. They contend that God vested in Adam, the father of mankind, an absolute power over his posterity, and that this power descends without diminution to kings, the representatives of Adam. Locke, on the other hand, supposes a Social Compact, a compact between the citizen and the state, as the ground of the relation in which they stand to each other; a mutual agreement as to the terms of their connection, and the condition on which one undertakes to govern and the other to obey. Paley rejects both theories. He puts the divine right of kings on the same footing as the divine right of constables,—the law of the land. Against the Social Compact he urges that it is false in fact and pregnant with dangerous conclusions. The principles he assigns as the only reason of the subject's obligation to civil obedience, is the "Will of God, as collected from expediency." Public utility is the foundation of all government. Hence, whatever irregularity, or violations of equity, or fraud and violence may have been perpetrated in the acquisition of supreme power, when the state is once peaceably settled, and the good of its subjects promoted, obedience to it becomes a duty. On the other hand, whatever may have been the original legitimacy of the ruling authority, if it become corrupt, negligent of the public welfare, and cease to satisfy the expectations of the governed, it is right to put it down and establish another in its place. After defining and giving some account of civil liberty, in which, as in every other part of his work, he adheres strictly to his principle—'utility,' which he follows out to its consequences,—he proceeds to speak of the different forms of government, especially the British constitution, their advantages, and disadvantages, the nature of crimes and punishments, and the administration of justice.

With respect to religious establishments also, 'expediency' governs all his views and conclusions. As no form of church-government is laid down in the New Testament, a religious establishment is no part of Christianity; it is only the means of inculcating it. But the means must be judged of according to their efficiency; this is the only standard; consequently the authority of a church establishment is founded in its utility. For the same reason tests and subscriptions ought to be made as simple and easy as possible; but when no present necessity requires unusual strictness, confessions of faith ought to be converted into articles of peace. In establishing a religion, where unanimity cannot be maintained, the will of the majority should be consulted, because less evil and inconvenience must attend this than any

other plan. On the same principle persecution is condemned and toleration justified; because the former never produced any real change of opinion, whilst the latter encourages inquiry and advances the progress of truth.

The book ends with the subjects of population and provision, agriculture and commerce, and military establishments. "The final view," observes Paley, "of all national politics is to produce the greatest quantity of happiness." In legislation, in government, in levying war, this is the ruling principle; and in relation to these questions, as in every other part of his work, he applies it with great skill and with a most masterly judgment.

In 1790 he published his 'Horse Paulina,' certainly the most original of his works, and executed with singular ability. He here opens a new department of evidence in favour of Christianity. By a comparison of St. Paul's Epistles with the history of that apostle, as delivered in the 'Acts,' and by marking what he designates the "undesigned coincidences" of the one with the other, he establishes the genuineness of both, and thus furnishes a novel and ingenious and at the same time a very conclusive species of testimony in behalf of revealed religion.

His 'View of the Evidences of Christianity' appeared in 1794. In the composition of this work he availed himself largely of the labours of the learned Lardner and of Bishop Douglas, but the materials are wrought up with so much address and disposed with so much skill, and the argument laid before the reader in so clear and convincing a form, that it is one of the most valuable and important books of the kind. The argument, which is opened and illustrated with singular ability, is briefly this:—A revelation can be made only by means of miraculous interference. To work a miracle is the sole prerogative of the Supreme Being. If therefore miracles have been wrought in confirmation of a religion, they are the visible testimony of God to the divine authority of that religion. Consequently, if the miracles alleged in behalf of Christianity were actually performed, the Christian religion must be the true one. Whether the miracles were actually performed or not, depends upon the credibility of those who professed to be witnesses of them, that is, the Apostles and first disciples of Jesus Christ; and their credibility is demonstrated from this consideration—"that they passed their lives in labours, dangers, and sufferings voluntarily undergone in attestation of the accounts which they delivered, and solely in consequence of their belief in those accounts; and that they also submitted, from the same motives, to new rules of conduct." They could not have been deceived; they must have known whether Christ was an impostor or not; they must have known whether the miracles he did were real or pretended. Neither could they have been deceivers; they had no intelligible purpose to accomplish by deception; they had everything to lose by it. On the other hand, by being still—by letting the subject rest—they might have escaped the sufferings they endured. It is perfectly inconceivable, and entirely out of all the principles of human action, that men should set about propagating what they know to be a lie, and yet not only gain nothing by it, but expose themselves to the manifest consequences—enmity and hatred, danger and death.

His last great work, 'Natural Theology,' was published in 1802. As noticed elsewhere [NEUWENTYT, BERNARD, vol. iv., col. 511], it has been shown that, for the general idea, and most of the materials of this work, Paley was indebted to the 'Religious Philosopher' of Nieuwentyt, the English version of which was published about eighty years earlier. The only explanation of this apparent plagiarism is that furnished by Paley's known method of composition. This, like his other works, there can be little doubt, was written from the materials collected in his notes for his lectures as a college tutor; and probably against neither the arguments nor the illustrations which he copied did he enter the name of the author from whom he borrowed them. It might easily happen that it would be difficult in the course of so many years (the 'Natural Theology' was written more than five-and-twenty years after removing from Cambridge, and, as he expressly says, while prevented by ill-health from discharging his regular duties) to recover the original authorities, however anxious he might be to do so. Had Paley himself been called upon to answer the charge, we fancy he would have done it by pointing to a passage in the preface to his 'Moral Philosophy,' which seems to us fully to meet the case and corroborate what we have here suggested. It may be thought necessary to explain, he says, why "I have scarcely ever referred to any other book, or mentioned the name of the author whose thoughts, and sometimes, possibly, whose very expressions I have adopted. My method of writing has constantly been this, to extract what I could from my own stores and my own reflections in the first place; to put down that, and afterwards to consult upon each subject such readings as fell in my way. . . . The effect of such a plan upon the production itself will be, that, whilst some parts in matter or in manner may be new, others may be little else than a repetition of the old. I make no pretensions to perfect originality: I claim to be something more than a mere compiler. Much no doubt is borrowed: but the fact is that the notes for this work having been prepared for some years, and such things having been from time to time inserted in them as appeared to me worth preserving, and such insertions made commonly without the name of the author from whom they were taken, I should, at this time, have found a difficulty in recovering those names with sufficient exactness to be able to render to every man his own. Nor,

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to speak the truth, did it appear to me worth while to repeat the search merely for this purpose. When authorities are relied upon, names must be produced: when a discovery has been made in science, it may be unjust to borrow the invention without acknowledging the author. But in an argumentative treatise, and upon a subject which allows no place for discovery or invention properly so called; . . . I should have thought it superfluous, had it been easier to me than it was, to have interrupted my text or crowded my margin with references to every author whose sentiment I have made use of." We do not adopt this statement as satisfactory, but quote it as the apology which Paley did put forth in one work, and would probably have offered in this had he anticipated the objection. But it is only fair to add that Paley has wonderfully improved where he has borrowed, and made that clear, impressive, and convincing, which in the original was confused, illogical, and tiresome. He has added too more than he has borrowed; and, as in all the rest of his productions, the matter is arranged and the argument followed out with consummate judgment. His object is to establish the fact of benevolent design in the works of the visible creation. Hence the existence of a Supreme Designing Intelligence is inferred; and his personality, unity, and goodness demonstrated. It is not only one of the most convincing, but one of the most delightful books in the English language.

A valuable edition of this work, with notes and scientific illustrations, was published a few years since by Lord Brougham and Sir C. Bell, the former furnishing a preliminary discourse of natural theology. The discourse is divided into two parts: the first contains an exposition of the nature and character of the evidence on which natural theology rests, with the intention of proving that it is as much a science of induction as either physical or mental philosophy; and the second is devoted to a consideration of the advantages and pleasures which the study is calculated to afford. Subjoined to the volume are some notes on various metaphysical points connected with the subject.

Besides the above works, Paley was the author of various sermons and tracts. Numerous editions of his 'Natural Theology' and 'Evidences' have been published, as well as several complete editions of his works. A complete edition, in 4 vols., containing posthumous sermons, published by his son, the Rev. Edmund Paley, in 1838, may be regarded as the standard edition.

PALGRAVE, SIR FRANCIS, KNIGHT, was born in London. He assumed the name of Palgrave in lieu of that of Cohen. In 1827 he was called to the bar at the Inner Temple. He became known to those of the literary public who take an interest in the historical antiquities of Great Britain by some learned articles which were ascribed to him, in periodical publications, and by the 'Parliamentary Writs,' 2 vols. folio, 1827-34, which he edited under the Commissioners of Public Records. In the early part of the year 1831 he published a pamphlet entitled 'Conciliatory Reform: a Letter addressed to the Right Hon. Thomas Spring Rice, M.P., on the Means of reconciling Parliamentary Reform to the Interests and Opinions of the different Orders of the Community; together with the Draft of a Bill founded on the Ministerial Bill, but adapted more closely to the Principles and Precedents of the Constitution.' About this time he was elected F.R.S. and F.S.A. In the year 1831 he published 'The History of England; Anglo-Saxon Period,' 12mo, in 'The Family Library.' This little work is written in a popular manner, with much liveliness of style, and displays an intimate knowledge of the details of this period of English history. In 1832 he received the honour of knighthood for his services generally, and especially for his attention to constitutional and parliamentary literature. He is also a K.H. In the same year he published his 'Rise and Progress of the English Commonwealth: Anglo-Saxon Period, containing the Anglo-Saxon Policy, and the Institutions arising out of the Laws and Usages which prevailed before the Conquest,' 2 vols. 4to. In the first volume of this valuable work Sir Francis Palgrave examines into the ranks and conditions of society during the Anglo-Saxon period, connecting them with the usages and legal institutions. He afterwards discusses the political and municipal government, and the ecclesiastical polity, and treats of the warfare, protracted for some centuries, between the invaders and the Britons, introducing much new and curious matter. He afterwards connects the political and legal institutions of the Anglo-Saxons with those of the continent under Charlemagne and his successors. The second volume of the work is entitled 'Proofs and Illustrations,' and is supplementary to the first volume. The work is especially valuable to the inquirers into the origin of English jurisprudence, affording at the same time abundance of curious information on the other early institutions of the country.

About a year after the passing of the 'Act to amend the Representation of the People in England and Wales,' the king issued, in July 1833, a Commission under the Great Seal to twenty gentlemen, "to inquire into the existing state of the Municipal Corporations of England and Wales." Of these twenty gentlemen Sir Francis Palgrave was one, and he published in the same year 'Observations on the Principles to be adopted in the Establishment of New Municipalities, the Reform of Ancient Corporations, and the Cheap Administration of Justice,' 8vo. The reports of the commissioners on individual corporations occupied five folio volumes, the greater part of a sixth volume contained important information on matters connected with the corporations, and the results of the whole inquiry were presented in a General Report, published in 1835, and signed by sixteen of the commissioners.

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Sir Francis Palgrave was one of the four who did not sign the General Report, and in the same year he published the 'Protest of Sir Francis Palgrave against the First Report of the Commissioners appointed to inquire into the Municipal Corporations of England and Wales,' in which he controverted many of the statements contained in the General Report, and expressed his dissent from the reasonings and views founded upon those statements. The Municipal Reform Act however, founded on the views of the General Report, was passed, and received the royal assent Sept. 9, 1835.

Sir Francis Palgrave was not long afterwards appointed Deputy Keeper of her Majesty's Public Records, an office which he still holds, and the duties of which he performs with general approbation. He presents a 'Report' annually to parliament: his last 'Report,' printed by order of the House of Commons in 1856, was the seventeenth. In 1836 he published 'Rotuli Curie Regis,' 2 vols. roy. 8vo. His edition of the 'Calendars and Inventories of the Treasury of the Exchequer,' 3 vols. roy. 8vo, 1836, some of which were compiled as early as the 14th century, is very interesting, as exhibiting the ancient modes in which records were preserved. Sir Francis has given illustrative figures of the pouches or bags, chests, coffers, and such like, in which they were kept, and of the 'signs,' or small drawings, by which they were marked, and which in most cases have some analogy to the subjects of the documents. In 1837 he published 'Documents illustrating the History of Scotland,' vol. i., and 'Truths and Fictions of the Middle Ages—the Merchant and the Friar,' 12mo; and in 1844 an 'Essay upon the Authority of the King's Council,' 8vo.

In 1851 Sir Francis Palgrave published the first volume of 'The History of Normandy and of England.' Vol. i. General Relations of Medieval Europe; the Carolingian Empire; the Danish Expeditions in the Gauls; and the Establishment of Rollo, 8vo, 1851. This First Volume comprises the First Book of the entire work, according to the general scheme of the author. The Second Volume is now (February 1857), we believe, nearly ready for publication. Book II. is to give the History of Capetian Normandy; Richard I., or Richard-sans-Peur; Richard II., or Le Bon; Richard III.; Robert I., or Robert le Diabie; and William the Bastard, or the Conqueror. In Book III. is to be given the History of Duke William as king of England. Book IV. is to comprise the History of the sons of William the Conqueror—Courthose, Rufus, and Beauclerc; and the History of the First Crusade. Book V. will be occupied with the History of Robert Courthose and Henry I. Book VI., completing the work, will include the reigns of Stephen of Blois and Henry Plantagenet.

Sir Francis Palgrave married Elizabeth, one of the daughters of Dawson Turner, Esq., F.R.S. and S.A., of Yarmouth. She died in August 1852, at his residence, Hampstead. [See SUPPLEMENT.]

PALLADIO, ANDREA, an Italian architect whose name has become almost proverbial through Europe, and whom many critics still consider as one of the greatest masters of his art, more especially in all that appertains to taste. He was born on the 30th of November 1518, at Vicenza in the Venetian territory, a city which is distinguished by the numerous structures with which he adorned it. Of his family, his early youth, and his first studies, scarcely anything certain is now known. It appears however that he studied with great diligence the writings of Vitruvius and Alberti, and that he found an encouraging patron in his countryman Gian-Giorgio Trissino, whose name still holds a conspicuous place in the annals of Italian literature. By him Andrea was taken to Rome three several times, and he turned these opportunities to such excellent account that scarcely an ancient edifice or any note escaped his examination, while of many of them he made drawings and studies, and carefully noticed their construction.

He appears to have returned from the last of these journeys in 1547, when he was in his twenty-ninth year, and to have settled at Vicenza. His first work, or rather one in which he had a share, was the Palazzo Publico at Udine, begun by Giov. Fontana, a Vicentine architect and sculptor, and by some supposed to have been Palladio's instructor; but the first work of any importance entirely designed by himself was the Basilica or Palazzo della Ragione at Vicenza, a large ancient Gothic structure, the exterior of which he entirely remodelled. He surrounded it on three sides by open loggie or porticos, forming two orders, Doric and Corinthian, in half columns, each including a smaller order of insulated columns whose entablature forms the impost to the arches which occupy the upper part of the larger intercolumns. So great was the reputation he at once acquired by this edifice that he was shortly after summoned to Rome by Paul III., who wished to consult him respecting the works then in progress at St. Peter's. He accordingly visited that city for the fourth time, but Paul died before he arrived.

On his return he seems to have been overwhelmed with commissions, almost every one in Vicenza and its neighbourhood, who could afford to build, employing him to design a mansion or villa, of which class of subjects the majority of his works consist. Though he executed comparatively few structures of great magnitude and importance, he had numerous opportunities for displaying his invention upon a moderate scale, and creating a style of domestic architecture till then almost unknown—which no doubt is one reason why he has so generally been taken as a model by architects of other countries. Among the numerous private mansions erected or designed by him at Vicenza are the palazzi Tiene, Valmarana, Chiericati, Forti, Capitaneale,

Barbarino, &c., and the celebrated Villa Capra or Rotonda at a short distance from the city, besides a great many villas and country-seats along the Brenta. But some of the mansions at Vicenza have never been completed, and others too evidently attest either the poverty or the excessive negligence of their present possessors.

The reputation acquired by these and similar works led to Palladio's being invited to Venice, as Sansovino, the chief architect there, was growing infirm. He was at first employed with some alterations at the convent Della Carità, consisting of a Corinthian atrium, and a cloister beyond it. This atrium is merely an open court about 42 feet wide by 56 in depth, with a colonnade of four Corinthian columns on each side, and on each hand within these colonnades is the entrance to what were affectively called Tablini, which were merely two tolerably spacious rooms, one intended for the sciorist, the other for a chapter-house. The atrium just mentioned communicates immediately, through a door facing the entrance, with the larger inner court or cloister, about 80 by 66 feet, whose elevations present three orders, viz. a Doric and Ionic with open arches between the columns (six on each of the longer, five on each of the shorter sides), forming open galleries quite around, while the Corinthian order above them has windows of rather small proportions. Two churches afterwards erected by him in the same city afforded him an opportunity of displaying his talents in buildings of that class. The first of them, San Giorgio Maggiore, was begun in 1566, though the façade was not erected till 1610. The plan consists of a nave with two aisles, but so short in proportion to the rest, there being only three arches on each side, that the whole approaches to the form of a Greek cross. Of decoration too there is very little besides columns and entablatures, and the small columns and pediments forming the altar tabernacles; even the vaulting and dome being quite plain, with merely arcs-doubleaux formed by the upper semicircular windows. The front has a large composite order of four three-quarter columns supporting a pediment, and placed on very lofty pedestals, with a small order in Corinthian pilasters on each side, surmounted by a half pediment, the horizontal cornice and rest of their entablature being continued as a fascia between the larger columns. Yet although there is no lack of decoration, the intercolumns, except the centre one (occupied by a lofty door, square-headed but with an arch over it), being filled by niches and panels, and there being, besides, festoons between the composite capitals, the architecture itself is by no means rich; none of the mouldings are carved, and the modillions of the cornices are mere blocks. The same may be said of the still more celebrated church called Il Redentore, begun in 1578, about two years before the architect's death. In description the façade of this edifice agrees very nearly with that of the preceding, being similarly disposed, with a large composite order and a lesser Corinthian one, with half pediments. At the same time there are considerable differences, for instead of being raised upon pedestals, the larger order stands upon the platform of a flight of steps occupying the centre division of the front, and, instead of four three-quarter columns, consists of two half-columns and two pilasters. The proportions again are quite dissimilar, owing to the omission of pedestals, the greater width of the intercolumns, and the relative sizes of the two orders, the Corinthian one being here much larger than in the other instance, so that the cornice of its entablature is nearly level with the top of the shafts of the larger columns, whereas at San Giorgio the smaller cornice is not higher than two-thirds of the larger columns. Neither is the lesser entablature here continued throughout, but its architrave alone, except in the centre intercolumn, where there are two Corinthian half-columns to the door, surmounted by an entablature and pediment, besides which there are smaller columns and segmental pediments to the niches in the lateral divisions of this centre compartment. All these different columns, pediments, and half-pediments tend to produce quite as much monotony as variety. In its plan this church greatly surpasses the other, having a good deal of play and elegance in its arrangement, and being more imposing in its proportions. Still here, again, the order itself constitutes the whole of the architecture—all the rest being bare and cold, and plain almost to nakedness.

The façade of San Francesco della Vigna was also designed by Palladio in 1562, although the church itself is said to be by Sansovino. This front is very much like that of San Giorgio, except that instead of a large panel there is a semicircular window (in three compartments, or of the kind called a Palladian window) over the doorway, also a circular sculptured ornament within the pediment, and an inscription on the frieze.

One of his last, if not his very latest work, was the Teatro Olimpico at Vicenza, which he did not live to complete, for he died on the 6th of August 1580, at the age of sixty-two, and that structure was not entirely finished till 1583. It has been extravagantly extolled by many, and severely condemned by others as a piece of puerile architectural pedantry. It may indeed be asserted of Palladio's works generally that they have been greatly and indiscriminately overpraised by successive writers, who seem to have merely repeated one another. Among the many who have extolled Palladio's extraordinary merits, but without attempting to show wherein they consist, are the names of Göthe, Quatremère de Quincy, Forayth, Hope, and Beekford.

Judging Palladio dispassionately, it is impossible to deny that his works abound with defects and solecisms that would hardly be tol-

rated in any one else. As regards Palladio himself, there may be much excuse for his errors, but certainly none for the prejudices of those who would now insist upon our admiring his works without qualification, more particularly as nothing is easier than for a modern architect to avoid his faults, and even to improve upon his beauties.

PALLA'DIUS, generally surnamed 'Sophista,' or 'Iatrosophista,' the author of three Greek medical works still extant. Nothing is known of the events of his life, but he is supposed to have gained his title of *ιατροσοφιστής* by having been a professor of medicine at Alexandria. His age is also very uncertain: but as he quotes Galen ('De Febril,' pp. 6, 8, 12, 56, ed. Bernard), and he is himself several times mentioned by Rases, we may safely place him somewhere between the beginning of the 3rd and the end of the 9th century A.D. Freind, in his 'Hist. of Physic,' argues that he must have lived after Aëtius, because the chapter 'De Epiala,' in his treatise 'De Febrilibus,' is taken word for word from that author: but this argument is by no means conclusive, because (as Bernard remarks in his preface) almost the very same words are to be found in Galen ('De Different. Febril,' lib. ii. cap. 6) from whom therefore it is probable that both authors borrowed the passages in question. The first of his extant works is entitled *Περὶ πυρετῶν σύντομος σύνοψις*, 'De Febrilibus concisa Synopsis.' It consists of thirty chapters, and contains an account of the different kinds of fever (cap. 4, &c.), its causes (cap. 9), and its symptoms (cap. 10): it then treats separately of the different kinds of fever (cap. 14-18), and especially of the intermittent (cap. 19-23); and finally, in one short chapter, of the treatment (cap. 29). The treatise is too short to be of much value, and almost the whole of it is to be found in Galen, Aëtius, and Alexander Trallianus. It was first edited by Chartier, 4to, Gr. and Lat., Paris, 1646; the best editions are those by J. St. Bernard, 8vo, Gr. and Lat., Lugd. Bat., 1745; by Ideler in the first volume of his 'Physici et Medici Græci Minores,' Berol. 8vo, 1841. It deserves to be noticed, that though there are several manuscripts of this treatise in different public libraries, not one of them bears the name of Palladius; but in some it is ascribed to Stephanus, in some to Theophilus, and in others to both. It is however, in the opinion of Freind ('Hist. of Physic') and Bernard ('Præfat.'), clearly ascertained to be the work of Palladius, as he refers to it in another of his works entitled *Ἐπι σκοπῶν τῶν ἐπιδημιῶν νόσων*, 'In Sextum (Hippocr.) Epidemiorum Librum Commentarius' (sect. vi. 6). This work is imperfect, and goes no farther than the seventh section, with a few fragments of the eighth. In it (says Freind) he, with great perspicuity and exactness, illustrates not only Hippocrates, but also several passages of Galen; and observes particularly that the stone increased much in his time, and was less curable; and this he imputes to the luxury of the age, to much eating, and want of exercise (sect. i. 5, p. 19, ed. Dietz.). It was first translated into Latin by J. P. Crassus, and published after his death, Basil. 4to, 1581, in the collection called 'Medici Antiqui Græci,' &c. The Greek text was published for the first time by F. R. Dietz, in his 'Scholia in Hippocratem et Galenum,' &c., 2 vols. 8vo, Regim. Pruss., 1834. The third work by Palladius is entitled *Σχόλια ἐπὶ τῷ περὶ ἀγρῶν Ἱπποκράτους*, 'Scholia in Librum Hippocratis de Fracturis.' This also is imperfect; but, in Freind's opinion, what remains is enough to let us see that we have no great loss by it, the text being as full and as instructive as the annotations. They were translated into Latin by Jac. Santalbinus, and are inserted, Gr. and Lat., in the edition of Hippocrates by A. Foesius, Francof., 1595, fol., sect. vi., pp. 196-212; and in that of Hippocrates and Galen by Chartier, tom. xii., pp. 270-286. Dietz, in his preface, mentions another work by Palladius which he found in manuscript in the library at Florence, consisting of scholia on Galen's work 'De Scota,' which he intended to publish, but found the manuscript so corrupt, that he was obliged to give it up. Palladius appears to have been well known to the Arabians, as, besides being quoted by Rases, he is mentioned among other commentators on Hippocrates by the unknown author of 'Philosoph. Biblioth.,' quoted in Casiri, 'Biblioth. Arabico Hisp. Escurial,' t. i. p. 237.

PALLA'DIUS, a Roman writer on agriculture, whose complete name is PALLADIUS RUTILIUS TAURUS EMILIANUS. The place of his birth and his period are uncertain, but it is probable that he lived about the time of Valentinian and Theodosius. He is the author of an extant work entitled 'De Re Rustica,' in 14 books. The first book contains general rules about agriculture; the twelve following books are respectively devoted to the agricultural labours of each month; the fourteenth book is in elegiac verse, and treats of grafting trees. The work of Palladius appears to be mainly a compilation from previous writers, such as Columella and Martialis Gargilius, whose work on agriculture and garden cultivation is lost. The style is inferior to that of Columella, and indicates a late period. The work of Palladius, probably owing in some degree to the convenience of the division, was much used in the middle ages, and the 'Speculum' of Vincent of Beauvais has borrowed much from it.

Palladius and the other Roman writers on agriculture are contained in the edition of the 'Scriptores Rei Rusticæ,' by J. M. Gesner, Leipzig, 1735, and in the improved edition of the same work by Ernesti, 1778. The best edition is by J. G. Schneider, 4 vols. 8vo, Leipzig, 1794-97. The 'De Re Rustica' has been translated into English by Owen, 1808; into French by Darcey, 1658; into Italian by Sansovino, 1560, and by Zanotti, 1810; and into German by Meier, 1612.

PALLA'DIUS, one of the early Christian fathers, was bishop of

Helenopolis in Bithynia, and author of a Greek work containing the lives of certain persons in Palestine and Egypt who made themselves remarkable at the time when he wrote by their religious austerities. This work was called the 'Lausiac History,' from Lausius, an officer in the imperial court at Constantinople, to whom it was dedicated. It is published in the 'Bib. Pat. Morell,' Par., 1644. According to Cave, Palladius wrote his history about 421, in the fifty-third year of his age. We know nothing more of him, except that he was an Origenist and an admirer of Rufinus. He speaks very strongly against Jerome. There was another writer of the same name, who composed a 'Dialogue of the Life of St. Chrysostom,' at Rome, in the year 408. It is not known whether he is the same or a different person from the former. Du Pin thinks him the same; Tillemont and Fabricius take him to be another person. His 'Dialogue' is published in the best editions of Chrysostom's works.

PALLAS, PETER SIMON, was the son of a surgeon at Berlin, where he was born on the 22nd of September 1741. He was brought up to the medical profession, and instructed in the natural and medical sciences, in which he made rapid progress. He had also a great talent for learning languages, which he found of advantage to him in after-life. While very young he imbibed a taste for zoology, and to this science (which became the sole occupation of his future years), he devoted all his leisure while a boy. In 1758 he went to the University of Halle, and he afterwards visited those of Göttingen and Leyden. At Leyden he took his Doctor's degree, on which occasion he wrote an inaugural dissertation on intestinal worms. Zoology had now become his ruling passion, and he employed almost all his time in visiting the different museums of natural history, for which Leyden was at that time particularly celebrated. In July 1761 he came to London for the avowed object of studying medicine, but in reality for the purpose of examining the different collections of animals in this country, and making himself acquainted with the natural productions. He remained in London nearly a twelvemonth. In 1763 he obtained his father's permission to settle at the Hague, where in 1766 he published his 'Elenchus Zoophytorum,' a work evincing great talent, and which acquired him considerable reputation. The 'Miscellanea Zoologica,' which appeared the same year, further increased the fame of Pallas, and he had appointments offered him by several foreign governments. Among others he attracted the notice of the Empress Catherine, who invited him to St. Petersburg, and offered him the professorship of natural history in the Imperial Academy of Sciences, which he accepted in 1767.

At the time of his arrival in Russia an expedition, composed of a number of astronomers and other scientific men, was on the eve of setting out, by command of the empress, for the purpose of observing the transit of Venus, and of investigating the natural history and geography of Siberia and the other northern parts of the Russian empire. Pallas gladly accepted an invitation to accompany the expedition, and employed the winter previous to his departure in making the necessary preparations. During this interval he found time however to continue his literary labours, and prepared several numbers of the 'Spicilegium Zoologica' for publication, a work which he had commenced previous to going to St. Petersburg. He also presented his first celebrated memoir to the academy on the fossil bones of great quadrupeds, which have been so abundantly met with in Siberia. He showed that these bones must be referred to different species of elephant and rhinoceros, and other animals now inhabiting tropical countries.

The expedition set off in June 1768. The first summer was spent in traversing the plains of European Russia, and the winter was passed at Simbirsk, on the Volga. The next year the expedition visited the borders of Calmuck Tartary, when Pallas carefully examined the shores of the Caspian Sea. They afterwards proceeded through Orenburg, and passed the next winter at Ufa. In 1770 Pallas crossed the Uralian Mountains to Catharinenburg, and after examining the mines in that neighbourhood he proceeded to Tobolsk, the capital of Siberia. The year following the expedition reached the Altai Mountains, which run from east to west, forming the southern boundary of Siberia, and, by forming a barrier which obstructs the course of the southerly winds, renders Siberia much colder than many countries in the same degrees of latitude. Thence they proceeded to Krasnoyarsk, on the Yenesei, where they passed the winter, and here they observed the freezing of mercury, in 56½° N. lat. The next spring Pallas penetrated across the mountains to the frontiers of China, whence he retraced his steps, and slowly proceeded homewards, visiting Astrakhan and the neighbourhood of Mount Caucasus on the way back. He reached St. Petersburg in July 1774, having been absent six years.

Pallas, who was a young and vigorous man when he set out, returned broken down in health, and with his hair whitened from fatigue and disease. Almost all his companions had died; and instead of enjoying the rest which he so much needed, he was obliged to redouble his activity, in order to arrange their notes and observations as well as his own. The journal which he had kept of his travels, and which he occupied his time in arranging while the expedition was detained in winter quarters, had been regularly transmitted each year to St. Petersburg, and published on its arrival.

On his return to St. Petersburg he received many marks of favour

from the Empress Catherine. She decorated him with titles, and gave him several lucrative appointments. The office of instructing the grand-duke Alexander (afterwards emperor) and Constantine in the natural and physical sciences was also entrusted to him. After remaining many years at St. Petersburg, quietly engaged in the pursuits of literature and science, in 1793 and 1794 he took advantage of the conquest of the Crimea to travel through the southern provinces of Russia. He was so much delighted with the climate and productions of the Crimea that he asked permission of the empress to settle there, hoping to recruit his health. The empress acceded to his request in the most generous manner, giving him a handsome establishment and a liberal salary to support it. He went to live in the Crimea in 1795, but found that the climate, instead of being as he supposed temperate and equable, was in fact very variable and sickly. The inhabitants too were barbarous, and he was deprived of all society. His existence was thus rendered very uncomfortable. He lived there however fifteen years, occupied in his researches in natural history. At last he sold his property and quitted Russia. Pallas arrived at Berlin in 1810, after forty-two years of absence: he survived his return a short period only, dying on the 7th of September 1811, at the age of seventy.

Any analysis of the works of Pallas is impossible, for he spent his whole life in the accumulation of facts, which he always related in the simplest manner, leaving the easy task of drawing deductions from them to others. All his writings, of which he left a prodigious number, though written in a dry and uninteresting style, are full of novelties and truths. "They have placed," says Cuvier, "the name of their author in the first rank of naturalists, who are constantly referring to and quoting from every page of them. They are also read and consulted with equal interest by the historian, the geographer, and the student of languages or of nations." The following is a brief notice of his principal works:—

'Elenchus Zoophytorum,' 8vo, the Hague; 'Miscellanea Zoologica,' 4to. Both these works appeared in 1766, and were interesting from containing a great deal of information on those little-known classes of animals which had been confounded under the name of worms. Pallas showed that the presence or absence of a shell should not form the primary basis of their distribution, but that the analogies of their internal structure ought to be consulted. The 'Elenchus,' which is principally confined to sponges, corallines, &c., is remarkable for the clearness of the descriptions and the care bestowed on the synonyma. The 'Miscellanea' was partly reprinted, with many additions (but with the omission of some of the most valuable parts relating to the invertebrate animals), in the 'Spicilegia Zoologica,' the first four numbers of which were published at Berlin in 1767.

'Travels through different Provinces of the Russian Empire,' published in German, 3 vols. 4to, St. Petersburg, 1771-76. This work contains a great deal of valuable information, but is imperfect, from having been hastily compiled, without access to books of reference, during the author's travels. After Pallas returned to St. Petersburg from his first expedition, he published several interesting papers descriptive of the new and rare quadrupeds which he had met with in Siberia. His account of the musk, the glutton, the ghibeline, and the Polar bear may be particularly mentioned, which form the four last parts of the 'Spicilegia Zoologica,' and are exceedingly well written. He published a separate volume on the different species of *Rodentia* that he discovered; it is entitled 'Novæ Species Quadrupedum ex Glirium Ordine,' 4to, Erlang, 1778. The anatomy and history of these animals are excellently described in this work, which is altogether one of his best. Pallas became a botanist during his travels, and undertook, by desire of the empress, a 'Flora Rossica,' illustrated with magnificent plates, two volumes of which were published at St. Petersburg, in fol., 1784-86; no more appeared.

The last great work which he wrote was a Fauna of the Russian empire, which he intended to embrace all the animals found both in European and Asiatic Russia. He worked at it till his death, and completed the manuscript of the vertebrate animals, which was printed in 3 vols. 4to, at St. Petersburg, in 1811, under the name of 'Zoographia Rosso-Asiatica;' but it was not published until 1831, in consequence of the plates having been mislaid. Some naturalists however managed to obtain copies of the text.

Pallas may be said to have laid the foundation of modern geology in a memoir containing 'Observations on the formation of Mountains,' which was read to the Academy of St. Petersburg in 1777 before Gustavus III. of Sweden. "An attentive consideration of the great mountainous chains of Siberia led Pallas to the discovery of the general law, which has since been completely verified, of the succession of the three primitive orders of rocks, the *granitic* in the centre, the *schistose* on their sides, and the *calcareous* externally." (Cuvier.) Pallas rendered further service to geology by his second memoir upon the fossil bones of Siberia, published in the 'Novi Commentarii Acad. Petr.' He here related (what was at that time considered as an incredible circumstance) the fact of having found the body of a rhinoceros entire, with the skin and flesh on, imbedded in the frozen ground. The probability and truth of this observation are placed beyond all doubt by the well-known subsequent discovery of the body of an elephant in a mass of ice on the coast of Siberia.

Pallas wrote a 'History of the Mongolian Nations,' 2 vols. 4to, in

German, Petersburg, 1776-1801, which is perhaps the most classical account that was ever written of any race of people. He not only treats of the origin and physical character of these people (all usually denominated Tartars), of their manners and government, but also of their religion and languages.

Pallas undertook, by command of the empress, a 'Comparative Vocabulary' of all the languages of the world, two volumes of which were published at St. Petersburg in 1787-89 in 4to. They contain 286 words in 200 languages of Asia and Europe. A third volume, which never appeared, was intended to embrace the languages of Africa and America. The plan of this work (suggested by the empress) was bad, for a simple vocabulary can never give any idea of the mechanism and spirit of a language: it is however of considerable value.

Besides the works already mentioned, Pallas published, among many others, 'Travels through the Southern Provinces of the Russian Empire, in the years 1793 and 1794,' 2 vols. 4to, Leipzig, 1801, in German. There is an English translation of this work, and also of a memoir by Pallas on the different kinds of sheep found in the Russian dominions and among the Tartar hordes of Russia. The latter was translated by James Anderson, the agriculturist.

Pallas was a member of the Royal Society of London, of the Institute of France, and of several other foreign academies, besides that of St. Petersburg; and he wrote many memoirs, which will be found in their different 'Transactions.'

PALLAVICINO, FERRANTE, was born at Parma in 1615. He entered at an early age the Order of the Canons of St. Augustine, and made his vows; but after a few years he found that he had acted rashly, and that he was totally unsuited for the life which he had embraced. Having obtained his superior's permission to travel, he repaired to Venice, where he led a life of licentiousness, and wrote obscene books, which found a ready sale. He afterwards went to Germany as chaplain to a nobleman, and returned to Venice just at the time when war broke out between Edoardo Farnese, duke of Parma, and Pope Urban VIII., on the subject of the duchy of Castro. Pallavicino wrote in favour of his sovereign the duke, using violent expressions against the pope and his nephews the Barberini. One of his pamphlets was entitled 'Il Divorzio Celeste,' by which he intimated that a divorce had taken place between the Church and its Divine founder. Pallavicino now thinking he was no longer safe in Italy, resolved to go to France; but unfortunately for him, he was accompanied by a young Frenchman of insinuating address, who proved to be a spy of the Barberini, and who led him unawares into the papal territory of Avignon, where he was immediately seized and led to prison. He was tried for apostasy and high treason, and was condemned and beheaded on the 5th of March 1644, at the early age of twenty-nine years. (Poggiali, *Memorie per la Storia Letteraria di Piacenza*.)

PALLAVICINO, SFORZA, son of the Marquis Alessandro Pallavicino of Parma, was born at Rome, November 20, 1607; studied in the Roman College, and afterwards entered the order of the Jesuits. He wrote a philosophical treatise, 'Del Bene' ('On Happiness'), and another treatise, 'Dello Stilo' ('On Style in Written Composition'), both of which are esteemed. But the work for which he is best known is the 'History of the Council of Trent' ('Istoria del Concilio di Trento,' 3 vols. 4to, Rome, 1664), written in defence of the see of Rome against the charges and insinuations brought against it by the celebrated Father Sarpi in his history of the same council. Both works ought to be consulted and compared, in order to form a just opinion of the important transactions to which they refer. Pope Alexander VII. made Pallavicino a cardinal, and employed him in important affairs. His last work was on Christian perfection, 'Arte della Perfezione Cristiana.' Cardinal Pallavicino died June 5, 1667.

PALMA, GIACOPO, called the Old, to distinguish him from his great-nephew of the same name, was born at Serinalta, in the territory of Bergamo (though Vasari says at Venice), and is said to have been a disciple of Titian. The dates both of his birth and death are not precisely fixed. Vasari says he died at the age of forty-eight, some years before the publication of his 'Lives of the Painters' in 1568. He appears to have been born about 1480; and he was still living in 1521. Palma's manner has much resemblance to that of Titian, whom he chiefly imitated in the softness, as he did Giorgione in the brightness of his colouring, the warm golden tone of which is extremely pleasing. It appears that he had a peculiar manner of laying on his colours, by which he gave the appearance of high finishing without labour. The paintings of Palma are highly esteemed (though some writers deny him originality) for the noble taste of his composition, for natural and pleasing expression, and the harmony of his colours.

Vasari speaks with high commendation of a picture by Palma representing the ship in which the body of St. Mark was brought from Alexandria to Venice, exposed to the fury of a frightful storm. Other celebrated paintings of his are—'Santa Barbara' at Venice, and a 'St. Jerome' in the Zampieri palace at Bologna. The galleries of Vienna, Munich, and Berlin possess several of his works, and there are some in England.

PALMA, GIACOPO, called the Young, was born at Venice in 1544. He was the son of Antonio Palma, a painter of some note in his day; but young Palma soon left the style of his father to study the works

of Titian, and more especially those of Tintoretto. At the age of fifteen he was taken under the protection of the Duke of Urbino, and maintained for eight years at Rome, where, by copying the antique, Michel Angelo, Raffaele, and Polidoro, he acquired correctness, style, and effect, which he endeavoured to embody in the first works which he produced after his return to Venice. Some writers of little acuteness conceive that those works combine the best principles of the Roman and Venetian schools. They are executed with considerable degree of facility, which was the great talent of this master, but are wanting in the higher excellences of art. Young Palma did not till late succeed in obtaining adequate employment; honour and emolument were engrossed by Tintoretto and Paul Veronese. He owed the advantage of being considered the third in rank to the patronage of Vittoria, a fashionable architect and sculptor, through whose recommendation he was overwhelmed with commissions, which had the unhappy effect of relaxing his diligence. On the death of his former competitors, when he found himself without a rival, his carelessness increased, and his pictures were little more than sketches; yet, when time and price were left to his discretion, he produced works rich in composition, full of beauty, variety, and expression. His tints, fresh, sweet, and transparent, less gay than those of Veronese, but livelier than those of Tintoretto, though slightly laid on, still preserve their bloom. In variety of expression he is not much inferior to either of those masters, and his 'Plague of the Serpents' at St. Bartolomeo may vie with the same subject by Tintoretto in the school of St. Rocco. From young Palma the deprivation of style at Venice may be dated, yet his works have much to attract and interest. He died in 1628, aged eighty-four years.

PALMAROLI, PIETRO, a painter and celebrated picture-restorer, who was the first to transfer frescoes from the wall to canvas. The first work so transferred was the 'Descent from the Cross' by Daniele da Volterra, in the church of Trinità de' Monti, in 1811: it is still in this church, but not in the chapel in which it was originally painted. The successful transfer of this picture caused a great sensation at Rome and in other parts of Italy, where such transfers were and still are repeatedly practised with success. Palmaroli transferred and restored many celebrated works in Rome and in Dresden, and among those in the latter city the celebrated 'Madonna di San Sisto' by Raffaele was restored by him. Palmaroli has done great service as a restorer: he freed in 1816 the celebrated fresco of the 'Sibyls,' painted by Raffaele for Agostino Chigi in the church of Santa Maria della Pace, from the destructive restorations in oil which were made by order of Alexander VII. Although some restorations were necessary and are evident in this work, the lovers of art are highly indebted to Palmaroli; for, before his undertaking, this celebrated fresco was a subject of general disappointment to the admirers of Raffaele, and was indeed so dark that the objects were scarcely distinguishable. He died at Rome in 1828. (Platner, *Beschreibung der Stadt Rom*, vol. iii., pt. 3, p. 385; *Kunstblatt*, 1837; Nagler, *Neues Allgemeines Künstler Lexicon*.)

PALMBLAD, VILHELM FREDRIK, a Swedish writer of considerable note, was born on the 16th of December 1788, at Liljestad, near Söderköping, the 11th child of a military commissary, who had procured the situation of Kronofogde, or collector of taxes. The property of the family must have been considerable, as young Palmblad, when a student at Upsal and before attaining his majority, bought, in conjunction with another student, the university printing-office, and forthwith commenced a series of publications, which had for their object to effect a revolution in Swedish literature. The first number of 'Phosphoros,' a new periodical by Atterbom and Palmblad, appeared in July 1810, within a month of his taking possession of the printing-office; at Christmas of the next year appeared the first number of the 'Poetisk Kalender,' the earliest Swedish annual, and in the beginning of 1813 the first of the 'Svensk Litteratur Tidning,' or 'Swedish Literary Gazette.'

The 'Tidning,' which lasted for eleven years—up to 1824—was the most long-lived Swedish literary periodical on record; while the Danes could, in 1824, boast of one that had outlived a century. [MÜLLER, P. E.] Its circulation, we are told by Palmblad, was never upwards of 200, and averaged about 150; yet it had a great influence on the cultivation of Swedish literature. It excited the astonishment of the public by the audacity of its attacks upon the old school in literature, which at that time was entirely French in its models and its opinions; and on one occasion the Rector of the University of Upsal summoned Palmblad, as the university printer, before him to inform him that, if his periodical contained any more unfavourable criticisms upon the Swedish Academy, his privilege would be withdrawn. The Swedish Academy had been founded in imitation of the French Academy by Gustavus III., who was accustomed to declare that there were two things he held in utter abomination—the German language and tobacco. One of the chief objects of the new school—which from the title of its first periodical, the 'Phosphoros,' became known by the name of the 'Phosphorists'—was to introduce the Swedish public to some knowledge of the masterpieces of Göthe and Schiller; and in spite of the efforts of the Academy, which in the first instance looked upon the Phosphorists as a body of contumacious rebels, the result was general though not total success. Atterbom, the chief leader of the party, was indeed too fantastic in the character of his own writings to become unconditionally popular; but before the close of his career he was

electing a member of the Academy of which he had been the assailant. Tegnér and Geijer, who had censured some of the proceedings of the new party as violent and intolerant, were themselves much more averse to the principles of the old; and, finally, an almost complete revolution took place in the aspect of Swedish literature.

Palmblad, who was active both with the pen and the press, continued to contribute to the periodicals that successively arose on the ruins of each other, the 'Journal of the Swedish Literary Union,' 'Svea,' 'Skandia,' 'Mimer Frey,' &c., and also pursued an academical career. In 1822 he became 'Docent' or tutor of Swedish history at the university, in 1827 assistant professor of geography and history, and in 1835 professor of Greek. Many of his numerous works are on the subjects which occupied him as professor: his 'Handbook of Physical and Political Geography' (6 vols., Upsal, 1826-37) is of high reputation, and has been translated from Swedish into German. His poetical translations of Sophocles (1841) and of Æschylus (1845) are of some note. When professor of Greek however he often felt an inclination to return to an early amusement of writing novels, and his 'Falkensvärd Family' (2 vols., Örebro, 1844-45), and 'Aurora Königsmark' (6 vols., Örebro, 1846-51), met with much success, and were translated into German. The work however which is certain to perpetuate his name is the great 'Biographical Dictionary of Celebrated Swedes,' which he left incomplete at his death, on the 2nd of September 1852.

This dictionary, 'Biographiskt Lexicon öfver namnkunnige Svenska Män,' commenced in 1835, was interrupted at Professor Palmblad's death, but is now again in progress. The last volume we have seen is the twenty-second, which brings it as far in the alphabet as the end of the letter W. It embraces the names of the living as well as the dead, and a considerable portion of the information it contains is derived from private communications or from personal observation, and embodied for the first time in its pages. It aspires to give an account of every Swedish name of note, and a list of the works of every Swedish author. The only other biographical dictionary of the same kind that the Swedes possess, is that of Geselius in three volumes, and a supplement commenced in 1778. But the new work is on a much larger scale in every way than the somewhat meagre compilation of Geselius. Many of the lives are given at considerable length, several are autobiographies, as the account of Palmblad himself. On the other hand, some of the lives of living persons are little more than a string of dates, with a record of promotions; but such inequalities are of course unavoidable in a work of the kind. The book is generally known as 'Palmblad's Biographical Dictionary,' but does not bear his name in the title, and in his life he speaks of himself as only one of the editors, and the author of a considerable number of the lives. It is one of the most indispensable books in a Swedish library, and will, as it comes to be more generally known, do much to spread abroad the knowledge of the illustrious names of Sweden. [See SUPPLEMENT.]

PALMERSTON, HENRY JOHN TEMPLE, VISCOUNT, was born at Broadlands, near Romsey, in Hampshire, on the 20th of October 1784. His family, the Temples, trace their descent from one of the Saxon earls anterior to the Norman Conquest. With this family the dual house of Buckingham and Chandos is connected by ancient marriage. The Temples themselves were of some distinction in English political history as early as the time of Elizabeth, or even earlier; but perhaps the most celebrated of them was the famous Sir William Temple, the friend of William III. and the patron of Dean Swift. They were first ennobled in 1722, when Henry Temple, Esq., was created Baron Temple of Mount Temple, county Sligo, and Viscount Palmerston of Palmerston, county Dublin—both dignities being in the Irish peerage. He died in 1769, and was succeeded by his grandson Henry Temple, the second peer, who lived till 1802. Of this second peer the subject of our memoir was the eldest son; but there were three other children—a son, the late Sir William Temple, K.C.B., long British minister-plenipotentiary at Naples, and two daughters, one of whom was the wife of Admiral Bowles. The present Lord Palmerston was educated first at Harrow School, then at the University of Edinburgh (where Dugald Stewart and other distinguished professors were at that time in the height of their reputation), and lastly at St. John's College, Cambridge. Before the conclusion of his university education he succeeded his father in the title at the age of eighteen (1802). In 1806 he took the degree of M.A. at Cambridge. Early in the same year, being then only twenty-one, he contested the representation of the University of Cambridge in the House of Commons with Lord Henry Petty (now the Marquis of Lansdowne), who had just accepted the chancellorship of the Exchequer under the Whig government of Lord Grenville, and was consequently obliged to appeal to his constituency. The young candidate for political honours failed in this attempt, but was immediately returned to parliament for the borough of Bletchingley. He subsequently sat for Newport in the Isle of Wight, but at length obtained the object of his ambition in being returned for the University of Cambridge. From his first entrance into parliament Lord Palmerston's conduct and manner were such as to impress his seniors with his tact and ability, and to mark him out for promotion and employment. He spoke seldom, but always interestingly and to the purpose; and his talents for business were from the first conspicuous. In 1807, on the formation of the Tory administration of the Duke of Portland and

Mr. Perceval, he was appointed (though then only in his twenty-fifth year) a junior lord of the Admiralty. In this capacity he made perhaps his first important parliamentary appearance as a speaker in opposing a motion of Mr. Ponsoby (February 1808) for the production of papers relative to Lord Cathcart's expedition to Copenhagen and the destruction of the Danish fleet—measures which had been ordered by the government for fear of an active co-operation of Denmark with Napoleon I. On this occasion Lord Palmerston broached those notions as to the necessity of secrecy in diplomatic affairs on which he has ever since acted. In 1809, when Lord Castlereagh resigned the office of secretary of war under the Perceval ministry, Lord Palmerston succeeded him; and in February 1810 he for the first time moved the Army estimates in the House. It seemed as if the secretaryship at war was the post in which Lord Palmerston was to live and die. He held it uninterruptedly through the Perceval administration; he continued to hold it through the long Liverpool-Castlereagh administration which followed (1812-27), the first three years of whose tenure of power were occupied with the final great wars against Napoleon; he held it still during Canning's brief premiership (April to August 1827); he continued to hold it under the ministry of Lord Goderich (August 1827 to January 1828); and he held it for a while under the succeeding administration of the Duke of Wellington. Under this last ministry however he found himself unable to act. Never appearing to interest himself much in general politics, but confining himself as much as possible to the business of his own department, he had yet, towards the close of the Liverpool administration—especially after Canning's accession to the Foreign Secretaryship on the death of Castlereagh in 1822—shown a more liberal spirit than was general among his colleagues. He seemed to attach himself to Canning and to share his opinions: like him, he was a friend to Roman Catholic emancipation, and to the cause of constitutional as distinct from despotic government on the Continent; though, like him also, he opposed for the time all projects of Parliamentary Reform at home. These tendencies, growing more decided after Canning's death, unfitted him for co-operation with the Duke of Wellington's government, and in May 1828 he seceded from it along with Huskisson and others of 'Canning's party.' Meantime he had spoken much on foreign affairs, and with such ability that, after Canning's death, he was felt to be the greatest parliamentary master of that order of subjects. Before leaving the Wellington ministry he had opposed the Test and Corporation Bills; but he had done so on the principle that he could not relieve Protestant Dissenters till the emancipation of the Roman Catholics had taken place.

As an independent member, Lord Palmerston devoted himself especially to foreign questions. He kept up the character of being Mr. Canning's successor, the inheritor of his mantle. His speech on the 10th of March 1830, in which, in moving for papers respecting the relations of England with Portugal, he developed Canning's idea of the necessity of increased sympathy on the part of England with the cause of struggling nationality abroad, was accounted a great parliamentary success. The motion was lost by a majority of 150 to 78; but it marked out Lord Palmerston as the future foreign secretary, as soon as a ministry should be formed of which he could become a member. Such a ministry was formed in November 1830, when the Duke of Wellington resigned, and the Whigs came into office. Twenty years secretary at war as a Tory, Lord Palmerston now became foreign secretary as a Whig; but his known attachment to the liberalised Toryism which Canning had professed and introduced, was felt to constitute a sufficient transition. Roman Catholic Emancipation, of which he had always been a supporter, had already been carried; and the only question where a modification of his previous opinions was requisite was that of Parliamentary Reform—the very question which the Whig ministry had been formed to settle. Lord Palmerston's assent to the Reform Bill policy of his colleagues led to a disagreement with the Cambridge University electors; and, losing his seat for Cambridge, he fell back (1831) on his old borough of Bletchingley. Representing first this borough, and then (after the Reform Bill in 1832), the county of South Hants, Lord Palmerston remained foreign minister till December 1834, when the Whigs went out of office, and were succeeded by the Conservative ministry of Sir Robert Peel. This ministry lasted only till April 1835, when the new Whig administration of Lord Melbourne was formed, and Lord Palmerston (who had lost his seat for South Hants at the general election, and been returned for the borough of Tiverton) resumed his functions as foreign minister. He continued to exercise them till September 1841; and these six years were perhaps the period during which he attained that reputation for brilliancy, alertness, and omniscience as a foreign minister, which has made his name a word of exultation to his admirers, and of execration and fear to some foreign governments. It was during this time that over the Continent from Spain to Turkey, the name 'Palmerston' began to be used as synonymous with English diplomatic activity; and it was during the same time that a party of erratic politicians sprang up in England, who sought to prove that he was a voluntary tool of Russia, and argued for his impeachment. Records of this state of feeling with respect to Lord Palmerston may be found in the pamphlets of Mr. Urquhart and his friends, as regards home, and in Count Ficquelmont's 'Lord Palmerston, l'Angleterre, et la Continent' (1852), as regards Europe at large. The opposition of the Conservatives in parliament was a more

normal matter. It was during this period of his foreign secretaryship under the Melbourne administration that Lord Palmerston married. His wife, the present Lady Palmerston, was the daughter of the first Lord Melbourne and the widow of the fifth Earl Cowper. On the re-accession of Sir Robert Peel to office in 1841, Lord Palmerston retired from the foreign secretaryship; and he continued in opposition till 1846, when on the retirement of Sir Robert Peel after the abolition of the Corn Laws (July 1846) he again became foreign secretary, as a member of the new Whig ministry of Lord John Russell. He continued to direct the diplomacy of the country in this capacity—steering the policy of Britain in his characteristic fashion through the many difficult and intricate foreign questions which arose, and, amongst them, through the many questions connected with the European revolutionary movement of 1848-49, including the Italian and Hungarian wars—till the year 1851, when differences with Lord John Russell and with his other colleagues induced him to resign. The year 1851, in fact, closed that part of Lord Palmerston's history which is connected with his tenure of the foreign secretaryship in particular.

But such a man could not remain long out of office. Broken up mainly by Lord Palmerston's accession from it, the ministry of Lord John Russell gave place (December 1852) to the coalition ministry of Lord Aberdeen. As Lord Aberdeen had been the foreign minister under previous Conservative governments, and was therefore regarded as the rival and in some respects the antagonist of Lord Palmerston in this particular department, Lord Palmerston in joining the coalition ministry took the office of home secretary, while the foreign secretaryship was taken by Lord John Russell. The business of his new office was discharged by Lord Palmerston with his customary activity (allowing for a short period of threatened rupture with his colleagues in 1853) till the dissolution of the Aberdeen ministry in 1855, when his lordship ascended to the apex of power as the First Lord of the Treasury and Prime Minister of Britain. In that capacity it has fallen to him to conduct the greatest war in which the country has been engaged since 1815—the war with Russia; and in the conduct of that war to establish that system of alliances with continental powers, more especially with France, which still holds. From the time of the coup d'état in France, Lord Palmerston had always expressed his respect for Louis Napoleon; and consequently in the conduct of the war, and of the negotiations which concluded it, Napoleon III. and Lord Palmerston are supposed to have deferred to each other, and to have acted systematically in concert. As regards other powers, consequently, there has not been on the part of Lord Palmerston, while premier, any strong direction of the policy of England one way or the other. Thus, while always keeping up the language of Canning as to the propriety of encouraging freedom and constitutional government abroad, and while using this language more especially of late with respect to Italy, he has never ceased to assert the maintenance of the integrity and power of the Austrian empire to be a necessity in the European system. This principle appears to have regulated his conduct also as foreign minister in the matter of the Hungarian wars of 1848-49. He gave no approbation to the popular movements; but he supported Turkey in refusing to give up the refugees, and advised the governments to leniency when the movements were suppressed, and to more moderate rule afterwards.

The history of Lord Palmerston—of his acts, opinions, and views—are to be gathered in detail from the parliamentary reports of the last fifty years; but more especially from the Blue Books of our foreign diplomatic correspondence since he went into the foreign secretaryship thirty-six years ago. Among summary works where the spirit and results of his political career are discussed, may be mentioned (in addition to those of Ficquelmont and Mr. Urquhart already spoken of as hostile) the two following:—'Opinions and Policy of the Right Hon. Viscount Palmerston as Minister, Diplomatist, and Statesman; with a Memoir, by G. H. Francis' (1852); and 'Thirty Years of Foreign Policy: a History of the Secretaryships of the Earl of Aberdeen and Lord Palmerston' (1855). The former is chiefly a collection of extracts from his lordship's speeches, exhibiting his opinions; the other is a general review of his policy. On special questions there have been scores of pamphlets for and against him. No collected edition of his speeches has been published; nor perhaps would the light, off-hand, and conversational yet energetic orations with which he charms the House, and often baffles and provokes an opponent, bear this test; but some of his more important speeches have been published separately at the time of their delivery in the form of pamphlets. The others remain more or less vividly in the memories of those who heard them, or lie buried in 'Hansard' and the newspapers. His speeches are generally shorter than those of other parliamentary leaders; and his occasional letters show the same light and easy energy as his speeches. Since 1835 he has sat uniformly for the borough of Tiverton, and has never sought to represent a larger constituency; and some of his most important manifestoes have been in the form of addresses to the Tiverton electors. [See SUPPLEMENT.]

PALOMINO Y VELASCO, DON ACISLO ANTONIO, an eminent Spanish painter, was born in 1658 (some say 1658), at Bujalance, near Cordova, in the university of which city he became a student, but his predilection for the arts induced him to take instruction in painting from Don Juan de Valdes Leal, in whose company he went in 1678 to Madrid to make himself acquainted with the styles of different schools:

He was introduced to King Charles II. by the celebrated Coello, and obtained through the friendship of Carenno a commission to paint the gallery Del Ciervo. He painted the history of Psyche so entirely to the king's satisfaction that he gave him the title of his principal painter and a considerable pension. He obtained such numerous commissions that notwithstanding his extraordinary industry he was often unable to do more than furnish the design, leaving it to be finished by his pupil, Dionisio Vidal. His reputation continued to increase, and all his works, which he executed at Valencia, Salamanca, Granada, and Cordova, to which cities he was successively invited, were highly approved. It has been a reproach to him that among some of his grandest works, such as the 'Confession of St. Peter' in the cathedral of Valencia, and those in the cathedral of Cordova, his figures are too faithful transcripts of ordinary life. What he executed himself, whether in oil or in fresco, is distinguished by invention and drawing, and his perspective and colouring are admirable. He died at Madrid April 18, 1726.

Palomino is the author of a work in three parts, theoretical, practical, and biographical. The first two bear the title of 'El Museo pictorico y Escala Optica'; the third part, 'El Parnaso Español pictorico, tomo tercero,' Madrid, 1724, though perhaps only intended as an appendix to the two others, is by far the most important and interesting, but the work is disfigured by carelessness in dates, credulity, prolixity, and want of judgment.

PAMPHILUS was a native of Amphipolis (Suidas, 'Apelles'), but he studied his art under Eupompus of Sicyon, and succeeded in establishing the school which his master founded. Eupompus was a native of Sicyon and the founder of the Sicyonian school of painting. He introduced a new style of art, and added a third, the Sicyonic, to the till then only acknowledged two distinct styles of painting, known previously as the Hælladic and the Asiatic, but subsequently to Eupompus as the Attic and the Ionic. These two styles, with the Sicyonic, henceforth formed the three characteristic styles of Grecian painting. ('Pliny,' xxxv. 10, 86.) Through his pupil Pamphilus, Eupompus established those principles of art which Euphranor, Apelles, Protogenes, and Aristides successfully developed.

The characteristics of the Sicyonic school were, a stricter attention to dramatic truth of composition, and a finer and a more systematic style of design. The leading principles of Eupompus were, that man should be represented as he actually appears, not as he really is, and that nature herself was to be imitated, not an artist. ('Pliny,' xxxiv. 8, 19.) Such was the answer which Eupompus gave to Lysippus, upon being asked by him which of his predecessors he should imitate.

Pamphilus succeeded Eupompus in the school of Sicyon, and taught his principles to Apelles. He was, says Pliny (xxxv. 10, 86), the first painter who was skilled in all the sciences, "omnibus literis eruditus," particularly arithmetic and geometry, without which he denied that art could be perfected. By arithmetic and geometry we must understand those principles of the art which can be reduced to rule: by arithmetic, the system of the construction and the proportions of the parts of the human body; by geometry, perspective and optics, at least so much of them as is necessary to give a correct representation of and a proper balance to the figure. Flaxman properly explains the terms by the rules of proportion and motion; and he remarks farther, that "it is impossible to see the numerous figures springing, jumping, dancing, and falling in the Herculean paintings on the painted vases, and the antique basso-relievos, without being assured that the painters and sculptors must have employed geometrical figures to determine the degrees of curvature in the body, and angular or rectilinear extent of the limbs, and to fix the centre of gravity."

Such was the authority of Pamphilus, says Pliny (xxxv. 10, 86), that chiefly through his influence, first in Sicyon and then throughout all Greece, noble youth were taught the art of drawing before all others; it was considered among the first of liberal arts, and was practised exclusively by the free-born, for there was a law prohibiting all slaves the use of the oestrum or graphis. In this school of Pamphilus, the most famous of all the schools of ancient painting, the progressive courses of study occupied the long period of ten years, comprehending instruction in drawing, 'arithmetic, geometry, anatomy, and painting in its different branches. The fee of admission was no less than a talent ('Pliny,' xxxv. 10, 86); a large fee, for the Attic talent, which is most probably here alluded to, was about 216*l.* sterling. Pliny mentions that Apelles and Melanthius both paid this fee. Apelles studied under Ephorus of Ephesus before he entered the school of Pamphilus at Sicyon. Pausanias of Sicyon also studied encaustic under Pamphilus, but Pliny does not inform us whether he belonged to his school and paid the above-mentioned fee.

Pamphilus, like his master Eupompus, seems to have been occupied principally with the theory of art and with teaching, for we have very scanty notices of his works. Yet he and his pupil Melanthius, according to Quintilian (xii. 10), were the most renowned among the Greeks for composition. We have accounts of only four of his paintings, the 'Hæraclidas,' mentioned by Aristophanes (Plutus, 885), and three others mentioned by Pliny—the Battle of Philus and Victory of the Athenians, Ulysses on the Raft, and a relationship, 'cognatio,' probably a family portrait; these pictures were all conspicuous for the scientific arrangement of their parts, and their subjects certainly afford good materials for fine composition.

The period of Pamphilus is sufficiently fixed by the circumstance of his having taught Apelles, and he consequently flourished somewhat before and about the time of Philip II. of Macedon, from B.C. 388 to about B.C. 348. He left writings upon the arts, but they have unfortunately suffered the common fate of the writings of every other ancient artist. He wrote on painting and famous painters.

PAMPHILUS was bishop of Cæsarea in Palestine, and the intimate friend of Eusebius, who was called Pamphili after him. [EUSEBIUS.] He is said to have been born at Berytus, and to have been educated by Pierius. He spent the greater part of his life in Cæsarea, where he suffered martyrdom in the year 309.

He was a man of profound learning, and devoted himself chiefly to the study of the Scriptures and the works of Christian writers. Jerome states that he wrote out with his own hand the greater part of Origen's works. He founded a library at Cæsarea, chiefly consisting of ecclesiastical works, which became celebrated throughout the Christian world. It was destroyed before the middle of the 7th century. He constantly lent and gave away copies of the Scriptures. Both Eusebius and Jerome speak in the highest terms of his piety and benevolence. Jerome states that Pamphilus composed an apology for Origen before Eusebius; but at a later period having discovered that the work which he had taken for Pamphilus's was only the first book of Eusebius's apology for Origen, he denied that Pamphilus wrote anything except short letters to his friends. The truth seems to be that the first five books of the 'Apology for Origen' were composed by Eusebius and Pamphilus jointly, and the sixth book by Eusebius alone, after the death of Pamphilus. Another work which Pamphilus effected in conjunction with Eusebius was an edition of the Septuagint, from the text in Origen's 'Hexapla.' This edition was generally used in the Eastern church. Montfaucon and Fabricius have published 'Contents of the Acts of the Apostles' as a work of Pamphilus; but this is in all probability the production of a later writer.

Eusebius wrote a 'Life of Pamphilus,' in three books, which is now entirely lost, with the exception of a few fragments, and even of these the genuineness is extremely doubtful. We have however notices of him in the 'Ecclesiastical History' of Eusebius (vii. 32), and in the 'De Viris Illustribus' and other works of Jerome. (Lardner's 'Credibility,' part ii. c. 69, and the authorities there quoted.)

PANÆNUS of Athens, the brother or the nephew of Phidias, the former according to Pliny and Pausanias, the latter according to Strabo, was one of the first of the Greeks who attained to any great excellence in painting; but he has been very improperly termed by some the Cimabue of the Greeks, for although the contemporary, he was many years the junior of Polygnotus, Micon, and Dionysius of Colophon, who had all deservedly attained the greatest fame in Athens considerably before his time.

Panænus assisted Phidias in decorating the Olympian Jupiter, but his most famous work was the 'Battle of Marathon' in the Pœcile at Athens; it contained the Ionic or portrait figures of Miltiades, Callimachus, Cynægius, generals of the Athenians, and of Datis and Artabernes, generals of the barbarians (Pliny, xxxv. 8, 34); their respective names were not attached to the figures in this instance (*Æchines* 'Against Ctesiphon'), that having already become an antiquated custom. These Ionics have been considered to signify portraits in the fullest sense of the term, but the picture of Panænus cannot have been painted much less than 40 years after the battle of Marathon took place, and nearly as many after the deaths of most of the above-named generals; for the Pœcile was built by Cimon in the third year of the 77th Olympiad, 20 years after the battle of Marathon; the Olympian Jupiter was painted in the 86th, 35 years later, and Pliny mentions the 83rd as the period of Panænus. The portraiture therefore, unless taken from earlier pictures, which is very improbable, must in this instance have been confined to the costume and decorations of generals as known to have been worn by them upon the occasion; and the 'Ionics' consequently, whether paintings or statues, although sometimes portraits in countenance as well as in figure were apparently not necessarily so.

The painting of the Battle of Marathon was in four great divisions; the first represented the positions of the two armies before the battle, the second and third the principal incidents during the battle, and the fourth the total rout and flight of the Persians; each in itself an extensive composition and forming an independent picture. (Pausanias, i. 15.) It appears that Micon assisted Panænus in painting these pictures, and was fined 80 minæ (108*l.*), for having painted the barbarians larger than the Greeks.

The paintings and decorations of the Olympian Jupiter by Panænus were on the throne and on the wall around the throne of the statue. (Strabo, viii. p. 354.) The subjects of the paintings were, Atlas supporting Heaven and Earth, with Hercules near him about to relieve him from his burden; Theseus and Peirithous; figures representing Greece and Salamis, the latter bearing the rostra of a ship in her hands; the Combat of Hercules with the Nemean Lion; Ajax and Cassandra; Hippodamia, the daughter of Cræonius, with her mother; Prometheus chained, and Hercules preparing to destroy the Vulture which preyed upon him; and Penthesilea dying supported by Achilles, with Hesperian nymphs bearing fruit. (Pausanias, v. 11.)

Pliny tells us that Panæus painted the interior of the temple of Minerva at Elis with milk and saffron; he painted also the inside of Minerva's shield, but in what manner we are not informed.

Already in the time of Pansnus prize contests were established at Corinth and Delphi, in one of which he was defeated by Timagoras of Chalcis at the Pythian games. (Pliny, xxxv. 9, 35.) Although this is the only notice we have of Timagoras, he must have been a painter of considerable merit, from this single circumstance. He himself celebrated his own victory in verse.

PANÆTIUS, a Greek philosopher, was a native of Rhodes. He studied at Athens, under Diogenes the Stoic, and afterwards went to Rome, about B.C. 140, where he gave lessons of philosophy and was intimate with Scipio Æmilianus, the younger Lælius, and Polybius. After a time Panætius returned to Athens, where he became the leader of the Stoic school, and where he died at a very advanced age. Posidonius, Seylax of Halicarnassus, Hecaton, and Mnesarchus are mentioned among his disciples. Panætius was not apparently a strict Stoic, but was rather an Eclectic philosopher who tempered the austerity of his sect by adopting something of the more refined style and milder principles of Plato and the other earlier Academicians. (Cicero, 'De Finibus,' iv. 28.) Cicero, who speaks repeatedly of the works of Panætius in terms of the highest veneration, and acknowledges that he borrowed much from them, says that Panætius styled Plato 'the divine' and 'the Homer of philosophy,' and only dissented from him on the subject of the immortality of the soul, which he seems not to have admitted. ('Tuscul. Quæst.,' i. 32.)

Aulus Gellius (xii. 5) says that Panætius rejected the principle of apathy adopted by the later Stoics, and returned to Zeno's original meaning, namely, that the wise man ought to know how to master the impressions which he receives through the senses. In a letter of consolation which Panætius wrote to Q. Tubero, mentioned by Cicero ('De Finibus,' iv. 9), he instructed him how to endure pain, but never laid it down as a principle that pain was not an evil. He was very temperate in his opinions, and he often replied to difficult questions with modest hesitation, saying *ἐπιτρέψω*, "I will consider."

None of the works of Panætius have come down to us, but their titles and a few sentences from them are quoted by Cicero, Diogenes Laertius, and others. He wrote a treatise 'On Duties,' the substance of which Cicero merged in his own work 'De Officiis.' Cicero says that Panætius had divided his subject into three parts: the first treated of those cases in which men deliberate between what is honest and what is dishonest; the second, concerning what is useful and what is disadvantageous; and the third, of those cases in which the useful is opposed to the honest: that he treated the two first in a masterly manner, but did not go on with the third part, although he had promised to do so, and though he lived for thirty years after he had composed the others. His disciple Posidonius supplied in some degree the deficiency. ('De Officiis,' iii. 2, and 'Epist. ad Att.,' xvi. 11.)

Panætius wrote a treatise 'On Divination,' of which Cicero probably made use in his own work on the same subject. In book ii. 42, Cicero quotes Panætius as "one among the Stoics who rejected the predictions of the soothsayers; and his disciple, Seylax of Halicarnassus, an astrologer himself, and also a distinguished statesman in his native town, as one who despised all the Chaldean arts of fortune-telling." Panætius wrote a treatise 'On Tranquillity of Mind,' which some suppose may have been made use of by Plutarch in his work bearing the same title. He wrote also a book 'On Providence,' mentioned by Cicero ('Ad Atticum,' xiii. 8), another 'On Magistrates,' and one 'On Heresies,' or sects of philosophers. His book 'On Socrates,' quoted by Diogenes Laertius, and by Plutarch in his 'Life of Aristides,' made probably a part of the last-mentioned work. Laertius and Seneca quote several opinions of Panætius concerning ethics and metaphysics, and also physics. He argued that the torrid zone was inhabited, contrary to the common opinion of his time. Seneca ('Epist.,' 116) relates his prudent and dignified reply to a young man who had asked his advice on the passion of love. For further information concerning this distinguished philosopher of antiquity, see 'Disputatio Historico-Critica de Panætio Rhodio,' by F. G. van Lynden, Leyden, 1802; and Chardon de la Rochette, 'Mélanges de Critique et de Philologie,' vol. i., Paris, 1812.

PĀNINI, the most celebrated of the Sanscrit grammarians, is said to have been the grandson of the inspired legislator Dēvala, and lived at so remote an age that he is reckoned among the fabulous sages mentioned in the 'Purānas.' (See Colebrooke, 'Asiat. Res.,' vii., p. 202.) With regard to his death we have the following tradition in the 'Hitopadēsa':—"It is related that the valuable life of Pānini was destroyed by a lion." The Indians consider him as their most ancient grammarian, but his great work is confessedly derived from earlier treatises on the same subject: he often quotes his predecessors Śānalya, Gārgya, and others; and it appears from a passage in the 'Bhagavad-Gītā' (unless the following line is an interpolation of a later age), that the nomenclature of grammar existed when the great epic poem, the 'Mahā-Bhārata,' was composed. Pānini's grammar consists of 3996 short aphorisms, or 'sūtras,' divided into eight books, in which the rules of grammar are delivered with such oracular brevity and obscurity that they need a commentary to render them intelligible even to the learned Indians. Besides the 'Cāricā' of Bhartrihari, a brother of

King Vicramāditya [AMARA], there were the following treatises, written expressly to illustrate it: 1, the 'Bhattikāvya,' which was nominally a poem describing the adventures of Rāma, but really a collection of all the defective and anomalous forms of words in the language, published at Calcutta, 1826; 2, the 'Mahā-Bhāshya,' or 'great commentary,' by Patanjali. A new edition of Pānini has been published with the following title: 'Pānini's acht Bücher grammatischer Regeln; Sanscrit mit Commentar, herausgegeben und erläutert von Dr. Otto Böhtlingk,' 2 vols. 8vo, Bonn, 1839. The first volume contains the Sanscrit text of Pānini's 'Sūtras' with the native scholia; the second volume contains an introduction, a German commentary, and indexes.

PANINI (or PANNINI), GIOVANNI PAOLO, an eminent painter of architecture, was born at Piacenza (Placentia), in the year 1695. When prosecuting his studies at Rome, he took peculiar pleasure in designing every vestige of ancient magnificence, the ruins of the finest Roman edifices, and some of those buildings which are still the ornaments of modern Rome. He formed his style of composition and his entire manner after the works of Ghidolfi, in which he was so successful that he soon excelled all his contemporaries in that department of the art. His paintings are generally esteemed for the grandeur of the architecture, the correctness of the perspective, and the clearness of the colouring. His figures also are designed with taste, and cleverly grouped. Frequently however his figures are rather too large for the buildings, which detracts from the grandeur of the composition. In his latter time his works were distinguished by freedom and breadth of touch, but in colouring and effect they are more feeble than his earlier works. He died October 21, 1768. There are several pictures by Panini at Rivoli, a country-house belonging to the king of Sardinia, representing views of that seat and the environs.

PANVINIO, ONUFRIO, was born at Verona in 1529. He took at an early age the habit of the order of St. Augustine, and pursued his studies at Rome, whence he was called to Florence in 1554 to fill the chair of theology in that city; but soon afterwards, at his own request, was superseded in the office, and obtained leave from his superiors to visit the chief cities of Italy in order to collect inscriptions. At Venice he became acquainted with Sigonio, who had been appointed professor of belles lettres in that city in 1552, and who was not less enthusiastically attached than Panvinio himself to the study of antiquities. The acquaintance soon ripened into a lasting friendship. At Rome he was patronised by Cardinal Cervini, who in 1555 became Pope Marcellus II., and by him Panvinio was appointed to a situation in the library of the Vatican, with a salary of six gold ducats a month. The pope however died a short time after his election; and Panvinio was then patronised by Cardinal Farnese, who gave him apartments in his palace, admitted him to his table, and treated him in other respects with the greatest liberality. Having accompanied the cardinal in a voyage to Sicily, he was taken ill at Palermo, and died there April 7, 1568, at the age of thirty-nine.

Panvinio was a man of great learning and indefatigable industry. Niecron, in his 'Mémoires,' mentions twenty-seven of his works which had been printed; and Maffei, in his 'Verona Illustrata,' gives a list of his manuscripts in different libraries of Italy and Germany. The most important of his works are the following, some of which were not printed till after his death:—'Epitome Pontificum Romanorum usque ad Paulum IV.,' Venice, fol., 1557; 'Viginti-septem Pontificum Romanorum Elogia et Imagines,' Rome, fol., 1568; 'Fasti et Triumphus Romanorum à Romulo usque ad Carolum V.,' Venice, 1557, of which Mader published another edition in 1682 at Helmstadt; 'In Fastos Consulares Appendix;' 'De Ludis Secularibus et Antiquis Romanorum Nominibus,' Heidelberg, fol., 1588; 'De Baptismate, Pascali Origine, et Ritu consecrandi Agnos Dei,' Rome, 4to, 1560; 'De Sybillis et Carminibus Sybillinis,' Venice, 8vo, 1567; 'De Triumpho Commentarius,' Venice, fol. 1573, and Helmstadt, 1676, 4to, by Mader; 'De Ritu sepeliendi Mortuos apud Veteres Christianos et eorum Cosmeteriis,' Louvain, 8vo, 1572; 'De Republica Romana Libri III.,' Venice, 8vo, 1581; 'De Bibliotheca Pontificis Vaticana,' Tarragona, 4to, 1587; 'De Ludis Circensibus Libri II., et de Triumphis Liber I.,' Venice, fol., 1600; 'Amplissimi Ornatisimique Triumphi, ex Antiquissimis Lapidum Nummorum Monumentis, &c. Descriptio,' Rome, fol., 1618; 'De Antiquitate et Viris Illustribus Veronæ Libri VIII.,' Padua, fol., 1648. The following treatises are contained in the great collection of Grævius, 'Thesaurus Antiquitatum Romanarum':—'De Civitate Romana,' 'De Imperio Romano,' in vol. i.; 'De Antiquis Romanorum Nominibus,' in vol. ii.; 'Antiquæ Urbis Imago,' in vol. iii.; 'De Ludis Circensibus,' 'De Ludis Secularibus,' and 'De Triumpho Commentarius,' in vol. ix. His great treatise 'De Cæroniis Curis Romanæ,' in 11 vols. folio, is in manuscript in the royal library at Munich.

(Weiss, in *Biographie Universelle*; Tiraboschi, *Storia della Letteratura Italiana*, vol. vii.)

PAOLI, PASQUALE DE, was born in 1726 in the village of Rostino, in the jurisdiction of Bastia in the island of Corsica. In 1784 his father Giacinto de Paoli, together with Giuffieri, was proclaimed their leader against the Genoese by the revolted Corsicans, but after a struggle of several years, in which the adventurer Theodor figured [NEUHOF, THEODOR VON], Giacinto was obliged by the French auxiliaries of the Genoese to give up the contest, and obtained leave in 1740 to withdraw from the island with his younger son Pasquale. Clemente the elder son remained in Corsica. Giacinto and his son

went to Naples, where the father obtained a commission in a regiment formed chiefly of Corsican emigrants, and his son was placed in the military college of that capital, where he studied under able masters, amongst others the celebrated Genovesi.

On leaving college young De Paoli obtained a lieutenant's commission in the Neapolitan service. Meantime a fresh revolt broke out in Corsica, under two chiefs, Matra and Gaffori, who gave full occupation to the Genoese for several years. In October 1753 Gaffori was murdered by hired assassins, and the Genoese were suspected of having instigated the crime. The Corsicans now cast their eyes upon young Paoli, and invited him to come and put himself at their head. He did so, and was proclaimed, in a parliament of the representatives of the people, in July 1755, captain-general of the Corsicans. During twelve years he baffled all the efforts of the Genoese, who lost every part of the island, except the maritime towns of Bastia, Calvi, San Fiorenzo, and Ajaccio, in which the Genoese garrisons were blockaded by the natives, and at last the Corsicans obtained possession of Ajaccio also. But Paoli had to encounter a more dangerous enemy than the Genoese, in the traitors among his own countrymen, headed by Matra, who, through jealousy or bribes, or both, excited a civil war, in which he was defeated and killed, and his brother was obliged to take refuge at Genoa.

Meantime Paoli organised the island, and fixed its government and administration. He formed a legislative assembly, under the name of 'Consulta Generale,' of 500 deputies, elected by the body of the people, one for each commune: the members were renewed every year; only freeholders twenty-five years old at least were qualified to be returned as deputies. The executive consisted of nine members, elected by the deputies. Paoli was the president of the executive, with the title of 'General of the Kingdom and Chief of the Supreme Magistracy of Corsica.' He had a body-guard which escorted him when he went out, to protect him against any attempt at assassination; but he would have no guard at the door of his apartments, trusting to the fidelity of six large fierce mastiffs which watched and slept in his room. A law of the legislative assembly forbade under severe penalties any person from speaking or writing against the general or the executive council. In 1764 Paoli established a university in the town of Corte, the professors in which were paid by the nation, and the students taught gratuitously. The funds for the new university were supplied from a tax on the parochial clergy. The military force consisted of militia well trained to the use of arms; Paoli could collect 30,000 men in case of necessity. He also formed a flotilla, with which he annoyed the Genoese trade, and took possession of the island of Capraia. The whole public revenue of the island did not exceed one million of livres, or about 40,000 pounds sterling.

In 1760 Pope Clement XIII., at the request of Paoli, sent to Corsica a bishop with the title of Apostolic Visitor, in order to regulate the ecclesiastical affairs, which were in a state of confusion. This step, which had something of the appearance of a recognition of the independence of Corsica, greatly displeased the republic of Genoa, which offered a reward of 3000 crowns to any one who should arrest the bishop and deliver him over to the Genoese authorities, forbidding at the same time all subjects of the republic to obey his mandates. The pope published an edict against the resolutions of the Genoese senate, which he characterised as iniquitous and an insult to the apostolical authority. The quarrel lasted for some years, and employed the pens of jurists and controversialists on both sides.

Genoa, despairing of ever recovering the sovereignty of Corsica, resolved on giving up the island to France. This was effected by the treaty of Versailles in 1768—a contract dishonourable and disgraceful to both parties. Paoli loudly and eloquently appealed to all Europe against the cession, but no one interfered in favour of Corsica. The French landed a large force in Corsica, well provided with artillery and ammunition, under the command of Count Marboeuf. Paoli determined upon resistance, and was seconded by the whole population, including the women. The Corsicans fought desperately: though overwhelmed at first by superior forces, they defeated the French with great slaughter on the banks of the Golo; and again, on the 9th of October 1768 they routed the main body of the enemy, commanded by Marboeuf in person, with the loss of two thousand men. In the following year large reinforcements came to the French from Toulon under General de Vaux. In May 1769 a general battle took place, in which the Corsicans, after fighting bravely, were completely routed near Pontenuovo. The French entered Corte, and overran the whole island. Most of the communes submitted to the conquerors. Paoli, with many followers, retired to Portovechio, from whence he sailed in an English vessel for Leghorn, where he was kindly received by the grand-duke Leopold. Paoli afterwards repaired to England, where he remained till 1789, when Mirabeau moved in the National Assembly the recall of all the Corsican patriots who had bravely fought for the independence of their country.

Paoli repaired to Paris, where he was received with acclamations, and in the hall of the Assembly he promised fidelity to France under the new order of things. He was presented to Louis XVI., who made him lieutenant-general and military commandant in Corsica. He was received in his native island with the greatest enthusiasm, and was placed at the head of the national guard. Paoli acted faithfully towards the constitutional monarchy of France; but when the violent revolutionists overthrew that monarchy, he drew back, and separated

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himself from the French party. His nature, sincere and steady of purpose, recoiled from the injustice, the oppression, and the immorality of the Convention. He was soon accused before that Assembly, and his name was placed on the lists of proscription. Paoli now saw it was high time to declare himself. He assembled his countrymen, by whom he was appointed general-in-chief and president of the council of government. At the first declaration of war between England and France, he applied to the English commanders in the Mediterranean, and, with their assistance, drove the French garrisons out of the island. Soon after, a deputation of the consulta proceeded to London to offer the crown of Corsica to the King of Great Britain. The offer was accepted, and most Corsicans thought that Paoli would have been appointed viceroy, but Sir Gilbert Elliot was named to that office. This and some subsequent disagreements made it desirable for Paoli to leave the island, in order not to give a pretence for civil dissensions. Having recommended his countrymen to remain firm in their allegiance to the British crown, as their only means of salvation, he returned to England, where he lived in retirement for several years on a pension which the British government allowed him. He died near London in February 1807. A monument, with his bust and an inscription, was raised to his memory in Westminster Abbey.

The biography of Paoli has been written by Pommereul in an hostile and unfair spirit: Boswell, on the contrary, has written a kind of panegyric with his usual commonplace enthusiasm. Pompei, in his 'Etat de la Corse,' Paris, 1821, gives the best account of the particulars of Paoli's life. Botte, in his 'Storia d'Italia,' book 46, gives a copious narrative of Paoli's career in Corsica. A volume of Paoli's letters has been published, which, with his spirited manifestoes, are his only literary remains.

PAOLO SARPI. [PAUL, FATHER.]

PAOLO VERONESE. [CAOLIARI.]

PAPIAS, one of the early Christian writers in the Greek language, was bishop of Hierapolis in Asia at the beginning of the 2nd century. According to Cave, he flourished in the year 110, according to others in 115 or 116. He wrote five books, entitled 'An Explication of the Words (or Oracles) of the Lord,' which are now lost. In a passage of this work which is quoted by Eusebius, Papias professes to have taken great pains to gain information respecting Christianity from those who had known the apostles, and some remarkable statements of his respecting the apostles and evangelists are still preserved. According to Irenaeus, he was himself a hearer of John and a companion of Polycarp. He is said by Eusebius to have been a Millennarian, and a man of little mind, "as appears," says Eusebius, "from his own writings." (Eusebius, *Hist. Ecc.*, iii. 39; Cave, *Hist. Lit.*, under 'Papias;' Lardner.)

PAPINIANUS, ÆMILIUS, was a pupil of the jurist Q. Cervidius Sossola at the same time with Septimius Severus, afterwards emperor. Under the emperor Marcus Aurelius he held the office of advocatus fisci, in which he succeeded S. Severus. After Severus became emperor, Papinian was his libellorum magister, and praefectus praetorio. Paulus informs us that he had given an opinion before Papinian in his auditorium. ('Dig.' 20, tit. 5, s. 12; 'Dig.' 12, tit. 1, s. 40.)

Severus was always on intimate terms with Papinian, and at his death recommended to him his two sons Caracalla and Geta. Caracalla murdered his brother, and shortly after put to death Papinian, together with Papinian's son, who was quaestor. The cause of this execution is only obscurely stated ('Spart., Sever.' c. 21; 'Anton. Carac.' c. 8.); but it appears that the rigid morality of Papinian was shocked by the brutal conduct of Caracalla, and that he showed his disapprobation of this unnatural act.

Few Roman jurists were held in higher estimation than Papinian, and he is often cited in the most honourable manner both by the historians ('Spart., Sever.' c. 21) and in various parts of the code ('Cod.' 5, tit. 71, s. 14, &c.). Justinian ('Const. ad Antecess.') in the course of study which he laid down after the completion of the 'Institutes,' 'Digest,' and 'Code,' in speaking of the third year's course of study, makes special mention of Papinian. The twentieth, twenty-first, and twenty-second books of the 'Digest' were enjoined to be read in place 'acutissimi Papiniani;' the name 'Papinianistae' was still to be retained by the students of the third year, and the festival formerly celebrated on the occasion of commencing his work, it was declared, should be solemnly kept as usual, in order that the memory of the great Papinian might be for ever preserved. The 'Digest' contains extracts from his thirty-seven books of 'Questiones,' his nineteen books of 'Responsae,' and fragments from his two books of 'Definitiones,' his two books on 'Adulteria,' and a single book on 'Adulteria;' also from a Greek fragment, entitled *de τῷ ἀπονομικῷ νόμῳ τῶν Παιωνίων*, that is, 'On the duty of the *Ædiles* in Rome and the Municipia.' Papinian is chiefly quoted by Paulus and Ulpian, and sometimes also by Marcian.

PAPIRII, the name of a patrician and plebeian gens in ancient Rome, who were formerly called Papisii. ('Cic., Ad Fam.' ix. 21.) This gens was divided into several families, such as the Mugillani, Crassi, Cursores, and Massones; and the most celebrated of the different individuals of these families was Lucius PAPIRIUS CURSOR, the grandson of L. Papirius Cursor, who was censor in the year in which Rome was taken by the Gauls ('Liv.' ix. 34), and son of Spurius Papirius Cursor, who was military tribune in B.C. 379 ('Liv.' vi. 27.) We first read of L. Papirius Cursor as master

of the horse to L. Papirius Crassus, who was created dictator a.c. 339, by the consul Manlius, in order to carry on the war against the Antiates. ('Liv.,' viii. 12; Cic., 'Ad. Fam.,' ix. 21.) The time of his first consulship is doubtful. Livy mentions C. Postillius and L. Papirius Mugillanus as consuls in a.c. 325; but he adds that instead of Papirius Mugillanus, the name of Papirius Cursor was found in some annals. ('Liv.,' viii. 23.) During the year of their consulship the Lex Postillia Papiria was passed, which enacted that no one should be kept in fetters or bonds, except for a crime which deserved them, and only until he had suffered the punishment which the law provided; it also enacted that creditors should have a right to attach the goods and not the persons, of their debtors. ('Liv.,' viii. 23.)

In the following year Papirius Cursor, who is said by Livy (viii. 29) to have been considered at that time the most illustrious general of his age, was appointed dictator to carry on the war against the Samnites. He appointed Q. Fabius Maximus his master of the horse; and during his absence at Rome to renew the auspices, Fabius attacked the enemy contrary to his commands and gained a signal victory. On his return to the camp, he commanded Fabius to be put to death; but the soldiers espousing the cause of Fabius, the execution was delayed till the following day, before which time Fabius had an opportunity of escaping to Rome, where he placed himself under the protection of the senate. The proceedings which followed are interesting to the student of the constitutional history of Rome, as they show that an appeal (provocatio) could be made to the people from the decision of a dictator, which is in accordance with a remark of Livy in another part of his history (iii. 55), that after the decemvirs were expelled from Rome, a law was passed, enacting that in future no magistrate should be made from whom there should be no appeal. Papirius demanded Fabius of the senate; and as neither the entreaties of the senators nor those of the father of Fabius, who had been dictator and three times consul, could induce Papirius to pardon him, the father of Fabius appealed (provocavit) to the people, and at length, at the earnest entreaties of the people and of the tribunes of the plebs, the life of Fabius was spared. Papirius named a new master of the horse, and, on his return to the army, defeated the Samnites, and put an end to the war for the time. ('Liv.,' viii. 29-37.)

Papirius was elected consul a second time with Q. Publilius Philo, in a.c. 320, and again defeated the Samnites; and apparently a third time in the following year, though there appears to be some doubt upon the latter point. ('Liv.,' ix. 7-16.) He was consul for the fourth time in a.c. 315 ('Liv.,' ix. 22), and for the fifth time in a.c. 313 ('Liv.,' ix. 28). He was again named dictator in a.c. 309, to carry on the war against his old enemies the Samnites, whom he defeated with great slaughter, and obtained, on account of his victory, the honour of a triumph ('Liv.,' ix. 38, 40); after which time we find no further mention of him.

Papirius Cursor, says Livy (ix. 16), was considered the most illustrious man of his age; and it was thought he would have been equal to contend with Alexander the Great, if the latter, after the conquest of Asia, had turned his arms against Europe.

PAPIRIUS, JUSTUS, a Roman jurist, who compiled twenty books of Constitutions, according to the Florentine Index. There are sixteen excerpts from this work in the Digest. In one excerpt (Dig. 2, tit. 14, a. 59) Papirius mentions a rescript of the Emperor Antoninus, addressed to Avidius Cassius. The fact of the rescript being addressed to Cassius shows that Antoninus is the Emperor Marcus Antoninus. Accordingly Papirius was living under Marcus Antoninus; and he also survived him, as appears from his speaking of the Divi Fratres.

A jurist of the name of Papirius Fronto is cited by Callistratus (Dig. 14, tit. 3, a. 4.)

PAPIRIUS, SEXTUS or PUBLIUS, is the collector or supposed collector of the old *Leges Curiatæ*, or as they are sometimes called, *Leges Regiæ*, which were enacted at Rome during the kingly period. This Papirius is said to have been Pontifex Maximus and to have lived under the last Tarquin. The few and doubtful fragments of this supposed compilation are contained in Hoffmann, 'Hist. Juris,' vol. ii. p. 1. The collection is mentioned under the name of *Jus Papirianum*, not because he added anything of his own, but because he arranged the laws in due order (Pomponius, 'Dig.,' 1, tit. 2, a. 2, § 2); and sometimes it is called *Lex Papiria*. (Servius ad Virg. 'Æneid,' xii. 836.)

PAPPUS, ALEXANDRINUS, an eminent mathematician of Alexandria, who flourished about the end of the 4th century of our era. In the very brief accounts we have of him, he is mentioned as the author of several treatises, all of which, except his 'Mathematical Collections' (*Μαθηματικὴ Συλλογὴ*), probably the most valuable of his writings, appear to have perished. This work, as its name imports, is miscellaneous; and besides a variety of propositions, both problems and theorems, contains some curious notices, not found elsewhere, of the history of mathematics, and of mathematicians in his own and in preceding times. Of the eight books of the 'Mathematical Collections,' the first and about one half of the second are presumed to be lost; the rest have reached the present time, though with many imperfections, and in some passages so mutilated that the meaning cannot be certainly determined. The original Greek, except some short extracts, has never been printed; and the only translation of it, which

is by Commandine, was first published at Pesaro in 1588; and another edition, with little variation or improvement, was printed in 1660 at Bologna. This translation is accompanied with a commentary, often tedious, and in some places defective; but at the same time it is extremely valuable, from the explanation which it contains of some difficulties, and the correction of many errors in the manuscript used by Commandine, and which pervade all the manuscripts of Pappus that have hitherto been examined. From Commandine's manner of referring to the Greek, it appears that he had only one manuscript for his guide. He died before the work had received his last corrections, and no account is given of the history or character of the manuscript which he followed. From a family dispute between two sons-in-law, the publication was suspended for some time after his death; and at length, by the munificence of his patron, the Duke of Urbino, the translation was printed, but confessedly without any correction whatever of the errors or omissions in the unfinished work of Commandine. In this state however it was a very interesting communication to the mathematicians of that age, and almost immediately excited the greatest interest and attention towards the Greek geometry.

The two first books of Pappus are not in Commandine's translation, from their not being found in any of the manuscripts to which he had access; but a portion of the second book was afterwards found in a manuscript in the Savilian Library at Oxford, and published by Dr. Wallis in 1688, with a Latin translation, and valuable notes explanatory of the Greek arithmetic. From this remaining fragment, it is reasonably conjectured by Dr. Wallis that these two books related solely to that arithmetic; and thence he infers that the loss of them is not greatly to be lamented: the whole object of the second book appears to be equivalent to what is now considered as a very simple proposition, viz. that the multiplication of any numbers, all or any of which have ciphers annexed, may be performed by multiplying these numbers without the ciphers, and then adding all the ciphers to the product. The first book was probably employed about the simple operations of the addition and subtraction of numbers. The third book contains geometrical problems both linear and solid. The fourth contains theorems of plane, solid, and linear classes of propositions. The fifth treats principally of isoperimetrical figures. The sixth is employed chiefly in explaining and correcting some propositions of Theodorus and some other ancient writers, in treatises on spherics. The seventh book is entirely on the ancient analysis. The eighth and last book is entirely on mechanics; but though a curious document of the state of that branch of science in the time of Pappus, yet from the great improvement both in the theory and practice of mechanics in modern times, it is comparatively of little value.

(Dr. Trail, *Life of Simson*; Suidas, in voc. 'Voicius de Chronologia Mathematicorum'; and Montucla, tom. i.)

PARACELSUS, the name commonly given to a very extraordinary person, who called himself by the compound and high-sounding appellation PHILIPPUS AUREOLUS THEOPHRASTUS PARACELSUS BOMBAST, AS HOHENHEIM; to which is sometimes added the epithet 'Eremita.' Of all these names it is difficult to say which, if any, really belonged to him; for though he seems to have liked 'Theophrastus' better than any of the others, and sometimes (as in his will and his letter to Erasmus) called himself by that alone, and though he says, in his book called 'Paragranum,' "Et Naturæ et Baptismatis jure Theophrastus nominor," still he was wont to pay so little regard to truth, either in his words or actions, that he cannot safely be believed even in such a trifle as this. The place of his birth is equally uncertain, but he is generally supposed to have been born in 1493, at Einsiedeln in the canton of Schwyz, the Latin name of which, 'Helveticus Eremitus,' caused him to be sometimes called 'Eremita.' (See however Haller, 'Biblioth. Medic. Pract.,' tom. ii.) His father was a physician, and instructed him in alchemy, astrology, and medicine. He was never regularly educated, and he confesses himself that he was not fond of books and had a horror of languages, inasmuch that at one time he did not open a book for ten years together. This is quite confirmed by the internal testimony of his writings, which are as unintelligible from their style as their substance.

He early commenced a wandering life, and spent some years in travelling over almost all Europe and probably several parts of Asia and Africa. He had a most ardent desire for information of all sorts, and neglected no opportunity of acquiring it; but he seems to have exercised very little judgment in the choice of his informants, and to have consulted conjurers, old women, and quacks of every description, quite as much as physicians and philosophers. The most valuable acquisition that he made in his travels was an acquaintance with metallic chemistry, by means of which he was enabled to perform several wonderful cures, and thereby laid the foundation of his fame. In 1526 he was chosen to be professor of medicine and natural philosophy at Basel, and commenced his course of lectures by lighting some sulphur in a brazen chafing-dish, and then threw into the flame the works of Galen and Avicenna, exclaiming "Sic vos ardebitis in gehennâ." He lectured partly in Latin and partly in German, which, together with his singular manners and the novelty of his opinions, rendered him extremely popular. In consequence however of a dispute with the magistrates about the amount of a fee which he demanded of one of the canons, he left Basel in about a year, and recommenced his wandering life. He seldom stayed long in one place,

but lived chiefly in taverns, where he scarcely ever took off his clothes by day or night; and though he had hitherto lived a very temperate life, and taken nothing but water, he now spent whole nights in drinking with the lowest company. He still maintained his reputation by occasionally effecting some extraordinary cures by means of his powerful medicines, but his failures were equally conspicuous. At last, after passing through many vicissitudes, the boasted possessor of the philosopher's stone and the elixir of life died in great poverty in 1541, at Salzburg, in the Tyrol, at the early age of forty-eight.

As might be expected, Paracelsus has been as much extolled by his admirers as he was despised and abused by his enemies. With respect to his moral and religious character, there seems to have been nothing to admire: he was totally destitute of piety, and his theological opinions (if they deserve to be called such) were a confused mixture of infidelity, heresy, and absurdity; in gluttony and drunkenness, in lying and charlatanism, in vanity and arrogance, he has been seldom equalled, and never surpassed. If any one is inclined to think this judgment of him too harsh and severe he will find it abundantly confirmed by the passages quoted from his own writings and those of his personal acquaintances by Le Clerc, in the Appendix to his 'Hist. de la Méd.' His intellectual talents and acquirements are not much more deserving of respect; but in order to estimate these fully he must be considered—1, as a chemist; 2, as a physician; and 3, as a philosopher. 1. As a chemist (though probably the ablest of his time), he falls far short of his predecessor Basil Valentine. "His original discoveries," says Brande, in his 'Manual of Chemistry,' "are few and unimportant, and his great merit lies in the boldness and assiduity which he displayed in introducing chemical preparations into the 'Materia Medica,' and in subduing the prejudices of the Galenical physicians against the productions of the laboratory. But though we can fix upon no particular discovery on which to found his merits as a chemist, and though his writings are deficient in the acumen and knowledge displayed by several of his contemporaries and immediate successors, it is undeniable that he gave a most important turn to pharmaceutical chemistry; and calomel, with a variety of mercurial and antimonial preparations, as likewise opium, came into general use." He pretended (as was hinted above) to possess the secret of the philosopher's stone and the elixir of life, besides various other preparations called by strange and pompous names, such as the 'Quintessence,' the 'Arcanum of Vitriol,' 'Azoth,' &c.: the composition of his 'Laudanum' he is supposed never to have revealed, and in the short dictionary at the end of his works we are merely told that 'Laudanum Theophr. Paracelsi est medicina laude digna, ex duabus tantum rebus constans, quibus excellentiores in mundo reperiri nequeunt, quæ morbos omnes fere curabat." 2. As a physician he cannot lay claim to any scientific skill; and though his epitaph declares that "Lepram, Podagram, Hydropisiam, aliaque insanabilia corporis contagia mirificè arte sustulit," we are told on the other hand that "he killed many of his patients, or at least made them worse than they were before." (Libavius, 'Hist. Panac. Amwald,' quoted by Le Clerc.) His medical writings are full either of credulity or imposture. He says that it is possible for a man alone to create a living child resembling in every respect those born of women, only much smaller; and he gives directions for doing so, too absurd and indecent to be quoted. He explains minutely the analogy which he supposes to exist between the 'Macrocosmus,' or external world, and the 'Microcosmus,' or human body; and says that every physician ought to be able to point out in man the east and west, the signs of the zodiac, &c. ('Paragranum,' Tract 2.) He says that the human body consists of nothing but sulphur, mercury, and salt. ('Paramirum,' lib. i.) He professes his belief in magic (though in this he was not more credulous than his contemporaries), and boasts of having received letters from Galen, and of having disputed with Avicenna in the vestibule of the infernal regions. ('Paragranum,' Præf.) Some of his most remarkable cures were cases of syphilitic and other obstinate ulcers, and his 'Chirurgia Magna' and 'Chirurgia Minor' have been more esteemed than perhaps any of his other works. In extracting an arrow or other weapon from a wound, he recommends (when all other means fail) the use of certain *verba constellata*, which will infallibly succeed. 3. With respect to his philosophical (or 'theosophical') opinions, it is very difficult to discover what they were, not only from the great obscurity of the subject-matter of his works, but also from the new words that he invents, and still more from the peculiar and arbitrary senses that he puts upon those in common use. Iliadus, Iliaster, Idechtram, Domor, Cagastrum, Evester, Trarames, Dualech, &c., are some of those invented by himself, and of which no intelligible explanation is to be found. "He made great use," says Tennemann ('Manual of Philoa.') "of the cabalistic writers, whom he endeavoured to render popular, and expounded with a lively imagination. Among his principal mystic notions were those of an internal illumination, an emanation from the Divinity, the universal harmony of all things, the influence of the stars on the sublunary world, and the vitality of the elements, which he regarded as spirits encased in the visible bodies presented to our senses." "These are," says Hallam ('Liter. of Europe') "the silvains (sylphs), undines or nymphs, gnomes, and salamanders. It is thus observable that he first gave these names, which rendered afterwards the Rosicrucian fables so celebrated. These live with man, and sometimes (except the salamanders) bear children to him; they know future

events, and reveal them to us; they are also guardians of hidden treasures, which may be obtained by their means."

The works of Paracelsus, part of which are written in German and part in Latin, and of which a complete list is given by Haller in his 'Biblioth. Medic. Pract.,' were published in Latin at Frankfurt, in 10 vols. 4to, 1608; and in German, by Huser, at Basel, also in 10 vols. 4to, 1589-90.

PARADISI, COUNT AGOSTINO, was the great-nephew of Agostino Paradisi, author of the 'Ateneo dell' Uomo nobile.' He was born at Vignola, in the territory of Reggio, April 25th, 1736, and was educated at the Collegio Nazareno at Rome, on returning from which he prosecuted his studies diligently, and, among the rest, applied himself to that of English literature. His talent for poetry displayed itself at an early age, and when only sixteen he was admitted member of an 'accademia' at Reggio, where both his poetical compositions and his dissertations obtained for him great distinction. He afterwards visited Genoa, Venice, and Bologna, in which last place he became acquainted with the Marquis Albergati Capacelli, and shared with him in some of his dramatic compositions. On the death of the Abbate Salandri in 1771, Count Firmian, the Austrian minister, invited Paradisi to accept the office of perpetual secretary in the academy of Mantua; but the Duke of Modena appointed him professor of civil economy and lecturer on belles-lettres in the university of that city; and afterwards (1776) bestowed on him the title of count. During the eight years that he filled that chair, his lectures obtained for him the applause not only of his own countrymen but of many eminent foreigners. In 1780 he returned to Reggio, where he held a distinguished civil employment, devoting his leisure to literary pursuits; but his health now began to decline, and he was attacked with dropsy in the chest, which disorder carried him off, February 19th, 1788, in his forty-seventh year.

Besides his 'versi sciolti,' or poems in blank verse, which are esteemed both for their elegance of style and their moral value, he published three volumes of tragedies, translated from the French, including an original one entitled 'Le Epitidi.' Among his prose writings, his éloges on Montecuculi is considered a masterpiece of its kind. His 'Saggio sopra l'Entusiasmo nelle Belle Arti,' shows his ability as a philosophical critic; while his knowledge of jurisprudence and civil economy is displayed in his 'Parere Economico,' and other productions of that kind.

PARÉ, AMBROSE, the first and most eminent of the old French surgeons, was born in 1517 at Laval, in the province of Maine and the modern department of Mayenne. His parents were poor, and his education was neglected; but having one day witnessed the operation of lithotomy, he went immediately to Paris and commenced the study of surgery. He afterwards accompanied the French army during several campaigns in Italy, and gained so much reputation that in 1552 he was appointed surgeon in ordinary to King Henri II. He held the same office under Francis II., Charles IX., and Henri III., until his death, at Paris, December 22, 1590. He appears to have been a pious and excellent man, and having been educated in the reformed church, he steadily refused to leave it. During the horrible massacre of St. Bartholomew's he owed his life to his professional reputation and the personal friendship of the king, whom, as he tells us himself, he had especially obliged by having saved him from the consequences of a wound accidentally inflicted on the median nerve in venesection. ('Opera Chirurg.' lib. ix., cap. 38.) Brantome says, in his 'Memoirs,' that on the evening of the massacre the king sent for him into his bed-room, and told him not to stir out, saying that it was not right to murder a man who was so useful to the world (tom. iv.).

The French writers justly consider Paré to be the father of modern surgery, and say that he holds the same rank in this branch of the profession as Hippocrates does in medicine. He was not satisfied with blindly following the precepts of his predecessors, but by diligent observation and reflection made several important changes in the mode of treatment, which have been followed to the present day. One of his greatest reforms was in the treatment of gun-shot wounds, into which it was the custom at that time to pour boiling oil; he was also the first person who left off the barbarous practice of cauterising a limb to stop the hæmorrhage after an amputation. He was the first who recommended the extraction of the fetus by the feet in cases of difficult parturition (lib. xxiii., cap. 26). He says that in cases of ascites the fluid should not be drawn off all at once after paracentesis (lib. vii., cap. 12). Although he was not the discoverer of the art of tying the blood-vessels, he at least restored the practice, pointed out its advantages, and gave some excellent rules for performing the operation. His works are chiefly valuable and remarkable for the great number of facts and cases contained in them, and for the care with which he avoids giving any directions resting merely upon theories and unsupported by observations. They were published in a collected form at Paris, 1585, fol., in French, and are divided into twenty-eight books, of which the first five are chiefly on anatomical and physiological subjects. There are several other editions of his whole works, which have also been translated into Latin (Paris, 1582, fol.), in twenty-six books, into English (London, 1578, fol.), into Dutch (Leid. 1604, fol.), and into German (Frankf., 1604, fol.).

PAREDES, DIEGO GARCIA DE, a celebrated Spanish general, commonly called 'the Spanish Bayard,' was born of noble parents, at Truxillo, a town of Estremadura in 1466. Having early embraced

the career of arms, he accompanied his father to the war of Granada (1485), and was present at the taking of Baza, Velez, and Malaga from the Moors. [FERDINAND.] It was there that he became acquainted with the celebrated Gonzalo de Cordova, under whom he afterwards served in Italy. Shortly after the taking of Granada (1492), which put an end to the Moorish war, Paredes, who had retired to his native town, determined to repair to Italy, then the theatre of war; but as he had neither horse nor armour, he stole those of a cousin of his, and secretly left his father's house. Scarcely however had he proceeded a few miles on his way, when he was overtaken and attacked by seven of his cousin's squires, of whom he killed two, wounded two more, and put the remainder to flight. On arriving at Rome, he was well received by the Pope (Alexander VI.), who gave him a high command in his army. He served that pontiff with great zeal until 1499, when he left his service and enlisted under the banners of the Great Captain, who with a powerful fleet sailed towards the Morea. He was present at the taking of Cephalonia from the Turks (June 1501), and was made prisoner in a sortie of the garrison, but he soon succeeded in extricating himself from the hands of the enemy. War having broken out (July 1502) between the French and the Spaniards, who contended for the possession of the kingdom of Naples [FERDINAND; LOUIS XII.], Paredes rendered most important services by his military skill and his undaunted courage. At the celebrated pass of arms of Trani, he was one of the eleven Spanish champions who entered the lists, and, though debilitated by the wounds he had received on a former occasion, he alone unhorsed three of the antagonists. At the storming of Ruvo (February 1503) he led the scaling party, and was the first on the ramparts. He also distinguished himself at Cerignola, where he commanded the centre of the Spanish army, and signalled himself by descending alone on the bridge against a body of French knights, all completely armed, and contending successfully with them, until he was rescued by a party of his own men. According to Mariana (book ii. lib. 29, cap. 4), Paredes, having been, shortly after the death of the Great Captain (December 1515), deprived of his estates by the restoration made to the Angevin lords, endeavoured to repair his broken fortunes by driving the trade of a corsair in the Levant. However this may be, Paredes continued to serve in Italy. He was present at the sieges of Verona and Vicenza, and also at the celebrated battle of Favia (1525), where Francis I. was taken prisoner. [CHARLES V.]

Paredes died in 1530, at the age of 64. He always lived in great intimacy with Gonzalo, whose brilliant qualities he appreciated, being one of his most zealous supporters when he fell into disgrace. Having one day, while in the presence of Ferdinand, overheard two noblemen speak slightly of his general, Paredes threw his gauntlet on a table, and said, "Whoever asserts that the Great Captain is not the king's best vassal, let him pick up this."

Paredes wrote a short but highly interesting account of his own military campaigns and exploits, which is printed at the end of the 'Cronica del Gran Capitan.' (Paulo Jovio, *Vita Illust. Virorum*, Bari, 1578; Guicciardini, *istoria d'Italia*, vol. 1, lib. 6; *Cronica del Gran Capitan*, Alcalá, 1584; Zurita, *Anales del Reyno de Aragon*, vol. iv.; Quintana, *Españoles Célebres*, vol. i.)

PAREJA, JUAN DE, born in 1610, is remarkable not only for an extraordinary love of the art of painting, but for having acquired a great degree of excellence while in a low and abject condition of life. He was a mestizo, that is, born in the West Indies, and the son of a Spanish father by an Indian woman: he became a slave of the celebrated Velasquez, who employed him to grind colours.

He spent whole nights in drawing, and almost denied himself rest and sleep, imitating, as may be supposed, the manner of Velasquez. He was however under perpetual fear of being discovered by his master; till at length he hit on an ingenious mode of disguising his secret. Having observed that Philip, king of Spain, who frequently honoured Velasquez by visiting him, always ordered any paintings which were placed with their faces to the wall, to be turned, Pareja placed a picture of his own in that position; the king, as he expected, ordered it to be turned. He expressed his admiration of it to Velasquez, who however was taken by surprise, and declared that he knew nothing of it. On this Pareja fell on his knees and begged the king to obtain his pardon of his master for having presumed to practise the art without his permission. Philip, being much pleased at this address and admiring a work produced under such singular circumstances, told Velasquez that a man who showed so fine a genius and possessed such talents ought no longer to be a slave. Velasquez, of course, immediately emancipated him. But he never quitted his master, and after the death of Velasquez continued to serve his daughter with the most grateful fidelity.

He was especially successful in painting portraits, which in style, colouring, and handling so exactly resembled the works of his master, that we are assured they could not be distinguished from them. He died in 1670.

PARENT-DUCHATELET, ALEXANDRE-JEAN-BAPTISTE, was born at Paris on the 29th of September 1790. His father held an office under government which had been in the family for upwards of three centuries. At the birth of Alexandre he was possessed of considerable wealth, but the changes that occurred during the Revolution seriously affected his circumstances, and he retired to a house in

the country called Châtelet, about a league from Montargis. Here Alexandre, who was the eldest of five, was brought up with little further assistance in his education than could be given by his mother—who was an amiable and accomplished woman. He was however fond of study, and early exhibited a taste for natural history by collecting the insects and birds of the neighbourhood.

At the age of seventeen he was sent to Paris, where he commenced the study of medicine. In 1814 he took the degree of doctor of medicine, and commenced practice in Paris. He became early dissatisfied with the practice of medicine, and directed his attention to pathology. One of the earliest works which he published was a valuable monograph upon inflammation of the arachnoid membrane. In this work he was assisted by M. Martinet; the title is 'Recherches sur l'Inflammation de l'Arachnoïde cérébrale et spinale, ou Histoire théorique et pratique de l'Arachnitis,' Paris, 8vo, 1821. The mind of the author was however shortly after directed, through the influence of Hallé, to the subject of public health, and from the period that he first thought on this subject to the day of his death, he devoted all the energies of his mind to it. From 1821 to 1836 he published twenty-nine memoirs and papers on various questions relating to public health. One of his first efforts on this subject was a series of researches directed to discover the cause of a disease which had occurred on board a vessel which was conveying poudrette across the seas. Parent examined the manufacture of this substance, which consists of animal and vegetable matters which have been collected from the drains and sewers of Paris, and, being exposed to the sun and air, are allowed to dry. In this state it is used as a manure. It was the fermentation of this substance, in conjunction with moisture, that had produced the disease, and Parent recommended that in future plaster of Paris should be mixed with it, which prevented the recurrence of such catastrophes.

His next work was upon the common sewers of Paris, entitled 'Essai sur les Cloaques ou Egouts de la Ville de Paris, envisagés sous le Rapport de l'Hygiène Publique et de la Topographie Médicale de cette Ville,' Paris, 8vo, 1824. Parent-Duchâtelet here displayed the peculiar aptitude of his mind for the investigation of subjects which others regard with natural abhorrence. He not only made inquiries into the state of the health of the workmen employed in cleansing these places, and obtained from them much important information, but he entered with them the places of their noisome occupation, and, from diligent personal inspection and experience, reported on their condition and nature. Shortly after the publication of this work, Parent was appointed on a commission to superintend the emptying of one of these common sewers (égouts) which had been blocked up for years, and which threatened to generate fever of the worst kind. Under his direction this place was cleansed without the loss of life to a single workman, and without any evil results.

He subsequently contributed largely to the 'Annales d'Hygiène Publique et de Médecine Légale.' In this work will be found reports and papers by him on the influence on the health of workmen and the public, of tobacco manufactories, of pyroligneous-acid factories, of employments requiring immersion of the feet in cold water; of burying the dead in cities; of putrid emanations from dead animals and vegetables, of dissecting-rooms, &c. He also published a work on the progress of cholera, and a history of its ravages in Paris. His greatest work, and that which most displays the industry and character of the man, is that on prostitution in the city of Paris. It was published after his death, edited by F. Leuret, with the title 'De la Prostitution dans la Ville de Paris considérée sous le Rapport de l'Hygiène Publique, de la Morale, et de l'Administration,' Paris, 2 vols, 8vo, 1836.

Parent-Duchâtelet died of inflammation of the lungs, on the 7th of March 1836. Few men have led a life of greater usefulness, and his labours have assisted in laying the foundation of those systems of medical police which, when properly conducted, are undoubtedly the most important institutions of a civilized community. (Leuret, *Notice Historique, sur A. J. B. Parent-Duchâtelet.*)

PARINI, GIUSEPPE, one of the best and most popular Italian poets of the 18th century, was born in the district of Boasio near the lake of Pastano, in the Milanese territory, May 22, 1729. His father, though poor, was anxious to bestow upon him a good education, and for that purpose removed to Milan. He was however obliged to seek to support himself at an early age, by copying, and it was only in the intervals of his employment that he could study the best writers, both Latin and Italian. In compliance with the wishes of his friends, he published a volume of poetry, at the age of twenty-three; which procured for him admission into the Accademia dei Trasformati at Milan, and that of the Arcadians at Rome. He was successively engaged as tutor in the Borromei and Serbelloni families. In 1763 he published the 'Mattino,' the first part of his celebrated poem 'Il Giorno,' which he had been induced to do by Count Firmian, then Austrian minister of Lombardy, who after employing him some time in editing a gazette, appointed him professor of belles-lettres in the Palatine schools ('scuole palatine') at Milan, and, on the suppression of the Jesuits, promoted him to the professorship of eloquence at the college of the Brera. His lectures, which were printed, were as favourably received as were those which he afterwards gave on the fine arts; and both of them contributed materially to disseminate an improved taste. After the death of his patron Count Firmian, cabals were

excited against him, and he was at one time in imminent danger of losing his appointments, owing to his refusing, for some reason or other, to compose, as he had been commissioned to do, an eulogy on the Empress Maria Theresa. Notwithstanding this, Leopold II. promoted him to the prefecture of the Brera, with an increased salary. At the period of the French Revolution politics began to engage his attention; General Bonaparte and Saliceti caused him to be elected one of the magistrates of Milan; but being disappointed in his expectations of being able to serve his fellow-citizens, Parini requested permission to retire from office, and bestowed on the poor the emoluments he had derived from it. From this period he lived in retirement, poor but respected. In addition to his general ill state of health, he was obliged in his seventieth year to undergo an operation. He died August 15, 1799, and the astronomer Ordani caused a monument and bust of him to be erected in the college of the Brera.

His principal production, 'Il Giorno,' may be considered an ironical, didactic poem, wherein, pretending to instruct a youth in the various duties and economy of a fashionable day, he satirises the frivolities, the follies, and vices of the idlers and triflers who constitute what is called the gay world. Yet although it is relieved by many agreeable episodes, the continued strain of irony and mock solemnity becomes fatiguing; and though the style is elegant, it is somewhat too ornate and laboured for the subject. Besides this and his lyrical pieces, Parini also wrote some 'rime piacevoli,' and other compositions of that class.

PARIS, also called ALEXANDER, one of the most celebrated characters of the mythic age, is said to have been the son of Priam and Hecuba. In consequence of an alarming dream which his mother had previous to his birth, Priam gave him to a slave to be exposed upon Mount Ida. The order was obeyed, but upon returning at the end of five days to the spot where he had exposed the infant, he found that he had been nursed by a bear. The slave took the child to his own home and brought him up as one of his sons, among the shepherds of Mount Ida. When Paris grew up, he became distinguished by his beauty and strength, and in consequence of his success in repelling the attacks of wild beasts and robbers, he is said to have obtained the name of Alexander (from *ἀλέξω*). He was afterwards recognised by his parents, and received at the court of his father; but before he left his flock he is said to have given that celebrated decision in favour of the superior beauty of Aphrodite (Venus), in consequence of which he obtained Helena, but at the same time brought upon himself and the whole Trojan race the implacable enmity of Hera (Juno) and Athena (Minerva).

He is said to have carried off Helena from the court of Menelaus, while the latter was absent at Crete; and after touching at Sidon in his way home, to have brought her in safety to Troy. Herodotus however informs us (ii. 113-116), on the authority of the Egyptian priests, that Paris in his voyage home was driven to Egypt by unfavourable winds, and that Helen and all her property were detained by Proteus with the view of restoring them to Menelaus. Herodotus thinks that Homer was acquainted with this story, and quotes some passages in the 'Iliad' and 'Odyssey' in confirmation of his opinion.

We read very little in the 'Iliad' of the exploits of Paris. In the third book he engages in single combat with Menelaus, and is only saved from death by the intervention of Aphrodite. He wounds with his arrows Diomedes (xi. 369-383), and Machaon (xi. 505); and is mentioned in the twelfth book (l. 93) as a commander of one of the divisions of the Trojan army. According to later poets, he killed Achilles with one of his arrows. The manner of his death is variously told; but it is generally agreed that he was killed by Philoctetes with one of the arrows of Heracles. Later writers state that, while he fed his flocks upon Mount Ida, he was married to CEnone, daughter of the river Cebren, who endeavoured to dissuade him from attempting to carry off Helen, but, unable to succeed in his endeavours, she told him to return to her if he was ever wounded; as she alone could save him. After being wounded by Philoctetes, Paris accordingly desired to be carried to CEnone; but offended by his desertion, she refused to heal him, and left him to his fate.

PARIS, JOHN AYRTON, a distinguished physician. He was born at Cambridge on the 7th of August 1785. He received his early education at the Grammar school at Linton. At the age of fourteen he commenced the study of medicine, and for this purpose became a pupil of Dr. Bradley of London, who was physician to Westminster Hospital. Here he made great progress in his classical studies, and made acquaintance with the sciences of chemistry and botany. In 1808 he matriculated at Caius College, Cambridge, where he became distinguished for the extent and elegance of his classical knowledge, and pursued natural science in as far as the university studies permitted him. He subsequently graduated as M.D. at Cambridge, after having previously studied at Edinburgh. He obtained the Tancred studentship in physic at Cambridge in 1804, and made the Tancred speech in 1808. He first commenced the practice of his profession in London, where he made the acquaintance and gained the patronage of Dr. Maton, whom he succeeded when only in his twenty-third year as physician to the Westminster Hospital. He had not however been long in London when he was induced to settle at Penzance in Cornwall, as successor to Dr. Borlase. Here he met with great success in practice, and turned his attention to the study of natural history. He founded the Royal Geological Society of Cornwall, one of the earliest geo-

logical societies in the kingdom. He wrote a 'Guide to Mount's Bay and Land's End,' which contained an account of the geology and objects of natural interest in that part of Cornwall. He also studied agriculture in relation to chemistry, and wrote a paper 'On the Soils of Cornwall, with a View to form a Rational System of Improvement by the Judicious Application of Mineral Manure.' He anticipated here the discoveries of modern times, and suggested a practice which is but now beginning to bear its fruits. Whilst at Penzance he also wrote 'Memoirs of the Life and Scientific Labours of the late Rev. W. Gregor.' In the Preface to this work, which was published in 1817, he took leave of his friends in Cornwall, and once more returned to London.

He now commenced a course of lectures on the materia medica at the Windmill-street School of Medicine. He also gave a course of lectures on the philosophy of medicine, at the Royal College of Physicians. The matter of these lectures he afterwards worked into the Introduction to his celebrated 'Pharmacologia.' This work, which was originally published in 1819, went through many editions, and is at the present day regarded as one of the useful text-books on the subject of materia medica. He also published a 'Treatise on Diet,' which comprehended all that was known on the subject at the time he wrote. It was a work much needed in the profession, and brought Dr. Paris more than any of his other publications as a practical physician before the public.

As a Cambridge graduate all the positions at the London College of Physicians became opened to him. He was made a censor in 1817, an elect in 1839, and delivered the Harveian oration in 1843. On the death of Sir Henry Hallford in 1844, as one of the elects, of whom there are seven, he was eligible for the post of president of the College, and was selected by the fraternity of elects to that position. During his presidency he was opposed to all reform in the College, whose charter, granted in the time of Henry VIII., is ill adapted to the requirements of the profession in the present century. He retained his position as president till his death, on the 24th of December 1856, and was succeeded by Dr. Thomas Mayo.

Dr. Paris devoted much attention to the study of the physical sciences, especially chemistry. When in Cornwall he conferred a great benefit on the mining population by suggesting that the bar used for moving portions of rock, should be covered with copper, which prevented the iron of which it was composed from striking fire against the rock, and which by igniting the gunpowder used in blasting, often produced the most serious ill consequences. In London he became an early member of the Royal Institution, and was the friend and biographer of Sir Humphry Davy. His 'Life' of the great chemist is an unusually elegant piece of biography. He wrote anonymously a little work of great merit, and which has gone through many editions, entitled 'Philosophy in Sport made Science in Earnest.' He was a Fellow of the Royal Society, and a Doctor of Civil Law of the University of Oxford.

PARIS, MATTHEW, was born about the end of the 12th century, took the religious habit in the Benedictine monastery of St. Alban's in 1217, and died there in 1259. Almost the only incident of his life that has been recorded is a journey he made to Norway, by command of the pope, to introduce some reforms into the monastic establishments of that country, which mission he has the credit of having executed with great ability and success. He is said to have stood high in the favour of Henry III., and to have obtained various privileges for the University of Oxford through his influence with that king. His acquirements embraced all the learning and sciences of his age; besides theology and history, oratory, poetry, painting, architecture, and a practical knowledge of mechanics, are reckoned among his accomplishments by his biographers or panegyrists. His memory is now preserved by his history of England, entitled 'Historia Major,' which begins with the Norman Conquest, and comes down to the year of the author's death. Of this work the following are the printed editions:—1, fol., Lon., 1571, edited by Archbishop Parker; 2, fol., Tiguri (Zürich), 1606, a mere reprint of the preceding; 3, fol., Lon., 1640 (or in some copies 1641), edited by Dr. William Watts; 4, fol., Paris, 1644; and 5, fol., Lon., 1684. Watts's edition, which is sometimes divided into two volumes, besides various readings and copious indexes, contains two other works of the author, or attributed to him, namely, his 'Duorum Offarum Merciorum Regum (S. Albani Fundatorum) Vita,' and his 'Virginti Trium Abbatum S. Albani Vitae,' together with what he calls his 'Additamenta' to those treatises; and these minor productions are also given in the subsequent Paris and London editions. In the British Museum, and in the libraries of Corpus Christi and Bene't colleges, Cambridge, there are manuscripts of an epitome, by Matthew Paris himself, of his history, generally referred to by the names of the 'Historia Minor,' or the 'Chronica,' which has never been published, but which, Bishop Nicholson says, contains "several particulars of note omitted in the larger history;" and some other works, which are now lost, are attributed to him on the doubtful authority of Bale and Pits. Some old notices of his 'History' speak of it as beginning at the creation of the world; and on this account it has been conjectured, though with no probability, that the historical compilation ascribed to Matthew of Westminster may really have been the composition of Matthew Paris. But even of the 'History' which bears his name, the portion extending to the year 1285 is very little more than a transcript from the work of Roger de

Wendover, Windleshore, or Windsor, who is said to have also been a monk of the monastery of St. Alban's, and died Prior of Belvoir in 1237. Some recent antiquaries have regarded Matthew Paris as the real author of the 'Flores Historiarum,' usually attributed to Roger de Wendover; but others, among whom may be mentioned the Rev. H. O. Coxe, who edited the edition of Wendover published by the English Historical Society, 4 vols. 8vo, 1841-42, have strongly maintained the claim of Wendover. Matthew Paris writes with considerable spirit and rhetorical display, and uses remarkable freedom of speech; and his work, which is continued to the death of Henry III. (1272) by William Rishanger, another monk of the same abbey, has been the chief authority commonly relied upon for the history of that reign. Its spirit however is somewhat fiercely and narrowly English; and from the freedom with which he inveighs against what he regards as the usurpations of the papal see, Romanist writers have always expressed strong dissatisfaction especially with his accounts of ecclesiastical affairs. With Protestant critics, on the other hand, Matthew Paris has been a favourite, in proportion to the dislike he has incurred from their opponents. At one time it used to be affirmed by the Roman Catholics that the printed Matthew Paris was in many things a mere modern fabrication of the reformers; but Watts, by collating all the manuscript copies he could find, and noting the various readings, proved that there was no foundation for this charge. A translation of the 'History' of Matthew Paris by Dr. Giles forms a volume of Bohn's 'Antiquarian Library,' and the 'Flowers of History of Roger of Wendover' forms two volumes of the same series.

PARK, MUNGO, was born on the 10th of September 1771, at Fowlshiel, a farm on the banks of the Yarrow, not far from the town of Selkirk. His father, an intelligent and successful farmer, died in 1792, but not until Mungo had been fairly launched into professional employment; his mother, who was alive in 1816, was the daughter of a farmer in the vicinity of Fowlshiel. Mungo was the seventh child and third son of a family of thirteen, eight of whom attained the years of maturity.

At the usual age Mungo was sent to the parochial school at Selkirk. "He had," says the writer of the biography prefixed to the complete edition of his 'Travels,' "shown a great love of reading from childhood, and was indefatigable in his application at school, where he was much distinguished and always at the head of his class. Even at that early age he was remarked for being silent, studious, and thoughtful; but some sparks of latent ambition occasionally broke forth, and traces might be discovered of that ardent and adventurous turn of mind which distinguished him in after-life." At the age of fifteen Mungo Park was apprenticed to Mr. Thomas Anderson, a respectable surgeon in the town of Selkirk, with whom he resided three years, during which time he improved his acquaintance with the classics by occasional attendance at the grammar-school. In 1789 Park removed to the University of Edinburgh, where he attended, during three successive sessions, the course of lectures prescribed to all who wish to graduate as surgeons. There is nothing left on record of his academical life, except that he devoted considerable attention to botany. Any spontaneous inclination he might feel towards botanical pursuits must have been confirmed and encouraged by associating with his brother-in-law Mr. James Dickson, who, having settled in London as a nurseryman and seedsman, and having attracted the notice of Sir Joseph Banks, had acquired considerable reputation as a scientific botanist. A tour which Park made through the Highlands with this gentleman during one of the summers of his college life, contributed much to his progress in the science of botany.

On the completion of his studies at Edinburgh, Park repaired to London. Mr. Dickson introduced him to Sir Joseph Banks, through whose interest he obtained the appointment of assistant-surgeon to the Worcester, East Indiaman. He sailed in that vessel in the month of February 1792, on a voyage to Sumatra, and returned to England in the course of the following year. He availed himself of the opportunities afforded him by this voyage to extend his acquaintance with natural history. The third volume of the 'Linnæan Transactions' contains a paper read by Park on the 4th of November 1794, containing descriptions of eight fishes, not previously described, from the waters of Sumatra, which he represents as the fruits of his leisure hours during his stay on that coast.

At the time of Park's return, the exertions of the African Association had concentrated a strong interest upon that quarter of the globe. Under the guidance of Major Rennell the Association had collected and published, in a systematic form, a considerable amount of information relative to the interior of Africa. The problem which at that moment more especially engaged their attention was the existence and course of the river mentioned by some ancient geographers by the name of Niger. Intelligence had been recently received of the death of Major Houghton, who had been sent out by the Association for the purpose of exploring the course of the Niger, and much difficulty was experienced in finding a successor. Park's attention was naturally attracted to the subject through his connection with Sir Joseph Banks, one of the most active and influential members of the Association. A liberal reward had been offered to any person willing to proceed on the arduous mission who should be found qualified for it. Park had a general passion for travelling; he was in the full vigour of youth; he had some experience of a hot climate; he was not insensible to the

distinction to be acquired by a discoverer in African geography: he offered his services to the Association, and, after inquiry into his qualifications, the offer was accepted. Two years elapsed however between his return from India and his departure on his African expedition. With the exception of the time occupied by a short visit to Scotland in 1794, he seems to have resided during the whole of this period in London or the neighbourhood, chiefly occupied in acquiring the knowledge and making the preparations necessary for his undertaking.

He sailed from England on the 22nd of May 1795, and reached Pisanía, a British factory about 200 miles up the Gambia, on the 5th of July. Here he remained several months in the house of Dr. Laidley, learning the Mandingo language and collecting information concerning the countries he was to visit. For two of these months he was confined by a fever contracted by imprudent exposure during the rainy season. He left Pisanía on the 2nd of December 1795. After passing through the territories of a number of petty negro chiefs, he was induced, in order to avoid the suspicion of being a spy, which might have attached to him had he passed from the territories of the chief of Kaarta into those of the chief of Bambara, those sovereigns being then at war, to adopt a more northerly route across the territory of Ludamar, then governed by the chief of a predatory horde of nomad Moors. He reached Yarra, the frontier town of this state, on the 18th of February 1796. Ali, the Moorish chief, detained him a captive till the 1st of July. When Park made his escape he possessed nothing more than a horse with its accoutrements, a few articles of clothing, and a pocket-compass, which he had saved from the Moors by concealing it in the sand. Undismayed by his destitute and lonely condition, he pushed on to the Nil-el-Abid, or Johba, which he reached at Sego, after a journey of fifteen days; explored the stream downwards to Silla and upwards to Bammakoe, then crossed a mountainous country to Kamalia, a Mandingo town, which he reached on the 14th of September. Here, 500 miles from the nearest European settlement, his health gave way, undermined by the fever which had attacked him at Pisanía, and by the vexations and sufferings to which he had been exposed. For upwards of a month he was rendered helpless by a fever among a race which, though alive to human sympathy, could neither think nor feel as he thought and felt. He was detained in the same place five months after his recovery before he could obtain the means of journeying to the coast. At last, on the 10th of June 1797, he returned to Pisanía, and was received by Dr. Laidley "as one risen from the dead." His lonely and toilsome wanderings had occupied upwards of nineteen months.

His unexpected return, the rumours which went abroad regarding his adventures and the strange countries he had visited, excited eager curiosity in the public mind. An abstract of the expedition, prepared by Mr. Bryan Edwards, secretary to the African Association, from materials furnished by the traveller himself, was printed and distributed among the members. To this abstract a memoir by Major Rennell was annexed, consisting of geographical illustrations of Park's journey. It was at the same time announced that a complete narrative would be prepared and published by Park himself. The composition of this work occupied him till the spring of 1799, when it was published. His principal place of residence while engaged upon it was London; and while there he was in constant communication with Major Rennell and Mr. Bryan Edwards, especially the latter. The summer and autumn of 1798 he spent among his relations in Scotland, his head-quarters being Fowlshiel, at that time occupied by his mother and one of his brothers. The accounts subsequently collected from his family represent him as leading then the life of a hard student, employed on his papers during the whole of the morning, and allowing himself scarcely any recreation beyond a solitary walk on the banks of the Yarrow. He adopted the abstract of Bryan Edwards as the framework of his book; and Major Rennell's memoir was added as an appendix. The work was well received; two impressions were rapidly sold off. The profits of publication and the liberal remuneration he received from the Association placed him for the moment in easy circumstances.

In 1799 he retired to his native country, and in the August of that year married the daughter of Mr. Anderson, with whom he had served his apprenticeship. He continued to reside for upwards of two years subsequent to his marriage, in the house of his mother, unable or unwilling to settle to any steady employment. At last a favourable opportunity for commencing the practice of his profession occurring in Peebles, he settled with his family in that town in October 1801. Park soon obtained a good share of the business of the neighbourhood, but his profits were inconsiderable. In other respects his situation was agreeable. He was a man of retired habits, who sought and found his happiness in the family circle. There were however in the neighbourhood some minds who could appreciate the intellectual and moral worth that lay beneath his cold exterior. Among these were Dr. Adam Fergusson, at one time professor of moral philosophy in the University of Edinburgh, and author of the 'History of Rome,' and Mr. (afterwards Sir Walter) Scott. He also received marked personal attentions from Mr. Dugald Stewart. But the gratification of being appreciated by such men and enjoying their society was no sufficient counterpoise to the harassing reflection that his income was inadequate and his family increasing. His mind too

had never ceased to dwell upon foreign adventure. An overture made to him on the part of government in 1798, to take a part in a survey of Australia, then in contemplation, had been renewed in 1799, but without any other result than that of keeping Park's mind unsettled. In 1801, the prospect of an appointment on the surgical staff at Goree, which had been recently captured from the French, seems to have crossed his mind. In 1801 he learned, by a letter from Sir Joseph Banks, that the Association would probably, in the event of peace, renew their efforts in African discovery, and that Park would certainly be recommended as the most eligible person to be employed. In the autumn of 1803 he received a letter from the office of the colonial secretary of state, requesting his immediate attendance in London. The result of his interview with Lord Hobart was his acceptance of the proposal from government that he should command an expedition of discovery into the interior of Africa, and that the expedition should leave England in the end of February. Some changes in the cabinet caused a postponement. Doubts that began to be entertained of the practicability of the attempt occasioned a further delay. It was not till the 30th of January 1805 that Park actually sailed from Portsmouth. The interval he had employed, at the suggestion and expense of government, in obtaining a knowledge of the Arabic language, and improving himself in the practice of making astronomical observations.

Park had adopted Mr. Maxwell's opinion, that the Congo and the Niger were one stream; and his plan was, with a supply of merchandise sufficient to defray travelling expenses, and a body of soldiers sufficient to insure immunity from hostile attacks, to cross from the Gambia to the Niger, and then sail down the stream to the ocean. The expedition, as it started from Pissania, consisted of himself, his brother-in-law Mr. Anderson, surgeon, and Mr. George Scott, draughtsman to the expedition, five artificers from the royal dock-yards, Lieutenant Martyn and 35 privates of the Royal African corps stationed at Goree, and Isaac, a Mandingo, a priest and trader, the guide. Supplies of asses had been purchased at St. Jago and Goree to carry the merchandise. The expedition left Pissania on the 4th of May 1805.

Park's journal, completed up to the time of his departure from Sansanding, and some letters which he despatched along with it, bring the narrative of his adventures down to that period. To Mrs. Park he wrote, on the 19th of November—"We have already embarked all our things, and shall sail the moment I have finished this letter." In his letter to Lord Camden (Lord Hobart's successor in the Colonial Office), he said—"I am sorry to say that of forty-four Europeans who left the Gambia in perfect health, five only at present are alive, viz. three soldiers (one deranged in his mind), Lieutenant Martyn, and myself." He added—"We had no content whatever with the natives, nor was any one of us killed by wild animals or any other accidents;" and again—"Your lordship will recollect that I always spoke of the rainy season with horror, as being extremely fatal to Europeans, and our journey will furnish a melancholy proof of it." Isaac stated on his return to the Gambia that Mr. Park arrived at Foulah Dougon with thirty-three white men; and from Foulah Dougon to Sego (which was eight days' march, but which is generally performed in three days by a negro), they lost twenty-six men by the rains, damps, &c.

At Sansanding Park dismissed Isaac, and took, upon his recommendation, a man named Amadi Fatouma to guide him to Haoussa. From this man was procured the only direct contemporary evidence regarding the fate of Park and his companions that has been obtained. His accuracy however is established by a strong body of circumstantial evidence: the traditions of the fate of some white men, collected by Clapperton and Lander, on the spot where Fatouma stated that Park and his companions had perished; muskets with the Tower stamp, seen by Lander at Wowow, and said to have been the property of the white men who perished at Boussa; a book of tables seen by Lander at Boussa, among the leaves of which was found a card of invitation to dinner, addressed to Mr. Park by a Mr. Watson, and dated "Strand, 9th November 1804." The story of Amadi Fatouma, corroborated in its essentials by these circumstances, is briefly this:—That in sailing down the Niger they had repeated engagements with the natives; that on arriving at Yaouri, Fatouma's engagement having terminated, he quitted Mr. Park; that after Mr. Park's departure the chief of Yaouri informed the king (falsely) that the white men had departed without giving the customary present; that the king in rage imprisoned Fatouma, and sent an armed force to intercept the white men at the narrows of the river; that on his release from prison Fatouma learned from a slave (the only survivor of Park's party) that during a skirmish which ensued the boat was sucked into a rapid, and that the white men, in attempting to make their escape, were drowned.

Thus perished Mungo Park, towards the close of 1805, in the thirty-fifth year of his age. In person he is said to have been tall and athletic. His manner was cold and reserved, attributable in part to that awkwardness which men conscious of their own powers are apt to feel in society when the circumstances of their early life have kept them from mingling with it. His last letter to Mrs. Park (in which he affects a degree of confidence and hope he could not possibly have felt, to allay her apprehensions), and many little incidents in his brief history show the warmth and strength of his attachments. His

judicious conduct while detained by the Moorish chief would alone be sufficient to establish his reputation for the control of his passions; and what he achieved in his first journey, together with the simple striking language of his last letter to Lord Chatham, show the power of his determination and perseverance. His acquirements in natural history were necessarily limited; for in Scotland, where he laid their foundation, that branch of knowledge was only beginning to attract attention, and his residences in London were brief, and occupied with other matters. It was not till the eve of his departure on his second journey that he acquired the Arabic language, not only the best medium of communication with the Moors and Arabs, but the only key to the civilisation of Africa, such as it is. His converse with astronomy does not seem, even at the time of his second journey, to have gone beyond the power of making with accuracy the necessary observations for the ascertaining of latitudes and longitudes; and at the time of his first journey seems to have been limited to the power of observing for the latitude with the sextant. On his first journey he lost all his instruments, with the exception of a pocket-compass, when taken prisoner by the Moors. On his second journey he was better provided; but his only chronometer seems to have been very defective. These deficiencies however in acquirements and apparatus were to a great extent counterbalanced by a calm courageous self-possession, an unwearied power of observation, and a modest scrupulous veracity that enables us to rely upon his statements as in no instance exaggerated.

Almost the whole of the country which he traversed may be regarded as having been before him unvisited by Europeans. His ignorance of Arabic on his first journey exposed him to misapprehend the Arabs; but his detention in a Mandingo village enabled him to master the domestic life of the negroes and their civil and economical organisation. His meteorological and botanical observations are valuable; his geological are less so. Walcknaer and his echo Bowditch have impugned the trustworthiness of his observations for latitude on his second journey, on account of an entry in his journal, "31st April," that month having only 30 days. But Oltmanns has satisfactorily established, in an elaborate and able paper in the 'Transactions of the Berlin Royal Academy,' by comparison of the data stated in Park's journal with the Ephemerides of the 'Nautical Almanac' for 1805, that by whatever oversight he may have written "31st April," he was perfectly correct in his reckoning when he made his observations. On the other hand Oltmanns (in the 'Abhandlungen der König. Acad. der Wissenschaften zu Berlin aus dem Jahre 1831') has pointed out a circumstance which vitiates Park's calculations of his observations for longitude: the confusion arising out of the substitution, without sufficiently explicit warning, in 1805, in the Ephemerides of the 'Nautical Almanac,' of *mean time* for apparent time, in the tables for the eclipses of Jupiter's satellites. Unluckily, Park has stated only in one instance (Bee-creek) the whole of the data upon which his longitudes were calculated; and consequently in that one instance alone can his oversight be corrected. Only one opinion can be entertained of the sound judgment displayed by Park in his conduct during his first journey as a solitary traveller. His judgment in the estimation of obstacles and the calculation of forces by which they might be overcome in planning the expedition in which he persisted, is more open to challenge; but he did not seek to shun the consequences. A question regarding the degree of credit due to him in a literary point of view for the narrative of his first travels, seems really of little consequence. It is clear that, unaccustomed to literary composition, he formed his book upon the model of Bryan Edwards's abstract; but that it was his own composition there seems no good reason to doubt. Either owing to natural good taste, or a lucky want of facility in sentence-turning, his style is far less turgid than that of his model.

PARKER, MATTHEW, a very eminent name in the catalogue of illustrious Englishmen. That he attained to the highest dignity in the English church is not the sole proof of his claim to be so spoken of; but that he was an eminent scholar as well as a great churchman, a cultivator of historical literature as well as a great proficient in theological learning, and that he was archbishop of Canterbury in that critical period when the English Protestant or Reformed Church was in its infancy, and that he fulfilled the purposes of those who placed him in that high dignity by the skill with which he conducted the very difficult operations necessary at that time for its formation in a certain order and its perpetual existence. He was born in the city of Norwich, in 1504; and was educated in Corpus Christi College, Cambridge, being intended for the Church. He was so diligent in his studies, especially of the Scriptures and the fathers, that before he was thirty he was fixed upon by Wolsey to be one of his professors in the college which he meant to found at Oxford. This honour however Parker declined, probably in consequence of having attached himself to the reforming party in the Church, with some of the more eminent of whom he was by that time become intimate. At this early period of his life he had a licence to preach.

We must pass lightly over the succession of his preferments during the reigns of Henry VIII. and Edward VI. Besides having two or three benefices, he was made an archdeacon in 1526; dean of the college of Stoke Clare, his favourite piece of preferment, 1535; one of the king's chaplains, 1537; master of Corpus Christi College,

1544; dean of Lincoln, 1552. In 1545 he was vice-chancellor of his university.

He took a wife in 1547. One of the measures of the reign of Queen Mary, by which it was hoped to re-establish the Church in its former state and order, was to deprive the married clergy of all their benefices and preferments. This removed from the Church at one stroke no small number of the more zealous reforming divines. It is marvellous that Parker fared no worse in the reign of Mary. It does not appear that he even found it necessary to leave England, but rather that he continued to live quietly in the eastern counties, pursuing his theological studies. Very soon after the death of Mary, and when Elizabeth had ascended the throne, he was summoned from his retirement, and induced to accept at once the high dignity of archbishop of Canterbury. His consecration took place on December 17, 1559.

He was archbishop more than fifteen years, during which time he was assiduously employed in watching over the interests of the reformed Church, and in giving it that consistency and order which the Church of England has since maintained. We cannot enter into the detail of what he did, but we must not forbear to mention that the preparation of the great work called the Bishops' Bible was performed under his auspices, and that the work was completed in 1568. Whoever wishes for more information respecting the labours of this eminent father of the English Protestant Church, and the minute particulars of his history and character, may be abundantly satisfied by consulting the folio Life of him written by the indefatigable Strype. He died May 17, 1575.

Parker is not to be estimated solely by what he did as an ecclesiastic. He collected a large library of valuable manuscripts, which he gave to his college in Cambridge, where he founded also divers fellowships and scholarships. The manuscripts still remain, having been very carefully preserved. There is a minute and excellent catalogue of them in print by Nasmith, who made also a catalogue of the manuscripts in the Public Library at Cambridge, which has never been printed. Parker gave encouragement to Saxon literature by the publication of a Saxon homily. He caused to be printed also the 'Chronicles of Matthew of Westminster and Matthew Paris;' and there is an original treatise, 'De Antiquitate Britannicæ Ecclesiæ,' which is usually attributed to him, and in the preparation of which he had no doubt much concern.

PARKER, SAMUEL, a prelate of the English Church, was born at Northampton in September 1640. He was of Puritan extraction, and was remarked for certain Puritan extravagances, when, as a young man, he entered Wadham College, Oxford. But at Oxford he became acquainted with several persons of a very different turn of mind, and particularly with Dr. Ralph Bathurst, who is said by the writers of his 'Life' to have been chiefly instrumental in drawing him away from a party which was marked for persecution and extinction. He had an active pen, which he employed about the time of the Restoration, and for a few succeeding years, in repeated attacks on the Puritan, or, as it then was become, the Non-conforming party. The controversy is almost forgotten, and we think it needless to recount the titles of his tracts. One of his writings, a Discourse in Vindication of Bishop Bramhall, called forth the 'Rehearsal Transposed' of Andrew Marvell in which Parker was very severely handled, and to which he replied in 'A Reproof to the Rehearsal Transposed,' but Marvell's wit was too much for him, and in everything he subsequently wrote, he showed how keenly he felt the castigation.

He was favoured and promoted in the Church. In 1667 he was made chaplain to Archbishop Sheldon, in 1670 he became archdeacon, and in 1672 a prebendary of Canterbury, and had the livings of Ickham and Chartham.

When King James II. contemplated the re-union of England to the general Church, with its head in the Roman pontiff, he looked among the English divines for persons who might be willing to assist in his designs, and, amongst other persons, he fixed upon Parker, who was made by him Bishop of Oxford, in July 1686: and when Hough was deprived of the presidency of Magdalen College, it was given to Parker. It is said that he was strongly inclined to popery: but how far he would have gone with the king in that direction, cannot well be fully determined, as his life was cut short soon after he had obtained this dignity. He died at Magdalen College, on March 20, 1688.

The only writing of Bishop Parker of any permanent reputation is a treatise entitled 'De Rebus sui Temporis Commentarius,' but it is disfigured by his party virulence, is in no respect trustworthy, and to us seems extremely dull. This treatise was not published till 1726, when it was given to the world by his son, a second Samuel Parker, an eminent non-juring divine.

PARKES, JOSIAH and JOSEPH, see vol. vi. col. 1016.

PARKHURST, JOHN, was the second son of John Parkhurst, Esq., of Catesby, in Northamptonshire. He was born in June 1723, and educated at Rugby Grammar School, and afterwards at Clare Hall, Cambridge, where he took the degree of B.A. in 1748, and that of M.A. in 1752. He was for some years a fellow of his college. He took orders in the Church of England, but never obtained any preferment, having succeeded to a considerable estate, which rendered him independent. He acted, without receiving any salary, as curate of the church at Catesby, the preferment of which was in his own gift. In 1754 he married Susanna Myster, daughter of John Myster, Esq., of

Epsom in Surrey. She died in 1759, leaving him a daughter and two sons. In 1761 he married Millicent Northey, by whom he had a daughter, Mrs. Thomas, who became eminent for her learning: she wrote her father's epitaph in Epsom church.

Parkhurst died at Epsom on the 21st of March 1797. He was a man of great integrity and firmness of character. He always lived in retirement, though he possessed qualities which fitted him to shine in society. In spite of a weak constitution he was a most laborious student, rising for many years at five o'clock in the morning.

His first work was 'A Serious and Friendly Address to the Rev. John Wesley,' 1753, remonstrating against the doctrine of the faith of assurance as held by that divine. In 1762 he published the first edition of his 'Hebrew and English Lexicon, without Points,' with a Hebrew grammar, which has passed through several editions. His 'Greek and English Lexicon to the New Testament,' with a Greek grammar, appeared in 1769. Of this work there are several editions, both in quarto and octavo: the first of the octavo editions was edited by his daughter, Mrs. Thomas. A new edition, by the Rev. Hugh James Rose, B.D., was published in 1829. The only other work published by Mr. Parkhurst was 'The Divinity and Pre-existence of our Lord and Saviour Jesus Christ demonstrated from Scripture, in answer to the First Section of Dr. Priestley's Introduction to the History of Early Opinions concerning Jesus Christ,' 8vo, London, 1787. Dr. Priestley replied to this work in 'A Letter to Dr. Horne.'

Parkhurst's lexicons, though now superseded, enjoyed a considerable reputation from the time of their first appearance. They are however disfigured by many fanciful and ridiculous etymologies, and they bear traces of the Hutchesonian opinions of their author.

PARMENIDES (Παρμενίδης), the second in the series of the Eleatic philosophers, was a native of Elea. He was descended from a noble family, and is said to have been induced to study philosophy by Ameinias. (Diog. Laert., ix. 21.) He is also stated to have received instruction from Diocletus the Pythagorean, to whom he erected an heronum. Later writers inform us that he heard Xenophanes, the founder of the Eleatic school; but Aristotle ('Met., i. 5) speaks of it with some doubt. We read that Parmenides gave a code of laws to his native city, which was so highly esteemed that at first the citizens took an oath every year to observe it. (Diog. Laert., ix. 23; Plat., 'Adv. Colot., 32; Strabo, vi., p. 252, Casaub.)

The time when Parmenides lived has been much disputed. According to Plato ('Parmenid., p. 127), Parmenides, at the age of sixty-five, accompanied by Zeno, at the age of forty, visited Athens during the great Panathenæa, and stopped at the house of Pythodorus. As this visit to Athens probably occurred about a.c. 454 (Clinton, 'Fast. Hell., p. 364), Parmenides would have been born about a.c. 519. But to this date two objections are urged: first, that Diogenes Laertius (ix. 23) says that Parmenides flourished in the 69th Olympiad, that is, about a.c. 503; and consequently, if he was born a.c. 519, he would only have been about sixteen in the 69th Olympiad; and secondly, that Socrates is stated by Plato, in his dialogue entitled 'Parmenides,' to have conversed with Parmenides and Zeno on the doctrine of ideas, which we can hardly suppose to have been the case, as Socrates at that time was only thirteen or fourteen. Athenæus (xi., p. 505) accordingly has censured Plato for saying that such a dialogue ever took place. But in reply to these objections it may be remarked, first, that little reliance can be placed upon the vague statement of such a careless writer as Diogenes; and, secondly, that though the dialogue which Plato represents Socrates to have had with Parmenides and Zeno is doubtless fictitious, yet it was founded on a fact that Socrates when a boy had heard Parmenides at Athens. Plato mentions, both in the 'Theætetus' (p. 183) and the 'Sophistes' (p. 127), that Socrates was very young when he heard Parmenides.

We have no other particulars respecting the life of Parmenides. He taught Empedocles and Zeno, and with the latter he lived on the most intimate terms. (Plat., 'Parm.,' 127.) He is always spoken of by the ancient writers with the greatest respect. In the 'Theætetus' (p. 183), Plato compares him with Homer; and in the 'Sophistes' (p. 237), he calls him "the Great." (Compare Aristot., 'Met., i. 5.)

Parmenides wrote a poem, which is usually cited by the title 'Of Nature'—*Περὶ φύσεως* (Sext. Empir., 'Adv. Mathem.,' vii. 111; Theophrastus, 'Ap. Diog. Laert.,' viii. 55), but which also bore other titles. Suidas ('Parmenid.') calls it *φυσικολογία*; and adds, on the authority of Plato, that he also wrote works in prose. The passage of Plato ('Soph.,' p. 237) however, to which Suidas refers, perhaps only means an oral exposition of his system, which interpretation is rendered more probable by the fact that Sextus Empiricus ('Adv. Mathem.,' vii. 111) and Diogenes Laertius (i. 16) expressly state that Parmenides only wrote one work. Several fragments of this work, 'On Nature,' have come down to us, principally in the writings of Sextus Empiricus and Simplicius. They were first published by Stephanus in his 'Poesis Philosophica' (Par., 1573), and next by Fülleborn, with a translation in verse, Züllichau, 1795. Brandis, in his 'Commentationes Eleaticæ,' Altona, 1815, also published the fragments of Parmenides, together with those of Xenophanes and Melissos; but the most recent and most complete edition is by Karsten, in the second volume of his 'Philosophorum Græcorum veterum, præsertim qui ante Platonem floruerunt, Operum Reliquiæ,' Brux., 1835.

The fragments of his work which have come down to us are sufficient

to enable us to judge of its general method and subject. It opened with an allegory, which was intended to exhibit the soul's longing after truth. The soul is represented as drawn by steeds along an untrodden road to the residence of Justice (Diké), who promises to reveal everything to it. After this introduction the work is divided into two parts: the first part treats of the knowledge of truth, and the second explains the physiological system of the Eleatic school.

PARMENIO, a Macedonian general, who distinguished himself in the service of Philip, father of Alexander the Great. He gained a decisive victory over the Illyrians, about the time of Alexander's birth, and the news of both events reached Philip, who was then absent from his capital on some expedition, together with that of his having won the prize at the Olympic games. Philip, while preparing to invade the Persian empire, sent a considerable force into Asia as an advanced guard, and he chose Parmenio and Attalus as the leaders of the expedition. These commanders began by expelling the Persian garrisons from several Greek towns of Asia Minor. Parmenio took Gryneum in Æolis, the inhabitants of which, having sided with the Persians, and fought against the Macedonians, were sold as slaves. When Alexander set out on his Asiatic expedition, Parmenio had one of the chief commands in the army. At the head of the Thessalian cavalry he contributed materially to the victory of the Granicus; and at Issus he had the command of the cavalry on the left wing, which was placed near the sea-coast, and had to sustain for a time the principal attack of the Persians. In the field of Gaugamela, he advised Alexander not to give battle until he had well reconnoitred the ground. Being in command of the left wing he was attacked in flank by the Persians, and was for a time in some danger, until Alexander, who had been successful in another part of the field, came to his assistance. Parmenio afterwards pursued the fugitives, and took possession of the Persian camp, with the elephants, camels, and all the baggage.

When Alexander marched beyond the Caspian gates in pursuit of Darius and Bessus, he left Parmenio, who was now advanced in years, in Media, at the head of a considerable force. Some time after, whilst Alexander was encamped at Artacoana, a conspiracy is said to have been discovered against his life. The informer was a boy of infamous character, and the persons accused were officers, though not of exalted rank. The informer said that he had first told his secret to Philotas, the son of Parmenio, who had daily access to Alexander, but who had taken no notice of it for two days, at the end of which time, through the means of another officer near Alexander's person, the information was conveyed to the king. This threw strong suspicion upon Philotas, who however was not implicated by either the informer or any of the accused in their confessions. But Craterus, who had an old jealousy against Philotas, on account of the favour the latter enjoyed with the king, encouraged the suspicions of Alexander, who recollected what Philotas had said at the time when he claimed Jupiter Ammon for his father—he pitied those who were doomed to serve a man who fancied himself a god. Craterus had also for some time previous bribed a courtesan kept by Philotas, who reported to him, and through him to the king, all the boastful vapourings and expressions of discontent uttered by Philotas in his unguarded moments. In short, Alexander, according to Curtius, was induced to order Philotas to be tortured, in consequence of the suggestions of Craterus, Hephæstion, and others of the king's companions. Cœnus, who had married the sister of Philotas, was one of the most violent against the accused, for fear, it was supposed, of being thought an abettor of his brother-in-law. The torture was administered by Craterus himself, and Philotas, after enduring dreadful agonies, confessed, though in vague terms, that he had conspired against the life of Alexander, and that his father Parmenio was cognisant of it. This being considered sufficient evidence, Philotas was stoned to death, and Alexander despatched a messenger to Media with secret orders to Cleander and other officers who were serving under Parmenio, to put their commander to death. The unsuspecting veteran, while conversing with his officers, was run through the body by Cleander. This is the substance of the account of Curtius (vi. and vii.), a compiler by no means unfavourably disposed towards Alexander.

Arrian, after stating that he derived his knowledge of these occurrences from the work of Ptolemæus, briefly says that Philotas was charged by Alexander, before the assembled Macedonians, with having conspired against him: that Philotas at first succeeded in justifying himself, but that afterwards fresh evidence was produced to criminate him, and among other arguments urged against him on his trial, one of the strongest was, that having received information of a plot against the king's life, he did not reveal it, although he had access to Alexander's person twice a day. The result of the trial was that Philotas and his accomplices were run through with spears by the Macedonians. Alexander despatched Polydamanthus to Media with letters for Cleander, Sitalces, and Menides, three officers who were serving under Parmenio. Parmenio was put to death, pursuant to the orders of Alexander: "Whether it was," Arrian observes, "that Alexander thought it unlikely that Parmenio should be ignorant of the treachery of his son Philotas, or that, even if he was ignorant of it, it appeared to Alexander a dangerous thing to leave him alive after the execution of his son, especially as Parmenio's authority was so great with the troops, both Macedonian and auxiliary." (Arrian, b. iii.)

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Whatever may be thought of the trial and execution of Philotas, and it appears to have been at least a summary and unsatisfactory proceeding, the murder of Parmenio and the manner of it form one of the darkest blots in Alexander's character. Parmenio was evidently sacrificed in cold blood to what have been styled in after-ages 'reasons of state.' He was seventy years of age; he had lost two sons in the campaigns of Alexander, and Philotas was the last remaining to him. Parmenio appears to have been a steady, brave, and prudent commander.

PARMIGIANO, FRANCESCO MAZZUOLI, sometimes called, in the diminutive form, PARMIGIANINO, was born at Parma, January 11, 1504, and was the son of Filippo Mazzuoli, called dell' Erbetta. He studied painting under his uncles Michele and Filippo and his countryman Marmitta. In his sixteenth year he finished a picture of the Baptism of Christ, now in the palace of Count Sanvitati. Correggio's visit to Parma 1521 made him acquainted with the style of that master. In 1522 he painted, among other works, a Madonna with the Child, and St. Jerome and St. Bernardin (in the convent Della Nunziata), but which has suffered from time and the hands of unskillful restorers. In hopes of giving Pope Clement VII. proofs of his skill, he went in 1523 to Rome, where the sight of the works of Raffaele made a deep impression on him. In his subsequent works he endeavoured to combine with the grace of Raffaele the contrasts of Michel Angelo and the grace and harmony of Correggio; whence he was called *Il Raffaellino*. On the taking of Rome, 1527, when he sustained considerable loss, he went to Bologna, where the engraver Fantuzzi, commonly called Antonio de Trento, stole several of his drawings, which were afterwards found in the collection of the Earl of Arundel, and brought back to Italy by Count Zanetti, who published them in 1749, admirably cut on wood and printed in colours.

Among the finest works executed by Parmigiano in Bologna were St. Rochus, painted for the church of St. Petronius, the Madonna della Rosa, now in the Dresden Gallery, which he had changed from a Venus to a Madonna, and the St. Margaret. He afterwards returned to his own country, where he painted the Cupid fashioning his bow, with two infants at his feet, one laughing, and the other crying, of which there are numerous repetitions; and began to adorn with several paintings the newly built church Della Steccata. But his health being greatly weakened, he was unable to work, and the directors of the building threw him into prison, as he had received a sum of money in advance. They indeed set him at liberty on his promise to complete the work; but indignant at this treatment, he fled to Casal Maggiore, where he died August 24, 1540, in his thirty-seventh year. His works, especially his easel pieces, are very scarce. The predominant features of his style are elegance of form, grace of countenance, contrast in the attitudes, perfect knowledge of the chiaroscuro, and the charm of colour. But his figures are often characterised by excessive slenderness rather than real elegance of form, and his grace sometimes degenerates into affectation and his contrasts into extravagance. Parmigiano was celebrated for the care and freedom with which he designed, and for those bold strokes of the pencil which Albano calls divine. There are few altar-pieces by him: the most valued is that of St. Margaret in Bologna, a composition rich in figures, which was studied by the Caracci, and which Guido even preferred to the St. Cecilia of Raffaele. In the National Gallery is a large painting (11½ feet by 5 feet) of the Vision of St. Jerome, painted in 1527 for the church of San Salvatore di Lauro at Città di Castello.

The etchings of Parmigiano are universally known as models of taste, delicacy, and freedom. He has been erroneously considered as the inventor of the art of etching, which was practised by Albert Dürer before him; but he was the first who introduced it into Italy.

PARNELL, THOMAS, was born in Dublin in 1679. He entered Trinity College, Dublin, at the age of 13, and became Master of Arts in 1700. In the same year, though under the canonical age, he was ordained a deacon, a dispensation having been granted by the Bishop of Derry. About three years afterwards he took priest's orders; and in 1705 received the archdeaconry of Clogher from Dr. Ashe, the bishop of the diocese. Nearly at the same time he married Mrs. Anne Minchin, by whom he had two sons and a daughter. Parnell was on a familiar footing with the leading wits of the time of Queen Anna. On the ejection of the Whigs, towards the close of her reign, he abandoned that party, to which he had been previously attached, and was cordially welcomed as an adherent by the Oxford administration. His hopes of preferment from this quarter however were disappointed by the dismissal of the Tories from office on the death of the queen. Thereafter he is represented to have fallen into intemperate habits, occasioned, it is said, chiefly by the untimely death of one of his sons, or the loss of his wife, who died in 1712. On the recommendation of Swift, he obtained a prebend from Archbishop King in 1713; and in May 1716, was presented to the vicarage of Finglas. He died at Chester, on his way to Ireland, in July 1717, in the thirty-eighth year of his age. A selected edition of his poems was published by Pope soon after his death, and dedicated to the Earl of Oxford. A volume, said to contain his posthumous works, the authenticity of which is doubtful, appeared in Dublin in 1758. As a poet, Parnell is principally remarkable for the smoothness and ease of his versification, and the elegance and purity of his sentiments. The pieces on which

his fame must rest are, the 'Rise of Woman,' the 'Fairy Tale,' the 'Hymn to Contentment,' 'Health,' the 'Vigil of Venus' ('Pervigilium Veneris'), the 'Night-Piece on Death,' the 'Allegory on Man,' and 'The Hermit.' Parny was the author of the 'Life of Homer' prefixed to Pope's translation, certain papers in the 'Spectator' and 'Guardian,' and various unacknowledged performances.

PARNY, EVARISTE-DÉSIRÉ-DESFORGES, Chevalier and afterwards Vicomte De Parny, was born in the Isle of Bourbon, on the 6th of February 1753. At the age of nine he was sent to France and placed at the College of Rennes; but he appears to have shown considerable indifference to the course of studies which was followed there. His imagination, which even at an early age had taken the almost entire guidance of his conduct, impressed him as he grew up with the belief that he was called upon to embrace the ecclesiastical profession, and it is said that he attempted to join the brotherhood of La Trappe. An effort of imprudent zeal however, on the part of the confessor whom he had chosen as his spiritual guide, produced a rapid change in the mind of the young convert, and he is related to have fallen into an opposite extreme of conduct, and soon after, entering into all the dissipations of youth, finally to have enrolled himself in the military profession. He returned to his native island at the age of twenty, where he became acquainted with a young creole lady, the Eleanor of his verse, which acquaintance his fervent imagination soon converted into the most ardent attachment. Their mutual love inspired his first poetical effusions, which paint with grace and freshness, though perhaps in too vivid colours, the all-absorbing passion of his soul. The affections however of the lady were of an evanescent nature; a marriage of interest, which she contracted at the desire of her parents, induced Parny to return to France. Distance and time were unable to efface his sad reminiscences, and he there continued to translate into the language of poetry the feelings which appear to have taken a lasting possession of his mind. In 1775 was published his first collection of elegiac poems, which have been so much admired by his countrymen that they have earned for him the title of the French Tibullus. On the breaking out of the French Revolution he became deprived of the property which he had inherited from his father, and he was compelled to obtain a livelihood by the cultivation of his talents. A painful and striking change now appears in his writings, which he had the weakness to adapt to the prevalent taste of a corrupt age. The rival of Tibullus became the feeble copyist of Voltaire, and his 'Paradis perdu,' 'Galanteries de la Bible,' and 'Guerre des Dieux,' by their disgusting profaneness and absence of genuine poetical feeling, will only be remembered by posterity as indications of the state of society at a period when "everything evil was rank and luxuriant." So strong indeed was the feeling excited against Parny even in France on account of the last mentioned of these three poems, that his name was repeatedly passed over among the candidates for the honours of the Institute. However he was admitted into it in 1803, in the place of Devaines. Most of his other poems are inferior to his early productions; his 'Goddam,' published in 1804, is a spiritless and insipid parody on the invasion of England by the Normans; his 'Isnel and Aelôga,' though possessed of more merit, is but a feeble imitation of the Scandinavian style of poetry; but among his later productions there are two small poems, one on the culture of flowers, and the other entitled 'Journée Champêtre,' which for simple beauty and delicacy of colouring are deserving of being ranked among the finest specimens of lyric poetry. His principal poem, in eighteen cantos, on the loves of the Queens of France, was destroyed by him from fear of its falling into the hands of the suspicious judges of the Revolutionary Tribunal. He died in Paris, after a painful and lingering illness, on the 5th of December 1814.

His works have been published in 5 vols. 8mo, by Didot, Paris, 1803, and at Brussels, in 2 vols. 8vo. The best edition however is that by M. Boissonnade in the 'Collection de Classiques Français,' Lefevre, Paris, 1827. A volume was published in 1826 entitled 'Les Poésies inédites de Parny,' with a notice on his life and writings by M. Tissot.

PARR, CATHERINE. [HENRY VIII.]

PARR, SAMUEL, was born in 1747, at Harrow-on-the-Hill, where his father was a surgeon and apothecary. He was early distinguished for his love of books and his aptitude at learning. He received his education at the grammar-school of Harrow, and gave the highest satisfaction to the masters under whom he was placed, and who predicted his future eminence. In his fifteenth year he was removed from school and put to the business of his father. But the progress he had made in classical literature, and the intellectual habits he had formed, enabled him to continue his studies with the greatest advantage and success. Being disgusted with the employment selected for him, and having early displayed a grave and serious disposition, a predilection for the clerical profession, and an attachment to ecclesiastical pomp and circumstance, it was at length determined to send him to the university. Accordingly, in 1765, in his nineteenth year, he was entered at Emmanuel College, Cambridge, where he applied himself with great diligence to classical and philological pursuits. But his father dying soon after, he was compelled, before he had taken a degree, to relinquish his academic career, where so bright a prospect was opening upon him, and in 1767 became one of the assistants in Harrow School. In this situation he remained five years, with the greatest credit to himself; and on the death of Dr. Sumner offered

himself as a candidate for the vacant mastership, but without success. His youth was the ostensible, while in all probability his politics were the real objection against him in the mind of the governors. With bitterness of spirit he now left the place of his birth and the scenes of his boyhood, and kept a school successively at Stanmore, at Colchester, and at Norwich. In 1786 he settled at Hatton in Warwickshire, to the small living of which place he had been presented; and here he spent the remainder of his life, in discharging the duties of his parish, in the instruction of youth, and in accumulating those stores of philological learning for which he became so eminently distinguished. The highest preferment he obtained in the Church was a prebendal stall in St. Paul's. The Whigs, to whom he had attached himself, had few opportunities of disposing of the patronage of the state; and when the occasion offered Lord Grenville, with cool ingratitude, urged against him, who had so long and so faithfully served his party, his unpopularity with the members of his profession. In fact while he served his party he did not attach or fix himself upon the individuals of his party.

Parr was a man of great talents, of very extensive learning, and of pre-eminence conversational powers; but he was vain, arrogant, and overbearing. His friends uniformly represent him as possessing much benevolence and kindness of feeling; but he required the utmost submission, and exacted the most devoted attention from all who approached him, or he never hesitated about insulting and making himself offensive to them. Neither can some of his acts be altogether reconciled with the character of generosity ascribed to him. He printed an edition of Bellendenus [BELLENDENUS], with a preface, in which he eulogised the eloquence and ability of the 'tria lumina Anglorum'—Lord North, Fox, and Burke; but he seems to have undertaken the task rather for the sake of bearing his political foes than passing an encomium upon his political friends. He republished 'Tracts by Warburton and a Warburtonian' to annoy Bishop Hurd, the editor of Warburton; and felt no compunction about injuring the fame of Warburton, whom he pretended to admire and respect, if he could only annoy Hurd, who had given him no offence save what a morbid self-conceit might imagine. In his literary and political disputes he argued and declaimed with the fierceness of party-feeling and the petulance of self-love, and forgot alike both the equities and the decencies of controversy. Though of unquestionable ability, he spoke and wrote with the fluency of ready knowledge, rather than with the profoundness of original thought or the compass of a philosophic spirit. He was a determined and violent Whig, rather than one having right views or just sentiments with respect to freedom, as his opinions on the Slave Trade and Test Act questions fully testify. It must be stated however that on these subjects his mind underwent a change in the latter part of his life. Still his notions about civil and religious liberty were never the clearest or the most comprehensive; for while he could recommend conciliation to the Roman Catholics and the Unitarians, he did not hesitate to suggest persecution against the Methodists.

Parr left a vast mass of papers behind him, consisting of his correspondence, and of historical, critical, and metaphysical disquisition. His published writings, by Dr. Johnstone, fill eight thick 8vo volumes. They are distinguished by a copious erudition, a ready conception, and a vigorous and ample style. But he has left no great work; nor will his name go down to posterity associated with any important principle or extensive literary undertaking. His fame rests upon a learning which, whatever may have been its accuracy and extent, has bequeathed to the world no memorable results, and upon a colloquial power which, in the opinion of his admirers, left him, with the exception of Dr. Johnson, without a rival. He died in 1826, in the seventy-ninth year of his age, and was buried at Hatton.

PARRHASIUS, son and pupil of Evenor, was a native of Ephesus, but became a citizen of Athens. He raised the art of painting to perfection in all that is exalted and essential. He compared his three great predecessors with one another, rejected that which was exceptional, and adopted that which was admirable in each. The classic invention of Polygnotus, the magic tone of Apollodorus, and the exquisite design of Zeuxis, were all united in the works of Parrhasius; what they had produced in practice he reduced to theory. He so circumscribed and defined, says Quintilian ('Inst. Or.' xii. 10), all the powers and objects of art, that he was termed the Legislator; and all contemporary and subsequent artists adopted his standard of divine and heroic proportions.

Parrhasius himself was aware of his ability: he assumed the epithet of the Elegant ('*Ἀσποδίατρος*'), and styled himself Prince of Painters; he wrote an epigram upon himself (Athenæus, xii. p. 543, Cassaub.), in which he proclaimed his birth-place, celebrated his father, and pretended that in himself the art of painting had attained perfection. He also declared himself to be descended from Apollo, and carried his arrogance so far as to dedicate his own portrait in a temple as Mercury, and thus receive the adoration of the multitude. (Themist., xiv.) He wore a purple robe and a golden garland; he carried a staff wound round with tendrils of gold, and his sandals were bound with golden straps. (Ælian, 'Var. Hist.' ix. 11.) It appears then that Pliny justly terms him the most insolent and most arrogant of artists. ('Hist. Nat.' xxxv. 10, 36.)

The branch of art in which Parrhasius eminently excelled was a

beautiful outline as well in form as execution, particularly in the extremities, for, says Pliny, when compared with himself, the intermediate parts were inferior.

One of the most celebrated works of Parrhasius was his allegorical figure of the Athenian people, or Demos. Pliny says that it represented and expressed equally, all the good and bad qualities of the Athenians, at the same time; one might trace the changeable, the irritable, the kind, the unjust, the forgiving, the vain-glorious, the proud, the humble, the fierce, and the timid. How all these contrasting and counteracting qualities could have been represented at the same time, it is difficult to conceive; if we are to suppose it to have been a single figure, it is very certain that it could not have been such as Pliny has described it (xxxv. 10-30), for, except by symbols, it is totally incompatible with the means of art.

Parrhasius painted a Theseus, which, after the general spoliation of Greece, was placed in the Capitol at Rome. It was probably for this picture that he was made a citizen of Athens. When Euphranor remarked that the Theseus of Parrhasius had fed upon roses, and his own upon beef, he seems to have alluded particularly to the style of design, and not, as one might suppose, to the colour; for, as Winckelmann has observed, the word used by Plutarch (*γλαφυρός*, 'elegantly,') relates expressly to form. ('De Glor. Ath.,' 2.) According to the taste of Euphranor, the figure of Parrhasius was too elegant, too delicate, too effeminate for heroic beauty.

Pliny enumerates many other works by Parrhasius; a naval commander in his armour; a Meleager, Heracles, and Perseus, upon the same tablet; Ulysses feigning insanity; Castor and Pollux; Bacchus and Virtue; a Cretan nurse with an infant in her arms; a priest officiating, with an attendant youth bearing incense; two youthful boys, in which were admirably depicted the innocent simplicity of the age, and its happy security from all care; a Philiclus; a Telephus; an Achilles; an Agamemnon; an Æneas; and two famous pictures of Hoplites, or heavy-armed warriors, one in action, the other in repose, admirably painted.

Parrhasius amused himself also with painting small libidinous pieces. The Archigallus mentioned by Pliny was most probably of this description, both from the particular favour of Tiberius with which it was honoured, and the peculiar nature of the rights of Cybele, whose chief priest was the Archigallus. To this class we may add the picture of Meleager and Atalanta, mentioned by Suetonius. ('Tib.,' c. 44.) This picture was bequeathed to Tiberius on the conditions that if he should be offended with the subject, he should receive in its stead 1,000,000 sesterces ('decies H.S.,' about 2500*l.*). The emperor not only preferred the picture to the money, but had it fixed up in his own chamber, where the Archigallus was also preserved, and which was valued at H.S.LX. or 60,000 sesterces (about 500*l.*). These productions entitle Parrhasius to the epithet of Pornograph, and prove that this style of painting was in fashion long before the decline of Grecian art.

Plutarch instances Parrhasius's picture of Ulysses feigning insanity as an improper subject for the pencil, yet reconciled to our taste through the spirit of the conception and the truth of the execution. ('De Aud. Poet.'). Parrhasius painted a Hercules, which he affirmed was a fac-simile of the god as he had frequently appeared to him in his dreams. (Athensus, xii. 544.) He painted also a Philoctetes. ('Anthol. Gr.,' iv. 8, 26.) Pliny mentions a contest between Parrhasius and Timanthes of Cythnos, in which the former was beaten: the subject of the picture was the contest of Ulysses and Ajax. The proud painter, indignant at the decision of the judges, is said to have remarked that the unfortunate son of Telamon was for a second time, in the same cause, defeated by an unworthy rival. (Athen. xii. 543.) Pliny records also a trial of skill between Parrhasius and Zeuxis, in which the latter allowed his grapes to have been surpassed by the drapery of the former. "This contest," says Fuseli, "if not a frolic, was an effort of puerile dexterity."

The story told by Seneca of Parrhasius having crucified an old Olynthian captive when about to paint a Prometheus chained, that he might seize from nature the true expression of bodily agony, cannot relate to this Parrhasius, and is probably a fiction; it is nowhere to be found but in the 'Controversies' (v. 10) of the preceptor of Nero. Olynthus was taken by Philip in the second year of the 108th Olympiad, or B.C. 347, which is nearly half a century later than the latest accounts we have of Parrhasius. Socrates died in the 95th Olympiad, and Parrhasius must therefore have been already celebrated before that time, from his dialogue with that philosopher upon the principles of art as preserved by Xenophon. ('Mem.,' iii. 10.) He is even mentioned by Pausanias (x. 28) in the 84th Olympiad, when he is said to have painted a battle of the Lapithæ and Centaurs on the shield of the Minerva of Phidias at Athens. Supposing such to be the case (for although improbable it is still not impossible), Parrhasius, if living, must have been at least 120 years of age when Philip took Olynthus.

PARRY, SIR WILLIAM EDWARD, KNT., Rear-Admiral of the White, was born December 19, 1790, at Bath, in Somersetshire. His father was Caleb Hillier Parry, M.D., a physician of some celebrity. His mother was the daughter of John Rigby, Esq., of Lancaster.

Edward Parry, as he was always called when a boy (and generally known afterwards as Sir Edward Parry), was educated in the grammar-school of the city of Bath, where he attained a knowledge by no means

contemptible of the Latin and Greek languages. His parents intended him for the medical profession, but in 1803 Miss Cornwallis, a near relative of Admiral the Hon. William Cornwallis, then in command of the Channel fleet off Brest, induced them to change their purpose. She thought he had the qualities suitable for a naval officer, and that her influence would suffice to float him off comfortably. As he had no objection to make trial of a sailor's life, in June 1803, through the kindness of Admiral Cornwallis, he was appointed a first-class volunteer on board the Ville-de-Paris, 110 guns, then about to go out as flag-ship to the Channel fleet. Young Parry took a liking to his profession, and studied French and mathematics under the chaplain of the Ville-de-Paris, which continued to cruise in the Channel, off Brest and Ushant. In the early part of 1806 he left the Ville-de-Paris to go on board the Tribune frigate, as a midshipman. The Tribune was employed about two years in cruising off the French coast; but in the spring of 1808 Captain Baker was promoted from the Tribune to the Vanguard, 74, which belonged to the Baltic fleet, and Parry went with him. The Vanguard returned to the Downs in December 1809, and Parry obtained his commission as lieutenant, January 6, 1810. Early in February the same year he proceeded to Sheerness to join the Alexandria frigate, which was about to sail on service in the Baltic, and was afterwards employed in the northern seas in protecting the Spitzbergen whale-fishery. During that period Lieutenant Parry was a good deal employed in making astronomical observations, and in improving the Admiralty charts of those seas. In January 1813 he left the Alexandria, and proceeded to Halifax in Nova Scotia, to join the La Hogue, 74. Great Britain was then at war with the United States, and Lieutenant Parry having joined the La Hogue in the summer of 1813, in the spring of 1814 was engaged in a successful boat-expedition, which ascended the river Connecticut as far as Pettipague Point, and destroyed several privateers and other vessels, in all 27, valued at 50,000*l.*, with the loss of only two men killed.

After the peace of 1814 the La Hogue returned to England, but Lieutenant Parry, in hopes of preferment, remained on the North American station in the Maidstone frigate, and afterwards in the Ardent, 64, the Carron, 20, and the Niger, 86. He continued on the North American station without preferment till March 1817, when he was summoned home in consequence of his father having suffered a severe attack of paralysis. While on the North American station in the La Hogue he drew up a little work for the use of the junior officers of the fleet on that station, and distributed it in manuscript. It was afterwards printed, under the title of 'Nautical Astronomy by Night, comprehending Practical Directions for knowing and observing the Principal Fixed Stars of the Northern Hemisphere; to which is prefixed a Short Account of the most interesting Phenomena in the Science of Astronomy; the whole illustrated by several Engravings,' &c.

Lieutenant Parry was desirous of joining the expedition to the river Congo in Africa, but owing to his having been detained at the Bermudas, he did not reach England till the end of 1817, when it was too late. Meantime, in consequence of a report that the Arctic seas were then much less encumbered with ice than usual, the Admiralty had fitted out two expeditions for those seas, one under Captain Buchan and Lieutenant Franklin, to proceed by Spitzbergen to the North Pole; the other under Commander John Ross for the purpose of exploring Baffin's Bay, and ascertaining the probabilities of a North-West Passage from the Atlantic to the Pacific. Parry having heard of these expeditions, wrote to request employment, observing that he was "ready for hot or cold, Africa or the Arctic regions." When he arrived in London, he was introduced to Mr. Barrow, secretary to the Admiralty, who soon afterwards appointed him to the command of the Alexander, under the orders of Captain Ross in the Isabella. The Isabella, followed by the Alexander, left the Thames at the end of April 1818. On the 19th of August the two ships were off Smith's Sound at the northern extremity of Baffin's Bay. They then turned southwards, sailing along the western coast, passed the mouth of Jones's Sound, and on the 30th reached the wide opening of Lancaster Sound. The water was deep and free from ice, and on the following day both ships under a press of sail were steering westwards up Lancaster Sound. Parry was full of expectation, as were all the crew on board the Alexander, when suddenly the Isabella tacked, turned her head eastwards, and rejoined the Alexander. Both vessels then retraced their course, and Lancaster Sound was left behind. Commander Ross had imagined that he saw high land, which he named the Croker Mountains, barring the passage to the westward. The two vessels entered the Thames on their return in November of the same year.

Lieutenant Parry's opinion that there was an open passage up Lancaster Sound, and that the Croker Mountains were all a mistake, though privately expressed, was soon known at the Admiralty. He had interviews with Mr. Barrow, and was introduced to Lord Melville; and a second expedition for the discovery of a North-West Passage having been resolved upon, the Hecla and Griper were taken into dock at Deptford to be repaired and strengthened for service in the Arctic seas. Parry was appointed to the command of the Hecla and of the expedition, Lieutenant Liddon being placed under his orders in the Griper. The expedition left the Thames on the 11th of May 1819, and having sailed up the eastern side of Davis's Strait and Baffin's Bay, on the 21st of July they were in 73° N. lat., nearly opposite to the entrance of Lancaster Sound, but with extensive masses of ice to the

west interrupting their passage to it. Through these masses however, with excessive labour and frequently exposed to great danger of being crushed, the ships forced their way; and on the 29th of July reached open water on the western side of the ice, having passed through eighty miles of it. They entered Lancaster Sound, and sailing westward through the imaginary Croker Mountains, on the 4th of September crossed the meridian of 110° W. long. in 74° 44' 20" N. lat., by which they became entitled to a reward of 5000*l.*, offered by an order in council to such of his majesty's subjects as might succeed in penetrating thus far to the westward, within the Arctic Circle. Parry gave the name of Barrow's Strait to the continuation of Lancaster Sound; discovered Melville Island, on its northern side, and from its vicinity described the high coast on the southern side, which he named Banks' Land, but which Sir Robert MacClure has since ascertained to be the northern side of Baring Island. Parry also discovered Prince Regent's Inlet and the Wellington Channel, and penetrated as far as 118° 54' 43" W. long. On the 26th of September, after three days of arduous labour in cutting a channel, with the thermometer nearly at zero, both ships were got safely into their station at Winter Harbour, on the south shore of Melville Island. There the ships remained frozen up, with the sun entirely below the horizon from the 11th of November to the 7th of February, and were not released from the ice till the beginning of August 1820. After making several attempts to advance farther westward, they were compelled to return to England, and entered the Thames in November 1820. On the 4th of the same month Lieutenant Parry was promoted to the rank of commander; and several other rewards and honours, F.R.S., &c., were bestowed upon him. His 'Journal of a Voyage for the Discovery of a North-West Passage,' 4to, 1821, with maps and engravings, was published by authority of the Lords Commissioners of the Admiralty.

Arrangements were soon afterwards made for another expedition. Captain Parry received a commission, dated December 30, 1820, for the *Fury*, with Captain G. F. Lyon under his orders in command of the *Hecla*. This expedition was much less fortunate than the former. It sailed from the *Nore* on the 8th of May 1821, and having entered Hudson's Strait, on the 8th of October the ships were frozen in at Winter Island, where they remained till the 2nd of July 1822. They were then released, and sailed northward up Fox Channel. Having discovered the *Fury* and *Hecla* Strait, the ships were again frozen in on the 31st of October at the island of Igloodik, at the eastern end of *Fury* and *Hecla* Strait. There they remained till the middle of August 1823, when they commenced their voyage homewards, and entered the Thames in October. During his absence Captain Parry had been promoted to the rank of post-captain, November 8, 1821. His 'Journal of a Second Voyage for the Discovery of a North-West Passage from the Atlantic to the Pacific, performed in the years 1821-22-23,' 4to, 1824, was published by authority of the Lords of the Admiralty. On the 1st of December 1823, Captain Parry was appointed Acting Hydrographer to the Admiralty.

The *Hecla* and *Fury* were soon afterwards refitted for another Arctic voyage, the *Hecla* commanded by Captain Parry and the *Fury* by Captain H. P. Hoppner. They sailed from the Thames on the 8th of May 1824, passed the following winter at Port Bowen in Prince Regent's Inlet, and remained there frozen up from the 28th of September till the 20th of July 1825. The *Fury* was shortly afterwards wrecked, and the *Hecla* reached England, with a double ship's company, in the following October. Parry's 'Journal of a Third Voyage for the Discovery of a North-West Passage' was similarly published, in 4to, in 1826.

After his return Captain Parry was appointed Hydrographer to the Admiralty, and continued to perform the duties of the office till the 10th of November 1826. Having then proposed a plan for reaching the North Pole, and obtained sanction for it, he was again appointed to the command of the *Hecla* for that purpose, and sailed from the Thames on the 3rd of April 1827. The *Hecla* was secured in Treurenberg Bay, on the north coast of Spitzbergen, on the 21st of June; and on the 22nd two flat-bottomed boats, which had been prepared for the enterprise, left the ship, and proceeded northward. One boat, with twelve men, was commanded by Captain Parry; the other, with the same number of men, by Lieutenant James C. Ross. The remainder of the crew, under Lieutenant Foester, remained in charge of the *Hecla*. With excessive labour the boats were paddled through the water and dragged over the ice till they attained the latitude of 82° 45', which is the nearest point to the North Pole ever yet reached. Finding then that a current was taking them southward as fast or faster than they could advance northward, they commenced their return, and reached the *Hecla* on the 21st of August, after an absence of sixty-one days. The *Hecla* began her return voyage on the 28th of August, and Captain Parry reached London at the end of September. This expedition terminated Parry's arduous labours in the Arctic regions. His 'Narrative of an Attempt to reach the North Pole in Boats fitted for the Purpose, and attached to His Majesty's Ship *Hecla*, in the Year 1827,' 4to, was published by authority of the Duke of Clarence, then Lord High Admiral.

Captain Parry resumed his situation as hydrographer, but, as his health suffered considerably from close attention to the duties of his sedentary occupation, he accepted the office of Commissioner of the Australian Agricultural Company in New South Wales. Previously however to his departure from England, he received the honour of

knighthood from George IV., together with Sir John Franklin, April 29, 1829; and he and Franklin had, also together, the degree of D.C.L. conferred on them by the University of Oxford. Sir Edward Parry sailed from the Thames for Australia on the 20th of July, and reached Sydney on the 13th of December. His residence as commissioner was at Port Stephens, about 90 miles north from Sydney. He entered the Thames on his return, with his wife and family, in November 1834.

In March 1835 Sir Edward Parry was appointed an Assistant Poor-Law Commissioner in the county of Norfolk; but his health giving way under the pressure of work, he resigned the office within a year. In 1837 he was appointed to organise the packet-service between Liverpool and Ireland. From the 19th of April 1837 to the 2nd of December 1846 he was Comptroller of Steam Machinery for the Royal Navy. He then retired from active service, receiving the appointment of Captain-Superintendent of the Royal Clarence Yard and of the Naval Hospital at Haslar, near Portsmouth. On the 4th of June 1852 he attained the rank of Rear-Admiral of the White. At the end of 1853 he received the appointment of Lieutenant-Governor of Greenwich Hospital, a situation which he retained till his death, which took place on the 7th of July 1855, at Ems in Germany, where he had been residing for the benefit of his health. His body was brought to England, and interred in the cemetery at Greenwich.

Sir Edward Parry married, October 23, 1826, Isabella Louisa, fourth daughter of the first Lord Stanley of Alderley. She died May 13, 1839. On the 29th of June 1841 he married the daughter of the Rev. Robert Hankinson, of Walpole in Norfolk, and widow of Samuel Hoare, jun., Esq. By his first wife he had two sons and two daughters, and by his second wife, who survived him, two daughters.

A life of Sir Edward Parry has been published recently, 'Memoirs of Rear-Admiral Sir W. Edward Parry, Knt., F.R.S., &c., late Lieutenant-Governor of Greenwich Hospital, by his Son, the Rev. Edward Parry, M.A., of Balliol College, Oxford, and late Tutor in the University of Durham,' cr. 8vo, London, 1857.

PARUTA, PA'OLO, was born at Venice, in 1540, of a patrician family; studied in the university of Padua, and afterwards entered on the career of diplomacy. In 1562 he accompanied the Venetian ambassador, who was sent to Vienna to congratulate Maximilian II. on his accession to the throne. On his return he stopped at Trento, where the council was then assembled, and where he conceived the plan of his dialogues on political life, 'Della Perfezione della Vita Politica Libri III.,' in which he introduces two prelates of the council as the interlocutors. On his return to Venice he filled several official stations in the service of his country, and in the year 1592 was sent ambassador to Pope Clement VIII. at Rome. He was there instrumental in persuading the pontiff to grant absolution to Henry IV. of France, and thus reconciling the latter with the church of Rome. (Andrea Morosini, 'Storia Veneta,' b. xv.) While at Rome, he says, a change took place in his ideas, which had till then been turned towards ambition and worldly pursuits. He asked himself, "What am I doing in this world? what am I thinking of? and what do I expect in the end?" The process and result of his self-examination, in which he recapitulated the whole of his past conduct, he has given us in his 'Soliloquy,' published at the end of his 'Discorsi Politici,' which forms a useful moral treatise.

Before he went to Rome he was appointed historiographer to the republic, in which capacity he continued the history of his country from 1513, where his predecessor Luigi Contarini had left it. The 'istoria Veneziana dal 1513 al 1531,' of Paruta is divided into twelve books. A distinguished Italian critic, Apostolo Zeno, says of this work, that "the author has fulfilled the duties of a grave and able historian, both in respect to the veracity of his narrative and the dignity of his style." Paruta also wrote a separate history of the eventful war of the Venetians against the Turks in the Island of Cyprus in 1570-72, in three books. The histories of Paruta are not mere dry narratives of political or military events; they are intermixed with information and reflections concerning the civil history of the people, and the customs, manners, and opinions of the age. That branch of political knowledge now known by the name of statistics, was attended to at Venice much sooner than in any other modern state, and Paruta had early applied himself to it. Paruta's 'Political Discourses,' in two books, are a series of disquisitions upon the history of Greece and Rome, as well as upon various passages of modern history, and deserve, for their impartiality and statesmanlike penetration, to be put by the side of Machiavelli's 'Discourses on Livy.' Montesquieu is said to have availed himself of Paruta's 'Discourses' in the composition of his works. (Corniani, 'Secoli della Letteratura Italiana,' art. 'Paruta.')

Paruta, after returning from his embassy at Rome, was made a knight and procuratore of St. Mark, and shortly after died at Venice, December 6, 1598.

PASCAL, BLAISE, a distinguished French philosopher, justly characterised by Bayle as "one of the sublimest spirits in the world," was born at Clermont in Auvergne, June 9, 1623. He was the only son of Etienne Pascal, president of the Court of Aids in that province, himself a learned and respectable man and able mathematician, who, when his boy had reached his eighth year, resigned his office and removed to Paris, for the purpose of watching over his education.

From his childhood, Blaise displayed abilities far above the common order, and evinced so inquiring a spirit that, as his sister has recorded, he would not rest without knowing the reason of everything. The bent of his infantine genius was decidedly mathematical; but his father, who was his only preceptor, and who was anxious that his attention should not be distracted from the study of the dead languages, resolved to exclude every notion of geometry from his mind, removed all books which treated of that science, and even abstained in the child's presence from any conversation on mathematical subjects with his friends. Notwithstanding these precautions however, young Blaise, when only in his twelfth year, without the aid of books or oral instruction, began to draw figures with charcoal on the floor of his room, and had, without any assistance, made some progress in geometry before his father surprised him in these researches.

After this discovery, he was thwarted no more in the pursuit of mathematical investigations; and at sixteen years of age he produced a treatise on the conic sections, of such excellence as to provoke the incredulity and wonder; of Descartes, who would not believe that so extraordinary a performance was the work of a mere youth. In his nineteenth year he invented an ingenious machine for making arithmetical calculations, which excited the admiration of his times; and, afterwards, at the age of twenty-four years, the conjecture of Torricelli that the atmosphere had weight, and that this quality might account for effects before ascribed to the horror of a vacuum, led him to institute many able and successful experiments on this subject, which confirmed the truth of Torricelli's idea, and established his own scientific reputation. The results of these labours were collected into two essays, which appeared after his death, 'On the Equilibrium of Liquids,' and 'On the Weight of the Atmosphere.'

From these researches, made before he had completed his twenty-fifth year, the great mind of Pascal was diverted entirely to objects of religious contemplation; and thenceforward he abandoned almost entirely the pursuits of science. He had been all his life as remarkable for piety as for genius; and it is the testimony of a learned biographer, whose opinions were far from resembling his own, that he knew exactly how to distinguish between the rights of faith and of reason. The conviction of Pascal may therefore with propriety be cited among the most striking and satisfactory examples of the deep submission of the most powerful intellects to the truths of revelation; while it also may be numbered with other illustrious exceptions to the reproach that the high cultivation of mathematical science is little favourable to piety. It is no fair objection to the value of his example, that Pascal, under the nervous excitation of bodily disease, fell into many absurd excesses of fanaticism; that he practised the most rigid abstinence from all worldly enjoyments, and wore next his skin a cinchure of iron studded with points, which he struck with his elbow into his flesh, as a punishment to himself whenever any sinful thought obtruded itself into his mind. Such things may be ascribed to the inherent weakness of our corporeal nature, to some of the ordinary caprices of human disposition, or to the imaginative delusions attendant upon a particular state of bodily health; but they detract nothing from the soundness of the anterior investigation which had led a pure and unclouded reason like that of Pascal to embrace the doctrines of revelation, by a process analogous to that which had conducted him to the discovery of abstract truth.

It is a curious exemplification of the anomalous conditions of the human mind, that, while Pascal was immersed in these superstitious observances, he published his famous 'Provincial Letters,' in which, under the name of Louis de Montalto, he assailed the morality of the Jesuits with equal wit and argumentative acumen. He was induced to write this work by his adoption of the opinions of the Jansenists, which he warmly espoused, and which involved him in the religious disputes of his age and country. Among the fruits of his devotional exercises may also be named his 'Pensées,' which were collected and published after his death; and in which he has beautifully availed himself of an idea of one of the ancient fathers, that he who believes in the existence of a God gains eternally if he be right, and loses nothing if wrong; while the atheist gains nothing if right, and renders himself miserable eternally if he be wrong. The weakly frame of Pascal was reduced to premature old age by infirmities, which were aggravated by his ascetic habits, but which he bore with exemplary patience; and he died in Paris, August 19, 1662, aged thirty-nine years. His life was written elaborately by his sister Madame Perier; and afforded the materials for an able and interesting article in the Dictionary of Bayle. The first complete edition of his writings is that of Fougere, Paris, 1844.

PASCHAL I. was elected bishop of Rome after the death of Stephen V., A.D. 817. To him the pretended donation by the emperor Louis the Pious is said to have been made. He crowned as emperor Lotharius, son of Louis the Pious, in the year 823, and died February 10, 824. He was succeeded by Eugenius II.

PASCHAL II., RANIERI OF BLEDA in Tuscan, was a monk of the order of Cluni. Having been sent to Rome about the affairs of his monastery, he was noticed by Pope Gregory VII., who made him a cardinal. After Gregory's death and the short pontificate of Urban II., Paschal was elected pope. He refused the dignity, and even concealed himself, but was at last prevailed upon to accept the papal chair in 1099. He prosecuted the great contest about the investitures,

begun by Gregory VII. with the Emperor Henry IV., against whom he launched a fresh bull of excommunication. Henry's son and namesake, availing himself of this, revolted against his father, and having deposed him, was acknowledged as king of the Germans by the title of Henry V. He then proceeded to Italy with an army, in order to get himself crowned emperor. On the question of the investitures he was as stubborn as his father. After some conferences between him and the pope's ambassadors, Paschal proposed what appeared to be a reasonable compromise of the matter in dispute. "If the emperor," said he, "contends for his regal rights, let him resume the donations on which those rights are founded, the duchies, margraviates, countships, towns, and manors, which his predecessors have bestowed on the Church. Let the Church retain only its tithes and the donations which it has received from private bounty. If Henry renounces the right of investiture, the Church shall restore all it has received from secular princes since the time of Charlemaigne." (Fagi, 'Vita Paschalis II. ;' Fleury, 'Hist. Eccles.,' 66.) This proposal went to the root of the evil, and Paschal was probably sincere in making it; but the bishops, and especially the German bishops, who were possessed of large fiefs, strongly protested against it.

In the meantime Henry arrived at Rome to be crowned in 1110. He kissed the pope's feet according to custom, and entered hand in hand with him into the church of the Vatican; but here an explanation took place concerning the compromise, the result of which was that the treaty was broken off, and Paschal refused to consecrate the emperor. The particulars have been differently related by the various writers. Some say that Paschal could not fulfil his proposed renunciation of the temporalities of the Church, owing to the opposition of the bishops; others say that Henry would not give up the right of investiture, because his councillors, and among the rest several German bishops who were about his person, unwilling to risk their domains and revenues, persuaded him not to renounce what they represented as an essential part of the imperial prerogatives and of the splendour of the imperial dignity. After repeated messages between the pope and the emperor, the latter, who wished to be crowned at all events, determined to frighten the pope into compliance. At the suggestion, it is said, of two German prelates, one of whom was the Archbishop of Metz, he ordered his German soldiers to lay hands on the pope. A scuffle ensued; and the people of Rome, irritated at seeing their pontiff prisoner, fell on the German soldiers, and drove them back with considerable slaughter to their camp outside of the town. Henry however kept possession of the person of the pope, whom he dragged after him, stripped of his pontifical ornaments and bound with cords. Paschal remained for nearly two months in a state of confinement, during which he was assailed by the remonstrances of his clergy, many of whom were prisoners with him in the German camp, until at last he yielded to their entreaties, and consented to consecrate Henry unconditionally, giving up by a bull the right of investiture to the emperor. After the ceremony, Henry returned to Germany, and Paschal thought it necessary to assemble a council in the Lateran to submit his conduct to the judgment of the Church. He declared to them at the same time that he would rather abdicate than break his word to the emperor, either by excommunicating or molesting him. After much deliberation, Paschal's cession of the right of investiture was solemnly condemned; and it was declared that the investiture of churchmen by lay hands was a heresy. The prelates of France and Italy, and even some of those of Germany, approved of the proceedings of the Lateran Council, and several of the turbulent German feudatories revolted against Henry. The emperor however kept the field, and, having defeated his revolted subjects, marched again to Italy to terminate the question with the see of Rome. Paschal, blamed and even personally insulted by the Romans because of his indulgence towards Henry, and threatened at the same time by the latter, escaped to Benevento; and Henry, having come to Rome, caused himself to be crowned again by the Bishop of Benevento. After his departure Paschal returned to Rome, but soon fell ill of fatigue and anxiety, and died in January 1118, after a most stormy pontificate of eighteen years. He was succeeded by Gelasius II. The question of the investiture was settled by a compromise in 1122, under Calixtus II., the successor of Gelasius. It was agreed that the bishops, being elected according to the canonical forms, should receive their regalia at the hand of the emperor, and do homage for them; but that in this ceremony the emperor should no longer use the ring and crozier, the insignia of spiritual authority, but the sceptre only. Thus terminated a quarrel which had occasioned so much violence and bloodshed for half a century.

PASCHAL III., Antipope, was elected by the influence of the Emperor Frederic I., in opposition to Alexander III., in 1165. He took possession of Rome for a short time, Alexander being obliged to escape to Benevento, but he died shortly after, in 1168. [ALEXANDER III.]

PASKEVICH, IVAN FEDOROVICH, a Russian field-marshal, Prince of Warsaw, and Viceroy of Poland, was descended from a family of the Greek religion, bearing the name of Paskiewicz, which was driven from Poland in the 17th century by the persecution of the Jesuits. He was born on the 19th of May (new style) 1782, at Pultava or Pultava, famous for the battle which decided the ascendancy of Russia over Sweden. After receiving his education at St. Petersburg,

he held the appointment first of page and afterwards of aide-de-camp to the Emperor Paul, and subsequently to the Emperor Alexander. He first saw service at the great battle of Austerlitz in 1805. In 1806 he was sent with the Russian ultimatum to the Porte, and in those days of Turkish barbarism owed to his own determination and activity his escape from Constantinople with his life. Not long afterwards he was taken up for dead from the ditch of Brailov, where he had mounted to the assault; he was promoted as a reward to the rank of colonel, and from that time his advancement was rapid. In the great campaign against the French in 1812 he fought at Borodino, and afterwards being put in command of a division, which at first amounted to only 4000 men, but subsequently rose to 30,000, took an active share in the triumphant campaign in Germany, and was one of the captors of Paris. After the peace he accompanied the Grand Duke Michael in a three years' tour through Europe. On the accession of the Emperor Nicolas in 1825 he was named successor to Yermolov, in command on the Persian frontier, at the time of the outbreak of the war with Persia. So high had the name of Yermolov risen, that it was doubted by the Russians, probably for the first time in Russian history, if a subject would yield obedience to the emperor's orders, and it even occasioned some surprise that 'the King of the Caucasus' allowed himself to be dethroned so easily. Paskevich, on the 25th of September 1826, defeated the Persians under Abbas-Mirza at Elisavethopol; later in the same year he crossed the Araxes; early in the next he conquered all Persian Armenia, and on the 13th of October he took by assault Erivan, and thenceforth by the emperor's order bore the name of Paskevich-Erivanaky to commemorate the exploit. The peace with Persia, established by the treaty of Turkmanchai (22nd of February 1828), was almost immediately followed by war with Turkey. In 1828 Paskevich took Kara, and in the following year Erzerum, receiving in reward the title of field-marshal. A year of desultory warfare against the Circassians in 1830 was followed in 1831 by the campaign against the Poles, to whom the name of Paskevich sounded as that of a countryman. He took the command of the Russian army after the death of Diebitsch, and, more fortunate than his predecessor, was soon able to announce the fall of Warsaw. Raised to the rank of Prince of Warsaw, and made Governor-general of Poland, he promulgated the organic statute of the 26th of February 1832, which unites Poland to Russia, and for the next sixteen years carried out his plan of subjecting the country, one of the main points of which was the conversion of Warsaw into a strong fortress against its own inhabitants not less than against an invading army. He succeeded so well, that 1848 passed over Russian Poland without a revolt, and in 1849 the Emperor Nicolas could spare him to crush the Hungarians. As on former occasions, his plans did not meet the approbation of military critics, but with his usual good fortune he was enabled to commence a despatch to the emperor in August with the words, "Hungary is at your feet." In 1850 the jubilee of his fiftieth anniversary in the service was celebrated with great rejoicings at Warsaw, and on this occasion the Emperor of Austria and the King of Prussia nominated him a field-marshal in their respective armies. This was the culminating point of Paskevich's long career. When the recent war broke out between Russia and Turkey, the veteran was again summoned to the field, much, it is said, against his will. He planned the campaign against the Turks, which terminated disastrously for the Russians in the repulse of their attack on Silistria, and in that repulse Paskevich himself, then past his seventieth year, received a severe contusion. From this time he seems never to have thoroughly rallied, and after a long and tedious illness he expired at Warsaw on the 29th of January 1856.

Marshal Paskevich was married to a lady who was a relative of the poet Griboyedov (GRIBOYEDOV), his companion in some of his Persian campaigns, and had by her four children, one of whom, a son, Fedor, is a colonel of the Russian guards, and has also made his appearance as an author. A separate life of the marshal in French was published by Tolstoy at Paris in 1835.

PASLEY, SIR CHARLES WILLIAM, K.C.B. and Lieutenant-General in the Royal Engineers, entered the army December 1, 1797, as second lieutenant in the Artillery, but removed to the Engineers in 1798. He became first lieutenant August 28, 1799, and captain March 1, 1805. He served in 1806 at the defence of Gaëta, in the kingdom of Naples; he was at the battle of Maida, and at the siege of Copenhagen in 1807; he served as aide-de-camp under Sir John Moore in Spain in 1808-9, and was engaged in several skirmishes and in the battle of Coruña, January 16, 1809. He was employed in the Walcheren expedition, where he was chief engineer of the Marquis of Huntley's division; he reconnoitred the enemy's coast under the fire of batteries, was at the siege of Flushing, and on the 14th of August 1809, while leading a storming party to attack an advanced work occupied by the French in front of Flushing, received a bayonet-wound through the thigh, and a musket-wound which injured the spine. He was afterwards employed in the Peninsular war. In 1810 he published an 'Essay on the Military Policy and Institutions of the British Empire—Part I.,' 8vo. The work had been commenced and the two first chapters written in 1805, but had been interrupted by his military duties in Spain and at Walcheren. Nothing further has been published, but Part I. was so written as to be complete in itself, in case Captain Pasley did not think fit to publish a second part. He became brevet-

major February 5, 1812; brevet-lieut.-colonel May 27, 1813; and lieutenant-colonel December 20, 1814.

In 1817 Colonel Pasley published a 'Course of Military Instruction originally composed for the Use of the Royal Engineer Department, by C. W. Pasley, Lieutenant-Colonel, Royal Engineers, F.R.S., and Director of an Establishment for instructing the Corps of Royal Sappers and Miners in Military Field-Works, 2 vols. 8vo. In 1823 appeared a 'Description of the Universal Telegraph for Day and Night Signals,' 8vo; and 'Exercise of the New Deeked pontoons, or Double Canoes, invented by Lieut.-Col. C. W. Pasley, R.E.,' 8vo. These two works were lithographed for the use of the Establishment for Field Instructions, Royal Engineer Department, Chatham. On the 22nd of July 1830 he became brevet-colonel, and on the 12th of November 1831 regimental-colonel.

In 1837 Colonel Pasley published in the 'Papers on Subjects connected with the Duties of the Corps of Royal Engineers,' vol. i. p. 117, &c., 'Extracts from a Report on the Copper-Pontoons used in the Neapolitan Service in 1805, with Remarks on the Inefficiency of all open Pontoons of the common Rectangular Form for the Passage of Rapid Rivers.' His next publication contains much useful information for many classes of the general public, as well as valuable instruction for engineers, architects, and other scientific men. This work was the result of experiments which occupied a long time, and in which no expense was spared. It is somewhat irregular in the arrangement of the matter, but that defect is in a great measure remedied by a very ample table of contents, forming in fact a sort of abridgment of the work itself. The full title of this treatise is 'Observations on Limes, Calcareous Cements, Mortars, Stuccos and Concretes, and on Puzzolanas Natural and Artificial; Rules deduced from numerous Experiments for making an Artificial Water-Cement equal in efficiency to the best Natural Cements of England, improperly termed Roman Cement; and an Abstract of the Opinions of former Authors on the Subject,' 8vo, 1838. The first chapters were sent to press, as he states, in May 1836, so that the printing occupied nearly two years.

On the 23rd of November 1841 Colonel Pasley attained the rank of major-general. In 1843 he published 'Rules for Conducting the Practical Operations of a Siege—Parts I. and II.,' 8vo. The University of Oxford in 1844 conferred on him the degree of D.C.L., and in 1845 he was created a Knight Commander of the Bath. Sir Charles Pasley became Lieutenant-general November 11, 1851, and Colonel-commandant of the Royal Engineers November 28, 1853. He is now Inspector-General of Railways. He has received the silver war-medal with two clasps for the battles of Maida and Coruña, and the Peninsular medal. [See SUPPLEMENT.]

PASQUIER, ETIENNE, was born at Paris in 1529, and studied the law under Hotoman, Balduin, Cujas, and other celebrated jurists of that age. After the completion of his studies it was several years before he could get into practice. In 1564, when the great suit between the Jesuits and the university was brought before the parliament of Paris, Pasquier was entrusted with the management of the cause on behalf of the university. He made a brilliant speech, which was printed and translated into various languages, and established his reputation. ('Histoire du Parlement de Paris,' c. 26.) In 1585 Henri III. made Pasquier advocate-general to the Chambre des Comptes. In 1588 he was named deputy to the states-general of Blois, and there he witnessed the murder of the Duke of Guise, which he relates impartially in his letters. When Henri III. was obliged to leave Paris in possession of the League, Pasquier followed him to Tours. His sons were at that time fighting in the king's army, and one of them was killed. After the surrender of Paris to Henri IV. in 1594, Pasquier continued in his office of advocate-general till 1603, when he resigned, and passed the rest of his life in studious retirement. He died at Paris in 1615. His works were published in 2 vols. fol., 'Œuvres d'Etienne Pasquier,' Amsterdam, 1723. They consist of his 'Recherches sur la France,' which is an interesting work, and of his 'Lettres.' The first book of the 'Recherches' treats of the Gauls and their subjugation by the Romans; the invasions of the Franks, the Goths, and the Normans; the origin of the Bretons and the Gascons; and the formation of the Frankish monarchy. The second book treats of the old institutions of the French, of the feudal nobility, the peers, the maires of the palace, the parliaments, &c. The third book relates to the Roman Catholic Church; to the Bishop of Rome, and his gradual assumption of supremacy and of the title of 'pope'; the various conflicts between the see of Rome and the Gallican Church; the abuses introduced into the Church; the tithes, the benefices; and lastly the 'sect of the Jesuits,' as Pasquier calls it, and here he inserts his 'plaidoyer' against that order. The fourth book treats of the laws and judicial customs of the monarchy. The fifth book consists of remarks on the history of Clovis and his descendants of the first dynasty. The author undertakes the defence of Brunehaut against the imputations of the chroniclers. [BRUNEHAUT.] The sixth book relates to the establishment of the third or Capetian dynasty and the history of its kings, their wars both at home and abroad, with some marvellous anecdotes, in relating which the writer shows considerable credulity and want of critical discrimination, which however are not surprising in his age. The seventh book treats of French poetry; and the eighth book of the origin of the French

language, with explanations of many peculiar words and idioms. The ninth book is on the universities and other scientific institutions of France, the introduction of the Roman law, and its prevalence over the 'droit coutumier,' or old prescriptive usages of the country, of which Pasquier shows himself a warm defender, alleging that they were more favourable to the liberties of the nation than the Roman law, which, having emanated from the absolute power of the emperors, was not in accordance with the spirit of the limited monarchy of France; and he presses his views upon several of his brother councillors in some of his letters, and especially in one to Brisson. Pasquier's letters are arranged in 22 books, and relate to multifarious subjects of law, literature, contemporary history, and private life.

Pasquier is an authority of considerable weight in matters relative to the civil history of the old French monarchy before it was converted into a despotism, and the information which he collected has been very useful to subsequent writers. He wrote also poetry, both French and Latin, which has long since been forgotten.

PASSERI, GIOVANNI BATTISTA, a distinguished painter, and author of one of the best collections of biographies of Italian artists, was born at Rome about 1610. Passeri received a good education, and, according to his own account, did not take up painting until comparatively late; he was first engaged in the capacity of a painter in 1635 by Canini in the Villa Aldobrandini at Frascati, where he contracted an intimate friendship with Domenichino, then returned from Naples. When Domenichino died in Naples in 1641, Passeri was president of the Academy of St. Luke, and he read a funeral oration on him, and painted a portrait of him, which was placed in the academy with other portraits of painters, which are at present in the gallery Degli Uffizi at Florence; the portraits now in the academy at Rome are copies. (Platner, 'Beschreibung der Stadt Rom.'). At the close of his life Passeri entered into holy orders; and obtained in 1675 a benefice in the college of Santa Maria in Via Lata. He died April 22, 1679.

Passeri is one of the best of the Italian historians of art; his theoretical knowledge was good and his facts are believed to be very correct. The circumstance of his book lying for nearly a century unnoticed, or rather unpublished, was owing to its unfinished state and the severity of many of his remarks, especially on Bernini. It was first published in Rome by an anonymous editor (supposed to be Bottari, editor of the 'Lettere Pittoriche') in 1772, with some omissions, under the title 'Vite de' Pittori, Scultori, ed Architetti che anno lavorato in Roma, morti dal 1641 fino al 1673, di Giambattista Passeri, Pittore e Poeta,' 4to. pp. 492 (Lives of the Painters, Sculptors, and Architects who had practised in Rome, and died between the years 1641 and 1673 inclusive); thus constituting a continuation to the work of Baglione. It contains thirty-six lives, from Domenichino to Salvator Rosa inclusive.

There is only one public picture by Passeri in Rome, a crucifixion between two saints, in the church of San Giovanni della Malva. They are not so rare in galleries. He painted sometimes still-life. His nephew GIUSEPPE PASSERI was likewise a painter of some eminence. He died in 1714, aged sixty.

PASSERONI, GIAN CARLO, was born in 1713 at Condamine, in the county of Nizza; studied at Milan in the Jesuits' College; and afterwards took orders as a priest. He went to Rome with the papal nuncio, and afterwards returned to Milan, where he spent the rest of his life in a state of poverty often bordering upon destitution; but he was so used to be content with little that he felt no inconvenience from his condition, and constantly refused the offers of his numerous Milanese friends to relieve his wants. Passeroni was fond of study, and especially of poetry, and he had a great share in reforming the taste of the Italian writers of his age. Parini, who in his youth was intimate with Passeroni, afterwards admitted that to his precepts and example he owed the formation of his own style. The principal work of Passeroni is a half burlesque, half moral poem, styled 'Il Cicerone,' in 101 cantos. It is full of digressions, something similar in manner to Sterne's 'Tristram Shandy;' but Passeroni's digressions are clearly intelligible, and have all a moral scope. A kind of parody of Cicero's life is used by the author as a thread whereon to hang his disquisitions. Passeroni ridicules or reproves the numerous follies and vices of society in a good-humoured and often highly-amusing strain, and his verses, like those of Ovid, seem to flow naturally and without effort from his pen. This facility, and the unaffected simplicity of the style, constitute the principal charm of the poem. Passeroni wrote also seven volumes of fables in verse, chiefly imitations of those of Æsop, Phædrus, and Avianus. He died at Milan, December 26, 1803.

PASSIGNANO, DOMENICO DA, or DOMENICO CRESTI, Cavaliere, was born at Florence about the middle of the 16th century. Some accounts give 1560, but this is probably too late; Baglione says he was eighty years old when he died in 1638, which would place his birth in 1557 or 1558. He was the pupil of Federigo Zuccheri, and lived some time in Venice, where he acquired a decided preference for the Venetian school of painting, and especially the works of Paolo Veronese. He acquired a great reputation at Rome, where he was employed by the popes Paul V. and Urban VIII.: he painted the 'Crucifixion of St. Peter' for the Capella Clementina in the great church of St. Peter on the Vatican, for which he was created Cavaliere dell' Abito di Cristo. He spent the latter part of his life at Florence,

and he was one of the most influential of those painters who contributed towards the reform of the Florentine school by improving the taste for colour and rendering the mannered anatomical school less popular. Passignano was the friend and associate of Cigoli, and is said to have been the master of Lodovico Caracci while in Florence. He had many scholars, of whom Pietro Sorri of Siena was the most distinguished. He died at Florence, May 17, 1638.

PASSIONEI, DOMENICO, was born in 1682, at Fossombrone in the duchy of Urbino. He studied at Rome, after which he received holy orders, and was employed in several offices under the papal court. He also distinguished himself in classical learning and the study of antiquities, and collected a valuable library of scarce works and manuscripts. He was a correspondent of Montfaucon and other learned men of his age. In 1706 he was sent by the pope to France, and thence he proceeded to Holland, where he resided some time. He was appointed papal nuncio to the Congress of Utrecht in 1712, and afterwards to the Congress of Baden in 1714. On his return to Rome from these missions, he resumed his favourite studies, but in 1721 was sent by Innocent XIII. as nuncio to the Helvetic Confederation: he resided in that capacity at Luzern till 1729, when he proceeded as nuncio to Vienna. Passionei wrote a journal of his Swiss mission, entitled 'Acta Apostolicæ Legationis in Helvetia,' 4to, Zürich, 1729. He returned from Vienna in 1733, and was made 'secretary for the briefs' and a cardinal, with the title of Archbishop of Ephesus. He was also appointed a member of the Congregation de Propaganda Fidei. Notwithstanding all these duties, he found time to pursue his favourite studies and to keep up an extensive correspondence with Maupertuis, Eckardt, Ruinart, Gronovius, Bianchini, and other learned contemporaries. He had a country-house at Frascati, where he formed a museum. His nephew, Benedetto Passionei, published the inscriptions in this collection, 'Iscrizioni Antiche con Annotazioni,' folio, Lucca, 1765. In 1755 Cardinal Passionei was made librarian of the Vatican. He died at Frascati in 1761. Passionei was a member of most Italian academies and also of that of 'the Inscriptions' at Paris. He was a great favourite with Pope Benedict XIV., with whom however he had frequent altercations, being very tenacious of his opinions and not at all courtly disposed. He was particularly hostile to the Jesuits, and was very careful not to admit any of their works into his library. His books were purchased after his death by the Augustine monastery, and added to their fine library, which is styled the 'Angelica,' and is one of the principal public libraries at Rome. Passionei revised, together with Fontanini, the 'Liber Diurnus Pontificum,' edited several other works, and wrote in Italian a funeral panegyric on Prince Eugene. He was a great promoter of learning, and one of the most distinguished prelates of the church of Rome in the last century. (Galletti, *Memorie per servire alla Storia della Vita del Cardinal Passionei*, Rome, 1762.)

PATEL, PIERRE, was born in 1654, but though a native of France neither the place of his birth nor the master under whom he studied is known, which is not a little surprising, considering the high and deserved admiration in which his works are held. He appears to have taken Claude Lorraine for his model, and in his own country he is called the French Claude. It cannot indeed be said that he equalled that great artist, yet it is no mean honour to have imitated him successfully. His works show that he diligently studied nature. His subjects were always well chosen; his foregrounds are judiciously broken, his distances admirable; the scenery, rocks, and the forms of his trees remarkably elegant and airy. The antique buildings, ruins of aqueducts, vases, and other ornaments give great variety and richness to his pictures. His touch is light and firm; his colouring clear and natural; and his figures are generally elegant and correctly drawn. He was killed in a duel in 1703. He had a son, also named Pierre Patel, who likewise practised as a landscape-painter, but was much inferior to his father.

PATERCULUS, VELLEIUS, was born about B.C. 19. He served in the army under Augustus, was made military tribune, and accompanied Tiberius in his German and Illyrian campaigns. On his return to Rome he was appointed successively quaestor, tribune of the people, and lastly praetor, which office he filled in the year of the death of Augustus. He wrote his abridgment of Roman history, which he addresses to the consul Vinicius or Vinutius Quartinus, in A.D. 30, the year before the proscription of Sejanus. Paterculus is supposed to have lost his life at the time when Sejanus suffered, as he was a friend of that favourite, whom he praises in a rather fulsome strain near the end of his work. The 'Historia Romana' of Paterculus consists of two books. The first begins with a brief notice of the early history of Greece after the Trojan war, and of the Greek colonies in Italy; it then mentions the foundation of Rome and the establishment of a senate by Romulus, after which there is an hiatus of 600 years, occasioned by the loss of that part of the manuscript. The work, as we have it, is resumed at the time of the war against Persæus, and briefly relates its result, as well as the destruction of both Corinth and Carthage. The second book is complete, and written more at length. It treats of the disturbances of the times of the Gracchi, of the civil wars of Marius and Sulla, of those between Cæsar and Pompey, of the second triumvirate, and lastly of the reign of Augustus, concluding with a panegyric on Tiberius and Sejanus. It serves in some measure as a substitute for the lost books of Livy. The writer expresses him-

self with tolerable fairness concerning the civil wars, until he comes to his own times, when he adopts a laudatory style towards the existing powers. His diction is elegant and fluent. The work of Paterculus has been often printed. The Bipont edition, 1780, with Dodwell's 'Annales Velleiani,' is a useful edition; but a still better, perhaps, is that of Ruhnken, Lugd. 1789; reprinted by Frotcher, Lips. 1830-39.

PATERSON, WILLIAM. Of the early history of this man, who originated several celebrated projects, little is known. By some accounts he is said to have been brought up to the clerical profession, to have been sent as a missionary to the West Indies, and to have subsequently become a buccaner. In the account however of the parish of Tinwald, Dumfriesshire, in the first volume of the old Statistical Account of Scotland, it is asserted that he was born at Skiplyre in that parish about the year 1660, that he was respectably connected, and that he more than once sat for Dumfriesshire in the parliament of Scotland. Whatever may be his early history, he must have had ample opportunities of making himself acquainted with the commerce and institutions of foreign countries, and he was probably an extensive traveller. His schemes regarding banking and trading projects are said to have been first offered to the mercantile communities in the Low Countries, and to have been coldly received. He subsequently laid his plans before the merchants of London, and it seems to be nowhere doubted that they were the foundation of the project of the Bank of England, incorporated in 1694. From the rapidity with which the scheme was brought into a working shape, it may be conjectured that very little alteration was made on the original suggestions of Paterson. It does not appear that the inventor was for any length of time practically connected with the working of the institution. It is usually said that the rich capitalists, once possessed of his ideas, quarrelled with him, set him adrift, and managed his project for their own peculiar advantage. It is probable however that Paterson, though so able a schemer, was a bad practical man of business; that his invention was perpetually on the wing, and that he could not settle down to the routine of business with much advantage either to himself or to others.

His next project, if it was not conceived at the same time as that of the Bank, was the renowned Darien expedition. Scotland was at that time filled with active and enterprising spirits, who, by the two kingdoms being under one crown, had lost much of that department of foreign service which their ancestors had held in states at war with England. There was an earnest desire to rival England in commerce and manufactures, and in colonies, of which Scotland was not previously possessed. An act of the Scottish parliament was passed on the 26th of June 1695, incorporating certain persons by name, of whom Paterson was one, with powers to add to their number, to be called 'The Company of Scotland trading to Africa and the Indies.' Very important privileges, both in connection with foreign trade and with the institutions of the country, were conferred on the members. The company raised a large subscription in England. Its progress roused the English jealousy of trade, and after some representations by the East India Company and other bodies, both houses of parliament presented an address to King William, in which they stated, "that by reason of the superior advantages granted to the Scottish East India Company, and the duties imposed upon the Indian trade in England, a great part of the stock and shipping of this nation would be carried thither, by which means Scotland would be rendered a free port, and Europe from thence supplied with the products of the East much cheaper than through them, and thus a great article in the balance of foreign commerce would be lost to England, to the prejudice of the national navigation and the royal revenue." In fact, under the guise of a company having a monopoly, Paterson's plan would have developed itself, had it come into full operation, as a nucleus of free trade; and its opponents rather felt how unable they would be to compete with this untrammelled community, than saw in its constitution any general principle of superiority to the restrictive commercial system with which they were connected. "We do hereby publish and declare," says the first proclamation of the company, "that all manner of persons, of what nation or people soever, are and shall from henceforward be equally free, and alike capable of the said properties, privileges, protections, and immunities, and rights of government granted unto us; and the merchants and merchant-ships of all nations may freely come to and trade with us without being liable in their persons and goods to any manner of capture, confiscation, seizure, forfeiture, attachment, arrest, restraint, or prohibition, for or by reason of any embargo, breach of the peace, letter of marque, or reprisals, declaration of war with any foreign prince, potentate, or state, or upon any other account or pretence whatsoever. And we hereby not only grant, concede, and declare a general and equal freedom of government and trade to those of all nations who shall hereafter be of or concerned with us, but also a full and free liberty of conscience in matters of religion."

In contemplation of a company conducted on such principles, the two houses of the English parliament represented that "the privileges granted their company would render their country the general storehouse for tobacco, sugar, cotton, hides, and timber; the low rates at which they would be enabled to carry on their manufactures would render it impossible for the English to compete with them." King

William was induced to discountenance the undertaking, and the projectors were deprived of all aid, not only from England but from foreign speculators. This only made the scheme a more truly national object, and all the disposable wealth of Scotland was speedily embarked in it. The main scheme of the company was to establish a colony at Darien, when Paterson believed that it would be in the middle of the highway of the world, and form the emporium where the commerce of the East would meet that of the west. With all due respect for the principles on which the commerce was to be conducted, it may be questioned if the place possessed all the peculiar advantages which he attributed to it, especially at a time when regular commercial enterprise had made so comparatively little progress over the globe. The expedition set out on the 26th of July 1698; its disastrous results may be found recorded in the ordinary histories of the period, and particularly in Sir John Dalrymple's Memoirs. Paterson was ambitious, but not mercenary, and in the palmy days of the company he had resigned the profits which those confident of its success had assigned to him. The failure of the expedition preyed deeply on his spirits, and grief and disappointment brought him, during his return home, to the borders of lunacy. He lived subsequently a life of obscurity, and the period of his death is not recorded.

* **PATON, SIR JOSEPH NOEL**, born at Dunfermline, Fifeshire, in 1823; and received his education as an artist at the Royal Scottish Academy, and we believe the Royal Academy, London. He first became known to the public by his cartoon of 'The Spirit of Religion,' which obtained one of the three premiums of 200*l.*, awarded at the cartoon competition in Westminster Hall, 1845. In 1847 the Fine Arts Commissioners awarded him a second class prize of 300*l.* at the Westminster Hall competition for his oil-paintings of 'Christ bearing the Cross,' and 'Reconciliation of Oberon and Titania;' but he was not in consequence of these successes called upon to execute any work for the New Houses of Parliament. Mr. Paton resides at Edinburgh, and is regarded by his countrymen as one of the most promising of their rising painters. The following are among his principal pictures: 'Quarrel of Oberon and Titania,' purchased for the Scottish National Gallery; 'Dante meditating the episode of Francesca,' 1852; 'The Dead Lady,' 1854; 'The Pursuit of Pleasure,' 1855; and 'Home,' which was exhibited at the Royal Academy in 1856, and was generally regarded as the best of the sentimental class of paintings called forth by the recent war. He was knighted in 1867.

PATRICK, ST., the apostle of Ireland, was born, according to Usher and Tillemont, in the year 372. The former places his death in 493, but Tillemont about 454. Nennius says he died fifty-seven years before the birth of St. Columba, consequently in 464.

The two principal ancient Lives of St. Patrick are, that compiled by Jocelin, a Cistercian monk, in the 12th century, who quotes four Lives written by disciples of the saint; and that by Probus, who, according to the Bollandists, lived in the 7th century. In both, legendary tales are intermixed. The chief authentic information we possess concerning this saint is obtained from his own writings, his 'Confession,' and a letter which he addressed to Corotic, a prince in some part of Wales, after the Britons had been abandoned by the Romans, who made a descent upon Ireland during St. Patrick's mission to that country. From the 'Confession,' we learn that he was born in a village called Bonaven Tabernis, supposed to be the town of Kilpatrick at the mouth of the Clyde in Scotland, between Dumbarton and Glasgow. He calls himself both a Briton and a Roman, meaning of mixed extraction; and says his father was of a good family, named Calphurnius. His mother was Concha, or Conchessa, who, according to some writers, was niece to St. Martin of Tours. According to Nennius, St. Patrick's original name was Maur; that of Patricius was given to him by Pope Celestine when he consecrated him a bishop, and sent him as a missionary into Ireland in 433.

Jones, in his 'Historical Account of the Welsh Bards,' folio, Lond., 1794, p. 13, says St. Patrick was born in the vale of Rhos in Pembrokeshire. His festival is marked on the 17th of March in the 'Martyrology' of Bede.

(*Acta Sanctorum* of the Bollandists, 'Month of March,' vol. ii., pp. 517-592; Butler, *Lives of the Saints*, 8vo, Dublin, vol. iii., pp. 176-186, 1779.)

PATRICK, SIMON, a prelate of the English Church, distinguished as the author of many excellent works in practical divinity and expository theology, was born in 1626. He was a native of the town of Gainsborough, educated in Queen's College, Cambridge, and the chief scene of his public labours as a clergyman was the parish of St. Paul's, Covent Garden, of which he was rector till higher preferment was bestowed upon him: he became Dean of Peterborough in 1679, Bishop of Chichester in 1689, and Bishop of Ely in 1691. He died in 1707.

The titles of his writings will show at once their nature and tendency to have been to promote Christian piety and to foster the spirit of devotion. In their day they were much esteemed, and they are still valued as among the best helps to devotion:—'Heart's Ease,' 'Parable of the Pilgrim,' 'Exposition of the Ten Commandments,' 'The Friendly Debate,' 'The Christian Sacrifice,' 'The Devout Christian,' 'Advice to a Friend,' 'Jesus and the Resurrection justified,' 'The Glorious Epiphany.' Besides these there are his 'Paraphraes' and 'Comments' on the books of the Old Testament, which have been several times reprinted. These writings are the foundation of Bishop Patrick's

reputation. He also completed and published Gunton's 'History of the Church of Peterborough.'

PAUL, SAINT, the great Apostle of the Gentiles, originally called Saul, was born at Tarsus in Cilicia. Though a Jew of the tribe of Benjamin, and a Pharisee of the most rigid sect, he was by birth a Roman citizen—a privilege inherited from his ancestors, upon some of whom it had probably been conferred for services rendered to the state. The year of his nativity is not known. He was present at the martyrdom of Stephen, A.D. 34, on which occasion he is first introduced to our notice, and is called a young man. He learned the art of tent-making, not with the intention of making it the occupation of his life, but because it was a custom among the Jews, even of the highest respectability, to instruct their youth in some mechanical art. Having been educated in the learning of the times, for which Tarsus was then highly celebrated (Strabo, p. 873, Casaub.), and in which he undoubtedly made great proficiency, he went to Jerusalem to study the laws and traditions of his people under Gamaliel, a distinguished Rabbi. Being a man of great talent, ardent mind, and inflexible resolution, and being devotedly attached to the institutions of his country, whose origin and antiquity alike impressed and fascinated his imagination, he contemplated with alarm and anxiety the progress of the new religion. Accordingly he took an active and prominent part against the Christians, and pursued them with such zeal and fury, that his conduct towards them is described as "breathing out threatenings and slaughter." He obtained letters from the Sanhedrim to the synagogues of the Jews at Damascus, and also to the governor, authorising him to apprehend and bring to Jerusalem whomsoever of the disciples he might find there. While on his journey for this purpose his miraculous conversion took place, the particulars of which are recorded in the ninth chapter of the Acts of the Apostles. This event, so important in its results upon the subsequent fortunes of Christianity, occurred in 35, two years after the crucifixion of our Lord.

After his baptism at Damascus he went into Arabia. In 38 we find him again at Damascus; and from this place, as likewise from Jerusalem shortly after, he was compelled to escape secretly and by night, in consequence of the perseverance with which the Jews sought his life, for preaching with so much boldness and success the religion which he once laboured to destroy. From Jerusalem he retired to Tarsus, his native city, and was employed for some years in propagating the faith through the neighbouring regions of Syria and Cilicia. Up to this time the preaching of St. Paul and of the other apostles had been confined to the Jews; but the conversion of Cornelius, a Gentile, was a very significant indication that Christianity was intended not for one country or one people, but for all mankind, without distinction of race or nation. This was the conclusion inferred both by the apostles and the Jewish converts at Jerusalem. Immediately therefore the object of their mission was extended; and instead of being restricted to the children of Abraham, now comprehended all mankind. Into this great idea, that of founding a religion for the entire human race, St. Paul entered with all the ardour and devotion which characterised his mind. He departed from Tarsus in 42; and in conjunction with Barnabas, who had been sent from Jerusalem for the purpose, preached to the Gentiles at Antioch with the greatest success. But the views he had formed of Christianity as a universal religion suggested to him the propriety of enlarging the sphere of his labours, and of carrying the gospel to more remote provinces. To this work he and Barnabas were divinely appointed (Acts xiii.); and he commenced his first apostolic journey in 45, ten years after his conversion. In company with Barnabas and Mark the evangelist, he sailed from Seleucia, and successively visited Salamis and Paphos in the Isle of Cyprus; Perga in Pamphylia, and Antioch in Pisidia; Iconium, Lystra, and Derbe, in Lycania; and made converts and founded churches in these places. At the end of two years he returned to Antioch in Syria. While at Antioch he was engaged in a most important controversy with some Jewish Christians, who asserted that circumcision was necessary to be observed by converts to the new faith. St. Paul, on the other hand, contended that Christianity entirely superseded the Mosaic Law, and required conformity to none of its rites. The question was referred to a council of apostles and elders at Jerusalem, who, after much deliberation, decided in favour of the view which St. Paul had taken. The decision was declared to have received the sanction of the Holy Ghost, and it was communicated to the Gentile converts at Antioch and other places.

In the year 50 St. Paul commenced his second apostolic journey. Leaving Antioch, and passing through Syria and Cilicia, he traversed the whole extent of Asia Minor and came to Troas. From Troas, in obedience to the direction of a vision, he sailed over into Europe; and after preaching the gospel at Philippi, Thessalonica, Berea, and Athens, arrived at Corinth, where he abode a year and a half, and was eminently successful in establishing an important Christian community in that learned, wealthy, and voluptuous city. From Corinth he sailed to Ephesus, and thence to Cæsarea; and, taking Jerusalem in his way, returned to Antioch in 53. During this journey he wrote his two Epistles to the Thessalonians, and his Epistle to the Galatians; the two former, and probably the latter, from Corinth.

Having remained a short time at Antioch, he in 54 set out upon his third and last apostolic journey. He visited the churches in Galatia and Phrygia, and thence came to Ephesus, where he lived about two

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years. Here, and in the neighbouring district of Asia Minor, he preached the gospel with so much success that not only were great numbers converted to Christianity, but those who practised incantations and magical arts and other gross superstitions, for which Ephesus was notorious, renounced their practices, burnt their books and divining instruments, and professed their faith in the new religion. After the disturbance raised by Demetrius the silversmith, of which an account is given in the 19th chapter of the Acts, the apostle deemed it prudent to leave Ephesus. He went to Troas, and thence passed over into Europe, visiting the churches which he had planted in Macedonia and Greece. From Corinth, where he remained about three months, he returned by Macedonia to Asia; and taking an affectionate farewell of the elders of the Ephesian church at Miletus, embarked for Cæsarea, and in 58 terminated his journey at Jerusalem. On this journey he wrote his first Epistle to the Corinthians, from Ephesus; his first Epistle to Timothy, the one to Titus, and the second to the Corinthians, from Macedonia; and his Epistle to the Romans, from Corinth. These journeys occupied him about thirteen years.

When St. Paul was at Jerusalem some Asiatic Jews, seeing him in the Temple, endeavoured to excite the populace against him by denouncing him as a dangerous and destructive agitator, who was aiming to abolish all distinction between Jew and Gentile, teaching things contrary to the law of Moses, and polluting the holy Temple by introducing the uncircumcised heathen within its precincts. The mob, roused by this appeal to their passions and their prejudices, would have murdered the apostle had he not been rescued by the officer of the Temple guard. The subsequent events—his examination before the Sanhedrim, his defence before Felix and Agrippa, his long confinement at Cæsarea, his appealing to the emperor, and his arrival at Rome in 61, after a most tempestuous passage—are circumstantially related in the latter chapters of the Acts. He remained in Rome, in his own hired house, under the custody of a soldier, for two years, and wrote his epistles to the Ephesians, Philippians, Colossians, Hebrews, and to Philemon. The Scripture history here leaves him; but it is probable that after his first imprisonment at Rome, which terminated in 63, he visited Judæa, Asia Minor, and Greece, and returned to Rome in 65, where he was imprisoned a second time. "Knowing his departure to be at hand," he wrote his second Epistle to Timothy; and it is supposed he suffered martyrdom in the year 66.

St. Paul was an extraordinary man, and peculiarly fitted for the times in which he lived and the mission to which he was called. He was accomplished in all the learning of the age; was brought up at the feet of one of the most skilful jurists of the East; possessed a powerful intellect, which was cultivated with the greatest care; was strong in feeling, firm in resolution, quick in perception, and sound in the decisions of his judgment. He had too much penetration to be himself easily deceived, and too much honesty to attempt to deceive others. His devoted attachment to the old and time-honoured institutions of his nation, and the zeal and ability he displayed in their defence—his ambition, mental power, and restless activity—and the well-grounded apprehensions with which the preaching of Jesus and his disciples had filled the imaginations of many, and which he alone seemed competent to dissipate, combined to make him an object of general attention to his countrymen, and prepare for him a career of distinction and emolument. His conversion therefore, which involved the loss of all his brilliant prospects, has, next to the miracles and resurrection of our Lord, been justly contemplated as one of the most striking and memorable events connected with the early history of Christianity.

From being a furious zealot, a fierce and unrelenting persecutor of the disciples of Jesus Christ, St. Paul became a disciple himself, and a most energetic advocate of the faith which he had once attempted to destroy. After his conversion St. Paul was indefatigable in preaching the gospel. His perseverance never tired—his courage was never daunted. He was the main instrument of carrying the Christian religion among the Gentiles; and in this mission his labours were continued through a period of many years, and spread over a territory of vast extent. Judæa, Syria, and especially Asia Minor were filled with monuments of his zeal. He also passed over into Europe, where he made converts and planted churches. In this righteous cause he was deterred by no difficulties and no persecutions. He groups together in one passage the dangers which he had encountered: he speaks of toils, stripes, prisons, deaths—of being stoned and shipwrecked—of perils in the city and in the wilderness, on dry land and on the ocean, from false friends and open foes—of watchings and weariness, of hunger and thirst, of cold and nakedness. "We see him," says Paley, "in the prosecution of his purpose, travelling from country to country, enduring every species of hardship, assailed by the populace, punished by the magistrates, scourged, beat, stoned, left for dead; expecting wherever he came the same treatment; yet, when driven from one city, preaching in the next; unshaken by anxiety, want, labour, persecution, and the prospect of death."

The exertions of this great apostle in the cause of Christianity were not confined to bodily toil and personal instruction. He was the author of fourteen epistles to individuals, and to churches, on various points of Christian doctrine, practice, and discipline. These epistles

constitute a very considerable and most important part of the New Testament. They show him to be a man of great genius and great abilities; of clear conception, fervid imagination, lofty intellect, and a large and liberal heart. His style is strong and animated; unlaboured and without artifice in its construction; often broken and abrupt; it abounds in transitions; and brief and rapid allusion to existing errors, practices, and habits of thought, from which he draws the most apt illustrations. He addresses, by turns, the intellect, the imagination, the passions, the heart. He unites a severe logic with the noblest eloquence. The loftiest truths are made subservient to the most sober, pure, and rational morality; a morality essentially practical, and admirably adapted to human character and human circumstances. If he exhorts, it is with intense earnestness; if he reproves, it is in the spirit of sympathy and kindness; and whether he reasons, or advises, or admonishes, or consoles, a manly gravity and seriousness pervade his thoughts. Full of the dignity and grandeur of his subject, his ideas flow from him with irresistible rapidity; and borne along by the sublimity of his theme, and the vastness of his conceptions, he stays not to arrange his words and adorn his periods. His arguments carry conviction to the mind of his reader; sometimes disclosing in a few words the profoundest views of Christian truth. His appeals to the passions are equally effective. Hope and fear are important springs of human action; to these he addresses himself, as well as to the reason; not by cold speculation on abstract fitnesses, but by the solemn infallibilities of a resurrection from the dead to an eternity of happiness or misery. With a like mastery and success he interests the affections and the higher moral faculties. Though disclaiming the "enticing words of man's wisdom," he could, when the occasion required it, use the arts and display the accomplishments of the rhetorician. His speeches in the Acts of the Apostles are worthy of the Roman senate; and his answers, when at the bar, to the questions proposed to him by the court, are distinguished for their address and their dignity. At the same time, wherever he happened to be, whether among the Jews in Pisidia, or the Gentiles at Lystra, or the polished Greeks at Athens, or pleading before Felix and Agrippa, his discourses are adapted with admirable judgment and ability to the character and capacities of his several audiences. On the subject of St. Paul's writings, see Dr. Harwood, Michaelis, and Bishop Newton; and especially the very valuable 'Life and Epistles of St. Paul' by Conybeare and Howson.

There is a tradition in the Church that Paul was beheaded near Rome, and buried about two miles from the city, in the Via Ostiensis; and a magnificent cathedral, dedicated to his memory, was built over his supposed grave by Constantine.

PAUL OF SAMOSATA was chosen Bishop of Antioch in A.D. 260. In consequence of being supposed to hold heterodox opinions concerning the person of Christ, a synod was assembled at Antioch about 264 to inquire into his sentiments. After holding several meetings, this synod was unable to extract from Paul an avowal of his suspected heresies. In the year 269 another synod was convened on this business, consisting of a large number of bishops, at which Malchion, a rhetorician and presbyter of the church at Antioch, succeeded in convicting Paul of the erroneous opinions imputed to him. He was excommunicated by this synod, which wrote an epistle to Dionysius, bishop of Rome, and to the churches of the empire, giving the reasons for their decision. Fragments of this epistle have been preserved by Eusebius. Though deprived of his bishopric, Paul refused (probably under the protection of Zenobia, who is known to have favoured him) to give up "the house of the church" till the year 272 or 273, when the bishops who had excommunicated him applied to the Emperor Aurelian, who compelled Paul to yield. It is probable that he continued after this to propagate his doctrines. His followers formed a sect under the name of Paulians or Paulianists, which seems to have lasted to the 5th century. They were condemned by the Council of Nice, who ordered those baptised among them to be re-baptised.

The accounts we have of his doctrines are not very clear. The synodical epistle of the council which deposed him speaks less of them than of his personal character, which is represented as marked by pride and arrogance, haughtiness in the exercise of his authority, and great love of pomp and display. He held some secular office together with his bishopric. The following statement of his opinions by Moseheim appears, as far as we have the means of judging, to be tolerably correct:—"That the Son and the Holy Ghost exist in God, in the same manner as the faculties of reason and activity do in man; that Christ was born a mere man; but that the reason or wisdom of the Father descended into him, and by him wrought miracles upon earth, and instructed the nations; and, finally, that on account of this union of the divine Word with the man Jesus, Christ might, though improperly, be called God."

PAUL THE DEACON, or PAULUS DIACONUS, called also WARNEFRIDUS from his father's name, was born about 740 at the town of Friuli (Forum Julii). He became attached to the court of Raichis, king of the Lombards, and afterwards (about 763) he left the court, and was ordained deacon of the church at Aquileia. He returned to the court on the invitation of Desiderius, successor of Raichis, by whom he was made chancellor. About the part of his life which followed the overthrow of the kingdom of Desiderius by Charlemagne in 774, we know nothing for certain; but the most probable account is, that

he retired to a monastery, and afterwards entered the celebrated monastery of Monte Casino, whence he addressed to Charlemagne in the year 781 an elegy, in which he implores the release of a brother who had been taken prisoner in the Lombard war. About this time Charlemagne appears to have attached him to his court. He was employed to instruct in Greek the clergymen who were to accompany the emperor's daughter Rotrude in her journey to Constantinople to be married to the son of the Empress Irene. Paul visited France, and stayed some time at Metz, of the early bishops of which city he wrote a history. He afterwards returned to Monte Casino, where he died about the year 799.

As a poet, Paul is spoken of in the most extravagant terms of praise by his contemporary Peter of Pisa. His poems, which are really good, consist chiefly of hymns and other short pieces in Latin. His fame rests however chiefly on his merits as an historian. His works were:—1. 'Historia Miscella,' a Roman history consisting of twenty-four books, of which the first eleven contain the history of Eutropius; the next five, by Paul himself, contain the period from the reign of Valentinian to that of Justinian; the remaining books are attributed to Landulphus Sagax. The best edition of this work is in Muratori's 'Rerum Italicarum Scriptores.' 2. 'De Gestis Longobardarum Libri Sex,' a history of the Lombards: his most valuable work. This is also contained in Muratori's collection. 3. 'Gesta Episcoporum Metensium.' 4. 'Life of St. Gregory the Great.' 5. 'Excerpta' from Festus, 'De Verborum Significatione.' [Festus.] There are also extant a collection of homilies and two sermons which are attributed to him.

PAUL THE SILENTIARY, the son of Cyrus and grandson of Florus, was of a noble family and possessed of great wealth. He held in the palace of Justinian the office of chief of the Silentarii, a class of persons who had the care of the emperor's palace. When the church of St. Sophia at Constantinople was rebuilt by Justinian in 562, Paul wrote a description (or *εἰσαγωγή*) of the edifice, in 1026 Greek hexameters, with a preface consisting of 184 iambic verses. It is evident from this poem that he was a Christian. The work was edited, with notes and a Latin translation, by Ducange, Paris, 1670; the text edited by Bekker is contained in the Bonn edition of the 'Byzantine Historians,' 1837, with a second part, consisting of 275 hexameters and a preface of 29 iambs, not included in the edition of Ducange. Paul was also the author of a poem entitled *Εἰς τὴν ἐκκλησίαν Θεοῦ*, and of several epigrams, which are included in the Greek Anthology. (Fabricii, *Bibliotheca Græca*, ed. Harles, iv. 487, vii. 581.)

PAUL I. succeeded Stephen III. in the see of Rome A.D. 757. He was involved in disputes with the Longobard king Desiderius, and sought the protection of Pepin, king of the Franks. He died in the year 767.

PAUL II., a Venetian by birth, succeeded Pius II. in 1464. He began by correcting abuses, and checking the exactions of the officers and secretaries of the Papal court, who levied contributions at pleasure from those who had occasion to apply to Rome for licences, rescripts, and other official papers. He endeavoured also to form a league of the Christian princes against the Turks, who threatened Italy; and for this purpose he proclaimed, in 1468, a general peace among the Italian governments, threatening with excommunication those who did not observe it. Paul, in 1471, gave to Borso of Este the investiture of Ferrara with the title of duke as a feudatory of the see of Rome. [ESTR, HOUSE OF.] An academy had been formed at Rome for the cultivation of Greek and Roman antiquities and philology, of which Pomponius Lætus, Platina, and other learned men were members. Paul, who unlike his predecessor Pius II., had no taste for profane learning, became suspicious of the academicians and their meetings. Some one probably excited his suspicions, by accusing them of infidelity and of treasonable designs. The academy was proscribed, some of its members ran away, others were seized and tortured, and among them Platina, who after a year's imprisonment was released through the intercession of several cardinals. It may easily be supposed that Platina, in his 'Lives of the Popes,' which he wrote afterwards under Sixtus IV., did not spare the memory of Paul II. But besides Platina, other contemporary writers, such as Corio Ammirato, an anonymous chronicler of Bologna, and the monk Jacopo Filippo of Bergamo, all speak unfavourably of this pope. Paul II. died suddenly, in July 1471, and was succeeded by Sixtus IV. Cardinal Querini has undertaken the defence of Paul II., in his "Vindicie adversus Platina aliosque Obtractatores."

PAUL III., CARDINAL ALESSANDRO FARNESI, succeeded Clement VII. in October 1534. At that time the most urgent applications were made by the various states of Europe to Rome for the assembling of a general council, which was required by the state of the Western Church, distracted by the disavowal of the papal supremacy by Luther and Zwingli, as well as by measures of Henry VIII. of England. Paul however took a long time to consider before he finally acceded to the request, and it was only in 1543 that he issued the bull of convocation. In the meantime he excommunicated Henry VIII., and released his subjects from their oath of allegiance, by which measure he hastened the total separation of England from Rome. In 1540 he sanctioned the new order of the Jesuits. The war between Francis I. and Charles V. occasioned a further delay in the assembling of the council, which was finally opened at Trent in 1546. That assembly, which was prorogued several times, transferred

to Bologna, and afterwards removed again to Trent, did not terminate its sittings till 1563, long after Paul's death.

Paul was very anxious to aggrandise his own family. He had a natural son, Pier Luigi Farnese, whom he first made Duke of Castro, and afterwards Duke of Parma and Piacenza. For his grandson Ottavio Farnese he obtained the hand of Margaret, a natural daughter of Charles V., and made him Duke of Camerino. The pope subdued the people of Perugia, who had revolted against him, put to death several of the leaders, and built a citadel to keep the citizens in awe. He also attacked the Colonna, the most powerful baronial family in the neighbourhood of Rome, took all their strongholds, and obliged the members of that family to take refuge in the fiefs which they held in the kingdom of Naples. He sent a contingent of 12,000 foot and 1000 horse, under his grandson Duke Ottavio, to join the emperor's army in Germany against the Protestant princes, and he afterwards strongly opposed the religious pacification granted by Charles in 1547, under the name of the 'Interim.' In the same year Paul received the news of the tragical death of his son Pier Luigi, who was murdered at Piacenza, where he had made himself odious by his tyranny and his lust. Overcome by grief at the news, he told his two grandsons, Ottavio and Cardinal Farnese, who were with him at the time, to take warning from their father's death, and to live in the fear of God. Having secured the succession of Parma and Piacenza to Pier Luigi's son, Paul died, in November 1549, at a very advanced age, and was succeeded by Julius III.

PAUL IV., CARDINAL GIANPIETRO CARAFFA, who was of a noble Neapolitan family, succeeded Marcellus II. in 1555. He was old, haughty, intolerant, and intent upon aggrandising his nephews. He quarrelled with Philip II. of Spain, who sent the Duke of Alba with an army from Naples to invade the papal territory. The duke advanced to the gates of Rome, but after some demonstrations a peace was concluded in 1557. Having learned that his nephews, one of whom he had made a cardinal, were leading a most dissolute life, and were plundering both the people and the treasury of the Church, he banished them from Rome in 1559. Paul IV. died shortly after, eighty-four years of age. He had been a zealous advocate of the tribunal of the Inquisition. As soon as the news of his death became known, the people of Rome rose in insurrection, ran to the prison of the Inquisition, wounded a Dominican monk who acted as commissary, delivered all the prisoners, and burnt the papers. They then threw down the statue of the pope, crying out "Death to the Caraffas." The tumult lasted several days, after which the conclave elected a new pope by the name of Pius IV., who instituted a process against the nephews of the late pope, two of whom, Cardinal Caraffa and the Duke of Paliano, were found guilty of several crimes, and put to death in 1560.

PAUL V., CARDINAL CAMILLO BORGHESI OF SIENA, succeeded Leo XI. in 1605, when he was fifty-three years of age. His first act was a dispute with the senate of Venice concerning two ecclesiastics, subjects of that state, who, being accused of heinous crimes, were on their trial before the civil magistrature. The pope asserted that clerical men could only be tried by their bishops, and as the Venetian senate maintained their rights, Paul laid Venice under interdict. The senate forbade the publication of the bull, and as the members of several monastic orders professed that they could not continue to perform religious worship in a country placed under interdict, they were allowed to quit Venice, and the senate appointed secular priests to perform service in their stead. The people remained perfectly quiet, and the bishops and vicars continued their functions as usual. Paolo Sarpi, better known as Father Paul [PAUL, FATHER], the senator Antonio Quirino, and others, wrote in defence of the senate, and Cardinal Baronius and Bellarmino wrote in defence of Rome. There were three points at issue between the pope and the senate: 1, the senate had made a decree that no new convent or religious congregation should be founded without their permission; 2, that no property or perpetual revenue of any kind should be bequeathed to the church without their approbation; 3, that clerical men accused of crimes should be judged by the secular power like other citizens. The king of France and the emperor took the part of Venice, the court of Spain that of the pope, and Italy was threatened with a war like that of the Investitures. Henri IV. of France however proposed his mediation, and sent to Venice Cardinal de Joyeuse, who after consulting with the senate, proceeded to Rome, where he succeeded in effecting a compromise. The decrees of the senate were maintained, but the two clerical culprits, in compliance with the wish of the French king, were given up to the pope, "saving the right of the republic to punish all offenders, clerical or lay, within its dominions." Upon this arrangement being made, the interdict was removed.

In 1614 Pope Paul had a dispute with Louis XIII., on account of a book of the Jesuit Suarez, entitled 'Defensio Fidei,' in which the author maintained that in certain cases it was lawful to murder kings. This book was publicly burned by sentence of the parliament of Paris. The pope maintained that he was the proper authority to decide upon the contents of works concerning religious and moral doctrines, and that the book ought to have been referred to him. This affair was likewise settled by a compromise.

The pope was in the meantime usefully employed in reforming many abuses in the tribunals and other offices of the Roman court, and in

embellishing the city of Rome. In this respect he ranks among the most distinguished pontiffs for his encouragement of the fine arts. He enlarged the Vatican and Quirinal palaces, restored the church of Santa Maria Maggiore, constructed or repaired aqueducts, made additions to the Vatican library, collected statues and other antiquities, and built the handsome villa Mondragone at Frascati. He established the fortune of the Borghese family, which is one of the wealthiest of the Roman families. Paul V. died in 1621, and was succeeded by Gregory XV.

PAUL I., emperor of Russia, son of Peter III. and Catherine II., was born in 1754. He lost his father at an early age, and the death of his brother Ivan, in 1763, made him heir apparent to the crown. He had good instructors, but was treated with great strictness by his mother as long as she lived, and was studiously kept in ignorance of all public affairs. She often expressed an unfavourable opinion of his judgment and disposition, and it is believed that she would have disinherited him had she been able to do it. In 1776 Paul married Mary of Würtemberg, an amiable princess, by whom he had four sons, Alexander, Constantine, Nicolas, and Michael, and several daughters. In 1780 he travelled with his wife through Germany, France, and Italy, under the title of 'Comte du Nord.' On his return to Russia he continued to live in retirement, at the country residence of Gatchina, thirty miles from St. Petersburg, and his sons and daughters were educated at court, under the eye of the empress. In 1796, on the death of Catherine, Paul, then 42 years of age, emerged from his restraint, and was proclaimed emperor. He began by causing solemn funeral honours to be paid to his father, together with the late empress, and for this purpose he had the coffin containing his body removed from the place where it had been deposited, and placed in the church by the side of the corpse of Catherine. Paul also went in person to release the Polish patriot Kosciuszko, who was confined as a state prisoner, not however in a dungeon, as some have said, but in a private house, under a military guard, and he gave him money to enable him to go and live in the United States. He likewise liberated Potocky, Niemcewicz and the other unfortunate Poles who were confined at Schlüsselburg and other fortresses. These acts of the new emperor gave hopes of a good reign, but Paul's character soon showed itself in all its capriciousness and violence. He liked to interfere in the most minute details of police and of military discipline; he forbade the wearing of round hats in the streets of St. Petersburg; he likewise proscribed trowsers and frock coats, and several foreigners were ill-used in consequence of these absurd regulations. Any one who met him in the street was obliged to take off his hat, even in the severest weather, and ladies were required to alight from their carriages. For the former convenient dress of the Russian infantry, consisting of a jacket and pantaloons, he substituted the German uniform, with tailed coats, spatterdashies, and queues bedaubed with grease and flour as being cheaper than powder and pomatum. This caused much discontent among the soldiers and numerous desertions, a thing almost unknown till then in the Russian army. In the same spirit, Paul, whose only desire seemed to be to alter, remodelled all the departments of administration, and all the courts of the empire, in consequence of which thousands of civil officers were thrown out of employment.

In his foreign politics Paul at first seemed disposed to adopt a system of neutrality in the great quarrel between France and the allied powers. But he soon became alarmed at the progress of the French arms, and at the encroachments of the French directory; the invasion of Switzerland, of Rome, Naples, Malta, and Egypt, determined him for war. He had an army of from 40,000 to 50,000 men assembled in Galicia by Catherine, and he ordered it to join the Austrians and march upon Italy. The veteran Suwarrow, the most distinguished general of Russia, who had been dismissed by Paul soon after his accession, for having sneered at his martinet innovations in the army, was appointed to command the expedition. For an account of his successful campaign in Italy, in 1799, see SUWARROW. Another Russian army, 40,000 strong, under General Korsakov, was sent to join the Archduke Charles in Switzerland. This army was defeated by Massena, at Zürich, in September 1799. A third army was sent to join the English, under the Duke of York, in Holland, and that expedition also failed. A fourth Russian army was embarked on a fleet, which, joined to the Turkish fleet, conquered the Ionian Islands, and assisted in restoring the King of Naples to his continental dominions. In the end however Paul was sorely disappointed in his military expectations. His best general, Suwarrow, after the conquest of Italy, having marched into Switzerland to join his comrades there, arrived just after the defeat of Korsakov, and was obliged to retreat through the Alps of Glaris into the Grisons country. He and his army were recalled by the emperor, and Suwarrow arrived, desponding and in bad health, at St. Petersburg, where he soon after died. Paul, who had broken the heart of the veteran by attributing to him the disasters in Switzerland, in which he had had no part, relented towards him in his last moments, sent to inquire how he did, and allowed the grand-dukes, his sons, to go and visit him. Paul withdrew from the coalition without publishing his reason for it; he offended the allies, but at the same time made no proposal of peace to France. He thus displeased everybody, and showed himself fickle, passionate, and weak. His private conduct partook of the same character. He

became more stern and morose, showed suspicion of everybody, and was disliked by all. The soldiers detested him for his vexatious minuteness in discipline, the nobility for his rude and often cruel behaviour, and men of information for his proscription of books and journals. Paul chose to quarrel with England because she would not give up Malta. He had caused himself to be elected grand-master of the order of St. John, after the death of the grand-master Hompesch and he expected England to give up the island to him. After the battle of Marengo, Bonaparte bethought himself of profiting by this disposition of Paul, in order to gain his friendship. He accordingly collected all the Russian prisoners in France, clothed them, supplied them with muskets, and sent them back to Russia. This produced its effect, and Paul, who had proclaimed himself the champion of legitimacy, became suddenly a great admirer of Bonaparte.

His next step was to seize the English vessels and other property in his harbours, because England had sent a fleet to Copenhagen in August 1800, to oblige Denmark to acknowledge the navigation laws and the right of search of neutral vessels. In December of the same year, Paul concluded a convention with Sweden and Denmark, to which Prussia soon after acceded, by which the right of search of neutral vessels was declared an attempt against the sovereign rights of the nation to which they belonged, and a squadron of the four Baltic powers was to be assembled to protect their merchant vessels, and resist any attempt at searching them. In consequence of this step England put an embargo upon the vessels of the Baltic powers. Paul now sent an agent to Bonaparte, and friendly communications were re-established between France and Russia. Bonaparte even accepted Paul's mediation in favour of the court of Naples, which was still at war with France. Count Kalitcheff went to Paris as ambassador of Russia, and was received with great distinction. "France," said Bonaparte publicly, "can ally itself only with Russia, for Russia is mistress of the Baltic and Black seas, and she holds the keys of India in her hands, and the emperor of such a country is truly a great prince. Paul is eccentric, but he has at least a will of his own." (Thibaudeau, 'Le Consulat et l'Empire,' ch. xiv.)

After peace was concluded at Luneville between France and Austria, in February 1801, Bonaparte secretly concerted with the court of Russia the plan of an expedition to India. Thirty thousand chosen French troops were to march into Poland, and there join an equal number of Russian infantry, besides 40,000 Cossaks and other irregular cavalry, and thence the allied army was to proceed to the borders of the Caspian Sea, either to embark and cross that sea or march by the way of Persia, whose consent was solicited by the two powers. (Thibaudeau, ch. xv.) Meantime England had sent a fleet into the Baltic under admirals Parker and Nelson, to dissolve the maritime coalition. On the 2nd of April, Nelson attacked the Danish fleet, and on the 4th an armistice was signed between Denmark and England. While the armistice was being concluded, news arrived of the sudden death of Paul, which happened in the night of the 24th of March. The Baltic coalition was thereby dissolved. A conspiracy had been formed among the officers near the person of the emperor, who went in a body at night to his apartments, and presented him an act of abdication to sign, on the score of mental weakness. Paul refused, saying "he was emperor, and would remain emperor." A scuffle ensued, in which the unfortunate monarch was overpowered and strangled. His son Alexander was proclaimed emperor.

When the news arrived in Paris, Bonaparte was greatly vexed and mortified. Talleyrand, to calm him observed that "this was the customary mode of abdication in Russia." According to the practice of those times, the French papers intimated that England was privy to the conspiracy; but the fact is that the Russians had become weary of Paul's caprices, which bordered upon insanity, and the plan of forcing him to abdicate, though not of murdering him, appears for some time previous to have been discussed among the members of the court, and even of the Imperial family, as a measure of absolute necessity. At the news of his death, the whole city of St. Petersburg, the army, nobles, and people rejoiced.

PAUL, FATHER, the celebrated historian of the Council of Trent, whose original name, before he embraced the monastic profession, was PIETRO SARPI, was born at Venice, in the year 1552, of a respectable commercial family. His father however was unsuccessful in trade; and his mother, a woman of sense and virtue, was early left a widow in indigent circumstances. Fortunately her brother was the master of an excellent school, and under his care she placed her son, who from infancy displayed an extraordinary aptitude for study. Before the completion of his fourteenth year, he had made great progress in mathematics and logic, as well as in general literature; and at that boyish age, having become a pupil of the logician Capella of Cremona, who was of the Servite order, this connection led him, contrary to the urgent advice of his uncle and mother, to adopt the same monastic habit and rule with his preceptor. In his twentieth year he solemnly took the vows of the order.

At the same period, the ability which he displayed in a public disputation, held at Mantua, during a chapter of his order, attracted the favourable notice of the reigning prince of the house of Gonzaga, and he was appointed to the professorship of divinity in the cathedral of that city. But though he was honoured with many marks of regard by the Mantuan duke, a public life was little to his taste; and he

shortly resigned his office and returned to the learned seclusion which he loved. In that retirement he continued to cultivate learning and science; and in his twenty-second year, he had not only already mastered the Latin, Greek, Hebrew, and Chaldee languages, but was also a proficient in the civil and the canon law, in various departments of philosophy, in mathematics and astronomy, in chemistry, medicine, and anatomy. In these last sciences he became deeply versed for his times, and it has been alleged that he was acquainted with the circulation of the blood.

The claim of Sarpi to be considered the discoverer of the circulation rests on the authority of Veslingius, who states, in his 'Epist. Anat. et Medicæ,' ep. xxvi, that he had read a manuscript by Sarpi, belonging to his pupil and successor Fulgentius, in which the circulation was described. George Ent (Harvey's commentator and friend) admitted the testimony, but said that whatever Sarpi knew of the circulation, he learned from Harvey himself. Ridanus, Harvey's chief adversary, gives no credit for the discovery to Sarpi; and Fulgentius himself does not claim it for him. Several writers attribute to Sarpi the discovery of the valves of the veins, which gave Harvey the first idea of a circulation; but Fabricius was acquainted with them in 1574, when Sarpi was but twenty-two years old, and it is certain that he (Fabricius) taught Harvey their existence. The above is on the authority of Haller ('Bibliotheca Anatomica'), who does not attribute any part of the discovery to Sarpi.

The pursuit of such studies, and the renown which they procured for him, no less than the freedom of his expressed opinions in correspondence with the kindred minds of his age, drew upon him the envy and suspicion of the mean and bigoted; and he was twice arraigned before the Inquisition on a false and absurd accusation of heresy, and on a better-founded charge of having declared in a letter his detestation of the papal court and its corruptions. His high reputation protected him in both cases; but the court of Rome never forgave him, and, at a subsequent period, revenged and justified his bad opinion of its administration by refusing to reward his unquestionable merits with preferment to a bishopric. The famous dispute which arose between the Roman see and the republic of Venice, during the pontificate of Paul V., in the year 1606, drew the speculative recluse from the quietude which had only been thus partially interrupted, into open and dangerous collision with the papal power. When Paul V. endeavoured to revise the doctrines of the supremacy of the pope over all temporal princes and governments, and reduced these pretensions to practice by laying the Venetian state under an interdict and excommunication for having subjected priests to the secular jurisdiction, the senate of Venice, not contented with setting these papal weapons at defiance, determined to support by argument the justice of their cause. The most eloquent and successful advocate whom they employed for this purpose was Father Paul; and animated both by zeal in the service of his native state and by indignant opposition to the Romish usurpations, he fulfilled his task with equal courage and ability, and signally exposed the papal pretensions. Paul was finally compelled to consent to an accommodation very honourable to the Venetian state.

The papal party, however, though reduced to yield to the power of that republic and the strength of her cause, was resolved not to forego its vengeance against her defenders, and among them Father Paul was signally marked for a victim. Several attempts were made to assassinate him; and even in the apparent security of his retreat at Venice, he was attacked one night as he was returning home to his monastery by a band of ruffians, who inflicted on him no fewer than twenty-three wounds. The assassins escaped in a ten-oared boat; and the papal nuncio and the Jesuits were naturally suspected of being the authors of a plot prepared with such a command of means and expensive precautions. None of the wounds of Father Paul were mortal; and, preserving one of the stilettes which the assassins had left in his body, he surmounted it with the inscription, 'Stilo della chiesa Romana' ('The pen (or dagger) of the Romish Church').

These attempts upon his life compelled Father Paul to confine himself to his monastery, and induced him to employ his constrained leisure by engaging in the great literary composition by which he is chiefly remembered—'The History of the Council of Trent': a work which has been not more deservedly commended for its style as a model of historical composition, than for the extent of its learning, the generous candour of its spirit, the unbiassed integrity of its principles, and the unostentatious piety of its sentiments. While occupied in this and other labours of minor import, Father Paul was overtaken by death, in his seventieth year. A neglected cold produced a fever, the immediate cause of his dissolution; and after lying for nearly twelve months on a bed of sickness, which was supported with the most edifying cheerfulness and piety, he expired on the 14th of January, 1623, and his memory was honoured by the gratitude of the Venetian republic with a public funeral.

The discussion of Father Paul's theological opinions and conduct is beyond our province. His opposition to the papal see has drawn upon his character the severe animadversions of Roman Catholic divines, and procured for it in a consequent degree the favour of Protestant writers. It may here suffice to observe that the uprightness of his motives and the sincerity of his religious faith have never fairly been impugned; while his leaning to the doctrines of the Protestant churches has been

variously inferred as a matter either of commendation or reproach. Editions of Father Paul's 'History of the Council of Trent' were published in London, in Italian, English, and French, in 1619, 1676, and 1736; and of his whole works, in the original language, at Verona and Naples, in 1761, 1768, and 1790.

PAUL VERONESE. [CAGLIARI.]

PAULDING, JAMES KIRKE, was born August 22, 1779, at Pawlings, Dutchess county, in the state of New York. He is of Dutch descent, and the place of his birth derives its name from an ancestor by whom it was founded. Having completed his education, Mr. Paulding settled in New York, where he has since for the most part resided. His first literary effort was made in 1807, when, in conjunction with his brother-in-law, Mr. Washington Irving, he wrote the series of satirical papers entitled 'Salmagundi.' [IRVING, WASHINGTON.] This work was eminently successful, but Mr. Paulding does not appear to have followed up his first success till 1813, when he produced a satirical poem entitled 'The Lay of a Scotch Fiddle,' and soon after a somewhat elaborate reply to an article on America in the 'Quarterly Review.' This was followed in 1816 by a more pretentious work, 'The Diverting History of John Bull and Brother Jonathan,' a successful imitation of Swift and Arbuthnot. From this time Mr. Paulding led almost as busy a literary life as his colleague in the 'Salmagundi' venture: but being in easy circumstances, and looking rather to the circles of New York than to the entire world of English readers for appreciation, he has had neither the spur of necessity nor the feeling that the keener judgment of European criticism must be satisfied, to incite him to that close study and careful finish which have done so much to secure the wide and lasting reputation of Washington Irving. In 1817 Mr. Paulding published, in 'Letters from the South' in 2 vols., an amusing account of a visit to Virginia. In 1818 he wrote a second series of 'Salmagundi,' and 'The Backwoodsman,' a poem. Following these appeared in 1823 'Koningamarke, or Old Times in the New World,' a novel; 'John Bull in America,' 1824; 'The Merry Tales of the Three Wise Men of Gotham,' 1826; 'The Book of St. Nicholas, a Series of Stories of the Old Dutch Settlers,' 1827; 'The New Pilgrim's Progress,' a satire, 1828; and 'Tales of the Good Woman, by a Doubtful Gentleman,' 1829. In 1831 Mr. Paulding published 'The Dutchman's Fireside,' the most successful of his novels, a story of the colony of New York in the time of the old French war, which has been placed by some critics alongside Knickerbocker's famous history. His next work was a story of the backwoods, 'Westward-ho,' 1832. The title has been seized by a popular English novelist, but only in the title is there any resemblance between the two works. A dissertation on 'Slavery in the United States,' and a 'Life of Washington, for Youth,' followed. Having accepted in 1837 the office of secretary of the navy under President Van Buren, Mr. Paulding confined his pen to his official duties till the death of Van Buren in 1841, when he resigned his post, and again made his appearance as a writer. He has however since confined himself mostly to the magazines, the only separate works published by him being a novel called 'The Old Continental, or the Price of Liberty,' and a short tale called 'The Puritan and his Daughter.' Mr. Paulding's works are marked by strong native humour and a genial, hearty manner; and they are all thoroughly American in scenery, characters, and spirit. [See SUPPLEMENT.]

PAULINUS, SAINT PONTIUS MEROPIUS, Bishop of Nola, was born about A.D. 353, at Bordeaux, of a noble family. He was a pupil of Ausonius, and was recommended by him to the emperor Gratian, who appointed him consul in 378, and afterwards advanced him to several offices of great importance. Through the influence and exhortations of St. Ambrose, he was induced to relinquish the world and give his property to the Church. He was ordained presbyter in 393, was made bishop of Nola in 409, and died in 431. Paulinus wrote several works, of which only a few have come down to us; the principal of which are a discourse on alms-giving, some letters, and a few poems on religious subjects. Paulinus was intimate with the most distinguished theologians of his time, and is frequently mentioned in the Epistles of St. Augustine and St. Jerome. His works were published for the first time by Badius, Paris, 1516; but the best editions are by Muratori, Verona, 1736, fol.; and by J. B. Le Brun, Paris, 2 vols. 4to, 1685.

PAULINUS, SAINT, patriarch of Aquileia, is chiefly known in ecclesiastical history for the exertions he made in defence of the Trinity. He was born near Friuli, about 730, and was made patriarch of Aquileia by Charlemagne in 776. He died in 804. His works have been published by Madrial, Venice, 1737.

PAULINUS, better known under the name of JOHN PHILIP WERDIN, was born near Mannerdorf in Austria, on the 25th of April 1748. He studied philosophy and theology at Prague, and afterwards learned some of the oriental languages in the college of the Carmelites at Rome, which order he had joined in 1769. He was sent to the coast of Malabar in 1774, where he remained for 14 years, and was successively appointed vicar-general and apostolic visitor. In 1790 he returned to Rome in order to superintend the religious works which were printed by the Propaganda for the use of the missionaries in Hindustan. He died at Rome, on the 7th of January 1806.

Paulinus was one of the earliest Europeans who acquired a knowledge of the Sanskrit language. In consequence of his being settled in the south of Hindustan, he was not placed in such favourable cir-

umstances as our countrymen in Bengal for obtaining an accurate knowledge of Sanskrit, since the Brahmans of the north are much more skilled in that language than those of the south. Paulinus however was very unwilling to admit his inferiority to the English scholars, and he frequently attacked them in his works. The Sanskrit Grammar of Paulinus is published in the Tamil character instead of the Devanagari, which is the character in which all Sanskrit works are written in the north of Hindustan, and which is employed in the Sanskrit grammars and works which have been published at Calcutta and in Europe.

The Sanskrit Grammar of Paulinus was published at Rome, in 1790, under the title of 'Sidharubam, seu Grammatica Samscrdamica, cum Dissertatione historico-critica in Linguam Samscrdamicam,' and also in a fuller and different form in 1804, under the title of 'Vyacarana, seu locupletissima Samscrdamica Lingue Institutio;' but both these works are entirely superseded by later, more accurate, and complete grammars. Paulinus also wrote and edited many other works, of which the most important are:—'Systema Brahmanicum liturgicum, mythologicum, civile, ex monumentis Indicis, &c., dissertationibus historicis illustravit,' Rom., 1791; 'India Orientalis Christiana, continens Fundationes Ecclesiarum, Seriem Episcoporum, Missiones, Schismata, Persecutiones, Viros illustres,' Rom., 1794; 'Viaggio alle Indie Orientali,' Rom., 1796; 'Amarashinba, seu Dictionarii Samscrdamicæ sectio prima, de Cælo; ex tribus ineditis Codicibus Indicis Manuscriptis, cum Versione Latina,' Rom. 1798 (the whole of this dictionary, of which Paulinus has edited the first part, was printed at Serampore, in 1808, under the care of Colebrooke); 'De Antiquitate et Affinitate Lingue Zendicæ et Samscrdamicæ germanicæ Dissertatio,' Rom., 1798, Padua, 1799; and 'De Latini Sermonis Origine et cum Orientalibus Linguis Connexione,' Rom. 1802.

PAULUS ÆGINE'ETA, so called from his birthplace, in the island of Ægina, in the Sinus Saronicus, is one of the latest and at the same time one of the most valuable of the ancient Greek medical writers whose works are still extant. Abulfaraj ('Hist. Dynast.,' p. 114, ed. Pococke) states that he lived in the 7th century A.D.; which is probably somewhere near the truth, as he quotes Alexander Trallianus (lib. iii. cap. 28; vii. 5, 11, 19), who is supposed to have lived about the middle of the 6th. Nothing is known of the events of his life, except that he travelled a great deal, as we learn from two barbarous Greek iambs prefixed to his work. It is on this account (as some think) that he is sometimes called *περιουδης*, a word which appears to indicate a kind of travelling physician. He appears to have visited Alexandria (lib. vii., cap. 17; and iv. 49); and it is probable that he there obtained the title *ιατροσοφιστης* (a practitioner in both medicine and surgery), which is sometimes given him. Suidas says he wrote various medical works; and Abulfaraj, that he composed a treatise on medicine, in nine books, and one on female diseases. The latter work (if some parts of the first, third, and sixth books, which treat of that subject, are not meant) is lost; the former still remains, with the title *επιτομη ιατρικης βιβλια εννα*, 'Compendii Medici Libri Septem.' As there is no reason for supposing this work to be imperfect, it is probable that each of the third and seventh books, which are much longer than the rest, was divided by the Arabic translator into two. He appears to have been much esteemed by the Arabians, who, on account of his skill in midwifery and female diseases, called him Al-Kawabali, 'the accoucheur.' His remaining work is chiefly a compilation from Galen, Oribasius, Aëtius, and others; and indeed he tells us himself in the preface, that he meant it to supersede the short abridgment, by Oribasius, of his own larger work, the 'Hebdomocontabillon;' however it contains also a good deal of original matter, though the author speaks very modestly of his own additions. The following account of the contents of each book is given by himself in his preface, and the English translation by Mr. Adams has been adopted. "In the first book you will find everything that relates to Hygiene, and to the preservation from and correction of distempers peculiar to the various ages, seasons, temperaments, and so forth; also the powers and uses of the different articles of food, as we have explained in a summary manner. In the second is explained the whole doctrine of fevers, an account of certain matters relating to them being premised, such as excrementitious discharges, critical days, and other appearances, and concluding with certain symptoms, which are sometimes the consequences of fever. The third book relates to topical affections, beginning from the crown of the head, and descending down to the nails of the feet. The fourth book treats of those complaints which are external and exposed to view, and are not limited to one part of the body; also of intestinal worms and dracunculi. The fifth treats of the wounds and bites of venomous animals; also of the distemper called hydrophobia, and of persons bitten by dogs which are mad, and by those which are not mad; and also of persons bitten by men: among other things it treats of deleterious substances and the preservatives from them. In the sixth is contained everything relating to surgery, both what relates to the fleshy parts, such as the extraction of weapons; and to the bones, which comprehends fractures and dislocations. In the seventh is contained a description of the properties of all medicines, first of the simple, then of the compound; particularly of those which I have mentioned in the preceding six books, and more especially the greater and, as it were, celebrated preparations. Towards the end are certain things connected with the composition of medicines, and of those

articles which may be substituted for one another; the whole concluding with an account of weights and measures."

The most valuable and original part of his work is the sixth book, which contains several descriptions of operations, either first mentioned there, or else with more accurate and precise directions than in any former author. There is a minute and excellent account of bronchotomy, taken from Antyllus (vi. 88). He recommends the jugular veins to be opened (vi. 40), and also in some cases the division of an artery (ibid.). He describes minutely and accurately the different kinds of hernia, and the operation necessary for replacing the intestine (vi. 65). He notices that few persons, if any, recover if hydrophobia comes on after the bite of a mad dog; but that if the wounded part be immediately cut out, there is but little danger (v. 8). He gives directions for opening an imperforate hymen (vi. 72) and anus (vi. 81). The work is also valuable as containing fragments of many authors whose writings are lost, such as Antyllus, Archigenes, and Diocles Carystius.

The Greek text was first published, Venet., 1528, folio, in sedit. Aldi et Andr. Asulan; the second and last edition, which is much superior to the former, was published, Basil, 1538, folio, ap. Andr. Cratandrum, under the care of Hier. Gemnasium. There are three Latin translations of the whole work, besides several others of detached parts:—1, that by Albanus Torinus, Basil, 1592, folio, several times reprinted, together with the sixth book, which was omitted in the first edition; 2, that by Jo. Guinterius Andermaeus, Paris, 1682, folio, much superior to the former, and several times reprinted; and 3, that by Ja. Cornarius, Basil, 1556, folio, accompanied by a valuable commentary, or (as he expresses it) "*dolabellarus, sive castigatiorum libris septem delectata ac levigata.*" This translation and commentary are inserted in the '*Medica Artis Principes*,' Paris, 1567, folio, ap. Henr. Steph. An Arabic translation was made by the celebrated Hansin Ibn Ishak, better known perhaps by his Latinized name 'Joannitius' ('*Biblioth. Philosoph.*,' apud Casiri, '*Biblioth. Arabico-Hisp. Escur.*,' tom. i. p. 288), which, according to Haller ('*Biblioth. Chirurg.*'), still exists somewhere in manuscript. There is an English translation with a copious and learned commentary, by Francis Adams, of which only a first volume was published in 1834; but a second and improved edition appeared in three vols. 8vo, London, 1844, &c.

PAULUS AEMILIUS. [ÆMILI.]

PAULUS, HEINRICH EBERHARD GOTTLÖB, was born on September 1, 1761, at Leonberg, near Stuttgart. He at first proposed devoting himself to the study of medicine, but becoming attached to the sect of Pietists, he soon turned his attention to theology, and proceeded to Tübingen, where he pursued his studies. By the liberality of the Baron von Palm he was shortly enabled to travel in Franconia and Saxony, in order to examine the state of education. He afterwards studied the oriental languages at Göttingen, and then, again assisted by Palm, proceeded to London and Oxford to prosecute his studies. On his return to Germany he was appointed in 1789 professor of the oriental languages in the University of Jena. Here he occupied himself in illustrating and explaining the Old and New Testaments in a philological-historical manner, which he first developed to the world in his '*Clavis über die Paulinen*,' 1791, and '*Clavis über den Jesajas*,' 1793, with others. To these succeeded his '*Philologisch-kritischer und historischer Commentar über das Neue Testament*,' which was given to the world in 4 volumes from 1800 to 1804, which made a great impression, and added much to his reputation. In 1793, on Döderlein's death, he was created professor of theology, but on account of his health, he removed in 1808 to Würzburg in a similar capacity, where he became also a counsellor of the consistory and government. On the abolition of the Protestant theological professorship at Würzburg, he was sent to inspect the state of the schools and churches, in 1808 to Bamberg, in 1809 to Nürnberg, and in 1811 to Ansbach. In this year a call to the chair of exegesis and church history in the University of Heidelberg restored him to his academical life, and to his literary activity. In 1814, the endeavours then being made to give a constitution to his native state of Würtemberg excited his attention, and in 1819 he commenced writing in a periodical work called '*Sophronizon*,' in which his essays upon passing important subjects, such as proselytising, upon the influence of the Papist government on the national Roman Catholic Church of Germany, and others, gained great applause. In this he continued to write till 1829. As a theological writer he was anxious to warn his readers equally against a one-sided nationality, and a speculative deviation from the original doctrines of Christianity, as from mysticism and Jesuitism. With these ideas he began in 1825 a theological year-book, called '*Der Denkgläubige*,' published from 1825 to 1829, and another journal called '*Kirchenbeleuchtungen*,' published in 1827. Among his other numerous writings we may mention '*Memorabilien*,' published in parts from 1791 to 1796; '*Sammlung der Merkwürdigsten Reisen in dem Orient*,' in 7 vols., published from 1792 to 1803; '*Leben Jesu, als Grundlage einer reinen Geschichte des Urchristenthums*,' 2 vols. 1823; '*Aufklärende Beiträge zur Dogmen-, Kirchen- und Religions-Geschichte*,' 1830; '*Exegetisches Handbuch über die drei ersten Evangelien*,' 3 vols., 1830 to 1833; '*Skizzen aus seiner bildungs- und Lebens-Geschichte, zum Andenken an sein fünfzigjähriges Jubiläum*,' 1839; and the '*Vorlesungen Schelling's über die Offenbarung*,' accompanied with critical remarks. Few men have had a wider influence upon religious

opinions in Germany than Paulus, though many of his views have been contested as too rationalistic. In 1844 on account of his great age he was allowed to retire from his situation on a pension, and he died on August 10, 1851, aged ninety.

PAULUS, JULIUS, one of the most distinguished of the Roman lawyers, was the contemporary of Ulpian, and may be most conveniently referred to the time of the Emperor Alexander Severus. The place of his birth is unknown. The reasons alleged for supposing him to be a native of Syria—namely, his intimacy with Ulpian, who was a native of Tyre, and with Marcia, the mother of Alexander Severus, who was a native of Emesa—are manifestly no proofs at all. It has also been supposed that he was a native of Padua, from the fact of there being at Padua a statue which bears the name of Paulus; but the statue and inscription may refer to another person. The Grecisms, supposed to characterise his style, and his familiarity with the Greek language, have been adduced as arguments confirmatory of his alleged foreign origin. Paulus was a contemporary of Papinianus [PAPINIUS], and apparently rather his rival than his pupil, as some writers have supposed. He was made *Præfectus Prætorio* by Alexander Severus, or, according to others, by his predecessor Elagabalus. He was banished by Elagabalus, but restored by Alexander Severus (Aurel. Vict., c. 24); unless Victor has confounded Paulus with Ulpian. (Lamprid., 'Elag.', c. 16.)

Paulus was perhaps the most voluminous of all the Roman writers on law, and the extracts from his works contained in the '*Digest*' are more numerous than those from any other writer except Ulpian. According to Haubold, the '*Digest*' contains 2462 extracts from Ulpian, and 2083 from Paulus. Paulus wrote under the Emperor Antoninus Caracalla and his successors to the time of Alexander Severus. His style, as far as we can judge from the extracts in the '*Digest*,' is concise, and sometimes obscure, owing to his leaving the reader to supply some of the steps in his argument. Like the rest of the great Roman jurists, he was subtle in thought and clear and comprehensive in his judgments. He has been accused of violent hatred of the Christians, but the accusation is not supported by proof.

The following are the titles of a few of the works of Paulus:—80 books on the '*Edict*,' 26 books of '*Questiones*,' 23 books of '*Responsa*,' 23 books of '*Brevia*,' 5 books of '*Sententiæ*,' dedicated to his son, 3 books on '*Adultery*,' &c. A complete list of the works of this laborious jurist is given by Zimmern ('*Geschichte des Römischen Privatrechts*,' &c.). Of all these works there only remain the excerpts in the '*Digest*,' and the five books of the '*Recepta Sententiæ*,' which are preserved in an imperfect shape in the compilation made by the order of Alaric II., commonly called the '*Breviarium Alaricianum*.'

A very full account of Paulus and his writings, by Bertrand, is contained in the '*Jurisprudentia Vetus Ante-Justiniana*' of Schulting.

PAUSANIAS, son of Cleombrotus, was of that royal house in Sparta which traced its descent from Eurytheneus. Aristotle calls him 'king,' but he only governed as the cousin-german and guardian of Pleistarchus, who succeeded to the throne on the death of Leonidas.

Pausanias comes principally into notice as commander of the Grecian army at the battle of Platæa. The Spartan contingent had been delayed as long as was possible, but owing to the representations made by the Athenian ministers at Lacedæmon it was at last despatched, though not until the Persians had advanced into Bœotia. This delay had however one good effect, that of taking the Argives by surprise, and defeating their design of intercepting any troops hostile to Persia which might march through their territory. The Spartans, under the command of Pausanias, got safe to the Isthmus, met the Athenians at Eleusis, and ultimately took up that position which led to the battle of Platæa.

The result is well known. Pausanias, elated by his success, took all methods of showing his own unfitness to enjoy good fortune. Being sent with twenty ships, and in the capacity of commander-in-chief of the confederates, to the coast of Asia Minor, by his overbearing conduct he disgusted the Greeks under his command, and particularly those Asiatic Greeks who had lately revolted from Persian rule. To his oppression he added an affectation of Eastern luxury; and what we know of Spartan manners seems to lead to the conclusion that no mixture could possibly be more repugnant to persons accustomed at once to Persian elegance and Ionic refinement than a clumsy imitation of both, such as the conduct of Pausanias probably presented. Prejudice in favour of the Athenians, who were of the Ionic race, was also active; intrigues commenced, the Athenians encouraged them, and Pausanias was recalled.

Much criminality was imputed to him by those Greeks who came to Sparta from the seat of war, and his conduct was clearly more like the exercise of arbitrary power than of regular military command. He was accordingly put on trial. Private and public charges were brought against him: from the former he was acquitted, but his Medism (or leaning to Persia) seems to be clearly proved. Dorcis was sent in his place; but the Spartan supremacy had received its death-blow, and thenceforward Lacedæmon interfered only sparingly in the prosecution of the contest with Persia. Pausanias however,

with the feelings of a disappointed man, went in a private capacity to the Hellespont, on pretence of joining the army. After the taking of Byzantium, which happened during his command, he had winked at the escape of Persian fugitives of rank, and by means of an accomplice had conveyed a letter to the Persian monarch, containing an offer to subjugate Greece to his dominion, and subjoining the modest request of his daughter to wife. A favourable answer had elated him to such a degree as to disgust the allies in the manner already stated. On his second journey he was forcibly prevented from entering Byzantium, upon which he retired to a city in the Troad. There too his conduct was unfavourably reported at home, and a messenger was despatched with orders for his immediate return, under threats of a declaration of war against him. Pausanias returned; but it was still hard to bring home any definite charge against him, and the Spartans were shy of adducing any but the strongest evidence. At last however one of his emissaries having discovered that he was, like all his predecessors, the bearer of orders for his own death, as well as of his master's treason, denounced him to the Ephori. By their instructions this slave took sanctuary, and through a partition made by a preconcerted plan in a hut where he had found refuge, they had the opportunity of hearing Pausanias acknowledge his own treason during a visit which he paid to his refractory messenger. The Ephori proceeded to arrest Pausanias, but a hint from one of their number enabled him to make his escape to the temple of Minerva of the Brazen House, only however to suffer a more lingering death. He was shut up in the temple, and when on the brink of starvation was brought out to die (B.C. 467). By such means Spartan superstition was satisfied, and the actors in the tragedy held themselves innocent of sacrilege. Thirty-five years after a contest arose on this very point. [PERICLES.]

The Hippodrome of Constantinople still contains, although sadly mutilated, the brazen tripod which Pausanias dedicated at Delphi, with an inscription to the effect that it was in gratitude for having destroyed the Persian host.

PAUSANIAS, the author of the 'Description or Itinerary of Greece' ('Ελλάδος Περιήγησις'), appears, according to his own account, to have been a native of Lydia (v. 13, 7); though the passage cited hardly proves this. Little or nothing is known of him, except what may be collected from his own work. The 'Description of Greece' consists of ten books: the first contains the description of Attica and Megaris; the second, Corinthia, Sicyon, Phlius, and Argolis; the third, Laconia; the fourth, Messenia; the fifth and sixth, Elis; the seventh, Achæa; the eighth, Arcadia; the ninth, Bœotia; and the tenth, Phocia.

It appears from incidental notices in the work, that Pausanias not only visited the places which he has described, but also many other remote parts. He must have been at the temple of Ammon, in Libya (ix. 16, 1); at Cnossus in Crete; in the island of Delos (ix. 40, 3); at Capua in Campania (v. 12, 3); and at Rome (viii. 46, 5.) A traveller who visited all these places must have visited many others. Pausanias made his tour of Greece in the time of Antoninus Pius. In speaking of the Odeion of Herodes, he says that he had not described it in his account of Attica (i.), because it was not built when he was writing that part of his work (vii. 20, 6). Herodes died in Attica about the end of the reign of M. Aurelius.

The work of Pausanias is different in character from that of Strabo: it contains no general geographical description of the surface of the country; it is a description of places only. He describes each place as he comes to it, and every object in each place in the order in which it comes before him. His description is minute and generally complete; he seems to have busied himself as a man would do if he were making an inventory or catalogue. There is no attempt to set off the things which he describes by any ornament of language; and yet such is the power of beautiful objects when portrayed in the simplest words, that some of his descriptions are beautiful merely by virtue of the beauty of the objects described. Buildings, monuments, statues, and paintings were the chief objects which he has registered: in connection with them he collected and recorded local traditions and mythological stories in abundance. Natural objects, as rivers, mountains, caves, are also noticed in his description; but nearly always in connection with the mythological stories attached to them. Yet he was a careful observer of natural phenomena, and many curious facts of this kind are scattered through his work. In describing a kind of marble (λίθος κορχίτης) which was much used in the buildings of Megara, he observes that it is very white, softer than other stone, and full of sea shells (L. 44, 6). In another passage (vii. 24) he has some curious remarks on earthquakes. His work also abounds in historical facts, many of which are exceedingly valuable. He not unfrequently digresses, something after the manner of Herodotus, whom he resembles in some degree, and consequently a man will find in his work much curious matter that he would never expect to see there. Pausanias was superstitious, and it would be hard to find an ancient usage, however absurd, which he does not treat with respect. This work contains an inexhaustible treasure of facts, historical, topographical, and mythological: its value and accuracy as a topographical description have been well tested by some of our own countrymen, especially Leake. The style of Pausanias has often been censured as obscure, and his sentences as ill constructed. There is some truth in this;

but if we deduct the passages that are corrupt, and some that are scarcely intelligible without ocular view of the places described, it can hardly be said that he is a difficult writer to those who have studied him.

Pausanias, in his numerous accounts of works of art, although he seems to have described with equal attention and indiscriminately all that came under his eye, has left us many notices of the highest value; and several of the most important productions of ancient painting would be known to us merely by name but for his circumstantial detail, as the great works of Polygnotus at Delphi ('Phocica,' c. 25-31) and the paintings by various artists in the Peecile at Athens, and others of minor importance.

Although Pausanias made his tour of Greece nearly five hundred years after the flourishing period of Grecian art, and notwithstanding the extensive system of plunder which had been carried on for centuries, he still found several hundred specimens of painting; and of sculpture, probably owing to the more durable and less portable nature of the material used in that art, he found a much greater number. He has named altogether about two hundred artists of all descriptions: nine only however are painters of great fame, Polygnotus, Micon, Pausanias, Euphranor, Parthianus, Nicias, Apelles, Pausias, and Protogenes. The proportion of sculptors is much greater, for the reason already mentioned: we have notices of works of Phidias, Alcamenes, Polycleitus, Myron, Naucydes, Calamis, Onatas, Scopas, Praxiteles, Lysippus, and others. Though Pausanias, in matters of art, was certainly not a critic, yet perhaps in no instance does he confound an obscure with a celebrated name; his attention appears to have been generally engrossed by the parts and detail of what he describes, and seldom, if ever, by the style and composition, or any of the higher merits of art. This has been adduced as a serious objection to his work; but so far from that, it rather enhances its value than otherwise. Pausanias has described impartially all that he saw, without distinction of either style or school; whereas an artist probably, or even a connoisseur, biased by the prejudices of his own peculiar education, would have selected only that which might have happened to coincide with his own taste, neglecting everything else as unworthy of notice, and thus handing down only a very partial and imperfect account. Certainly no such objection can be made to the work of Pausanias. On the contrary, somewhat more of system would have been desirable in the description of the more important works; "but the minute and scrupulous diligence," says Fuseli, "with which he examined what fell under his own eye, amply makes up for what he may want of method or of judgment. His description of the pictures of Polygnotus at Delphi, and of the Jupiter of Phidias at Olympia (v. 10), are perhaps superior to all that might have been given by men of more assuming powers, minus of information and inestimable legacies to our art." (Introduction, 'Works,' vol. ii.)

The first edition of Pausanias is that of Venice, 1516, fol. Ald.: it is said to be very incorrectly printed. An edition, begun by Xylander and finished by Sylburg, was printed at Frankfurt, 1583, fol., and again at Hanau, 1613. The edition of Kühn, Leipzig, 1696, fol., is accompanied with the Latin translation of Romolo Amaseo, which first appeared at Rome, 1547, 4to. The edition of Siebelis, 5 vols. 8vo, Leipzig, 1828, contains a corrected text and the translation of Amaseo improved, with an elaborate commentary and complete index. The edition of Bekker, Berlin, 1828-27, 2 vols. 8vo, is an exact copy of the Paris manuscript, 1410, in every instance in which the editor has not noticed his deviation from that text: this edition has a very good index. A later edition is that of Schubart and Wals, 3 vols. 8vo, Leipzig, 1836-40. A new German translation, by Wiedasch, appeared at Munich, 1836-28. The best French translation is by Clavier. There is an English translation by Thomas Taylor, the translator of Aristotle and Plato.

PAUSIAS, a native of Sicyon, after he had learned the rudiments of his art from his father Brietas, studied encaustic in the school of Pamphilus, where he was the fellow pupil of Apelles and Melanthius. Pausias was the first painter who acquired a great name for encaustic with the cestrum: he excelled particularly in the management of the shadows; his favourite subjects were small pictures, generally of boys, but he also painted large compositions. He was the first also who introduced the custom of painting the ceilings and walls of private apartments with historical and dramatic subjects: the practice however of decorating ceilings simply with stars or arabesque figures (particularly those of temples) was of very old date. Pausias undertook the restoration of the paintings of Polygnotus at Thebes, which had greatly suffered through time, but he was judged inferior to his ancient predecessor; his failure however is explained by the fact that he generally worked with the cestrum, but the paintings of Polygnotus were with the pencil, which Pausias consequently also used in this instance.

The most famous work of Pausias was the sacrifice of an ox, which in the time of Pliny was in the hall of Pompey. In this picture the ox was foreshortened, but to show the animal to full advantage, the painter judiciously threw his shadow upon a part of the surrounding crowd, and he added to the effect by painting a dark ox upon a light ground.

Pausias in his youth loved a native of his own city, Glycera, who earned her livelihood by making garlands of flowers and wreaths of

roses, which led him to paint flowers, in which art he eventually acquired great skill. A portrait of Glyceria with a garland of flowers was reckoned amongst his masterpieces; a copy of it was purchased by L. Lucullus at Athens, at the great price of two talents (about 432*l.*). This picture was called the 'Stephaneploos,' or garland wreather. Pausias was reproached by his rivals as being a slow painter, but he silenced the censure by completing a picture of a boy, in his own style, in a single day, which on that account was called the 'Hemerocoe,' or work of a day. (Pliny, 'Hist. Nat.,' xxxv. 11, 40.)

Pausanias mentions two pictures by Pausias at Epidaurus, the one a Cupid with a lyre in his hand, his bow and arrows lying by his side; the other, the figure of Metha, or drunkenness, drinking out of a glass, through which his face was seen (ii. 27). Pliny mentions two pupils of Pausias, his son Aristolaus, a painter 'e severissimis,' and a certain Mechopanes, who was distinguished for a high finish and an excessive use of yellow: he was also hard in colouring, yet he had his admirers notwithstanding these peculiarities. We may collect from the allusion of Horace ('Sat.,' ii. 7, 95) that the pictures of Pausias were well known at Rome.

PAUW, CORNELIUS, was born at Amsterdam in 1739. He studied at Göttingen, and was afterwards made canon of Xanten, in the duchy of Cleves. He applied himself to literature, and wrote several works in French on the history and physiology of various nations and countries. His 'Recherches historiques sur les Américains' contain some curious information, many sensible reflections, and also many unsupported assertions set forth in a dogmatic tone. Pauw had not visited America, and his object seems to have been to collect all the passages which he could find in other writers, and which could support some preconceived opinion of his concerning the great inferiority of that part of the world, its productions, and its native races. (Pernety, 'Dissertation sur l'Amérique et les Américains contre les Recherches historiques de M. de Pauw,' which is found at the end of some editions of Pauw's work.) In his chapter on Paraguay, Pauw shows himself particularly hostile to the Jesuita. His 'Recherches sur les Grecs,' in which he had better guides, is written with greater sobriety of judgment; but even in this work his dogmatic spirit is perceptible. Pauw published also 'Recherches sur les Egyptiens et les Chinois.' The French Revolution, and the subsequent invasion of the duchy of Cleves, deprived Pauw of his peace of mind. He became dejected, and burnt all his papers, among others his 'Recherches sur les Germains,' which is said to have been the most elaborate of his works, but which was never printed. He died at Xanten in 1799.

Another member of the same family, John Cornelius Pauw, born at Utrecht towards the end of the 17th century, was a good classical scholar, published editions of several Greek classics, and wrote notes on Pindar, and also a 'Diatriba de Alea Veterum.'

PAXTON, SIR JOSEPH, M.P., was born at Milton-Bryant, near Woburn, Bedfordshire, in 1803, and educated at Woburn Free School. A younger son of parents in very moderate circumstances, he was obliged at an early age to seek means of supporting himself. Having become a skilful gardener, he obtained employment at Chiswick, the seat of the Duke of Devonshire. There he had the good fortune to attract the notice of the duke, who removed him to Chatsworth, and gave him a situation of increased responsibility; and eventually he was made not only director of the magnificent gardens and grounds at Chatsworth, but manager of the duke's vast Derbyshire estates. At Chatsworth he had the superintendence of the extensive works which changed that already famous seat and grounds into the most splendid ducal residence in England. The gardens and grounds were entirely remodelled from the designs of Mr. Paxton, and while in a horticultural point of view they were considered to have been raised to the foremost place among English gardens, as regards elegance of design they have met with general admiration; though in this latter respect much has always been supposed to be due to the fine taste of the duke himself. One great feature of the work, the Grand Conservatory, however was known to be entirely the production of Mr. Paxton. This erection, in size far beyond anything then existing, being 300 feet long by 145 feet wide, and covering nearly an acre of ground, was not merely an expansion of an ordinary conservatory. With perfect simplicity it combined much beauty of form, and it was constructed on a foundation of the greatest solidity; it has an underground railway for the use of the gardeners and workmen, an elaborate and successful system of heating and ventilation, and an ingenious ridge-and-furrow arrangement of the glass for the double purpose of increasing its power of resisting hail-storms and facilitating the rapid passage of rain water—contrivances since common enough in gigantic glass and iron buildings, but then novel. It may be added as an illustration of the mechanical ingenuity of Mr. Paxton, that the forty miles of sash-bar required for the conservatory were made by a machine of his own invention. This remarkable edifice was in fact the parent of the far more famous Crystal Palace.

During the many years he was engaged in carrying out these works, the buildings at Edensor, and other extensive operations connected with the estates of the Duke of Devonshire, Mr. Paxton was of course brought into close professional and friendly intercourse with eminent artists, architects, engineers, and manufacturers; and a high estimate of his constructive talent and business skill became widely spread, which the unbounded confidence in his integrity and warm admiration

of his ability, which the Duke of Devonshire took every opportunity of expressing, did no little to extend and strengthen. There was a general readiness therefore when the Building Committee of the Great Industrial Exhibition of 1851 had brought everything connected with the building into a state of uncertainty by their absurd proceedings—first rejecting the 233 designs sent in as unsuitable and impracticable, and then substituting one of their own infinitely more unsuitable and impracticable—to listen with respect to the entirely original plan which Mr. Paxton put forward; and the more his design was examined the more evident it became that he had formed a clear conception of what was really required and of the best means of supplying it. His design, as is well known, was, with very slight modifications, carried out under his superintendence. With the general public the building was from the first a favourite, and it gained rather than otherwise by familiarity. Architects were disposed to sneer at it as the work of a 'gardener,' and termed it a huge conservatory; but it had the merit, so extremely rare among modern English buildings, of being exactly adapted to the purpose for which it was erected, and it won from all competent judges the praise of displaying remarkable constructive ability. As a recognition of his merit, Mr. Paxton received the honour of knighthood; and when the Crystal Palace Company was formed he was invited to prepare a revised design for the building on its new site at Sydenham, and was appointed director of the garden, park, &c. He availed himself of the opportunity so to remodel the plan and adapt it to the new site as to show in a very striking manner the artistic capabilities of the new style he may be said to have created. By breaking the uniformity of surface and varying the outline he not only obtained a number of very picturesque features, but by the formation of deep recesses in the garden-front produced a brilliant play of light and shadow of which mere glass walls were hardly supposed capable. Yet it is scarcely possible to look at the building from the garden without being struck as much by the largeness and simplicity of style which it exhibits as by its lightness and brilliancy. In this building Sir Joseph Paxton had carried out probably to the fullest extent the ideal he had been led to imagine in the course of his Chatsworth experience in building; and in the grounds and gardens may in like manner be traced the influence of his Chatsworth studies. Costly and beautiful as are the Chatsworth gardens and terraces, the fountains and waterworks, they have but served as models for the nobler gardens, terraces, and fountains of the Crystal Palace; and whatever objections may be raised to particular points of detail, it must be regarded as no small triumph to have designed and carried out works so various, so vast, and so beautiful.

Since the completion of the Crystal Palace, Sir Joseph Paxton has appeared inclined to pursue the profession of an architect, but the only work of any consequence that, so far as we know, he has erected, is a mansion of very costly and fanciful design at Ferrières, in France, for the Baron James de Rothschild; he has also made extensive alterations at the seat of Baron M. A. de Rothschild, Mentmore, Buckinghamshire. It is only necessary to mention the remarkable plan for girdling London with a magnificent arcade resembling the transept of the old Crystal Palace, in which were to be included lines of railway worked on the atmospheric principle and bordered by handsome dwellings and shops, which Sir Joseph laid, in 1855, in full detail before a committee of the House of Commons for considering means of improving communications, &c. in London. But besides this railway in the air, Sir Joseph has been a good deal connected with more substantial and matter-of-fact lines, and of late with other large commercial undertakings. We ought perhaps also to notice that his versatile ability was well shown in the suggestion and subsequently in his admirable organisation of the Army Works Corps, which rendered such important service to our army in the Crimea.

In 1854 Sir Joseph Paxton was elected, without opposition, M.P. for Coventry. He was elected Fellow of the Horticultural Society in 1826, and of the Linnean Society in 1833; and in 1844 he was created a Knight of the Order of St. Vladimir by the Emperor of Russia. Sir Joseph has contributed somewhat extensively to the literature of horticulture. Among other things he wrote a 'Practical Treatise on the Culture of the Dahlia,' 1838, and a 'Cottage Calendar,' which has had an enormous circulation; he also edited wholly or in part, 'Paxton's Flower Garden,' 'Pocket Botanical Dictionary,' 'Horticultural Register,' and 'Botanical Magazine.' [See SUPPLEMENT.]

PEARCE, ZACHARY, an eminent divine and scholar, and a prelate of the English Church, was born in 1690. He was the son of a distiller in Holborn, and went to Westminster School, whence he passed to Trinity College, Cambridge. At Cambridge he was best known as a polite classical scholar, and it was in 1716, before he took orders, that he published his edition of Cicero 'De Oratore.' He inscribed it, at a friend's suggestion, to Lord Chief-Justice Parker, though he was not known to him, and this circumstance led to a friendship and patronage which were of the greatest use to him. The Lord Chief-Justice, being made Lord Chancellor soon after, took Mr. Pearce into his family as his domestic chaplain. Preferment now flowed in upon him. He was presented to the living of Stapleford Abbots in Essex, St. Bartholomew, near the Royal Exchange, and finally of St. Martin-in-the-Fields, London. The last appointment was in 1723. He was made Dean of Winchester in 1739, in 1748 Bishop of Bangor, and in 1756 Bishop of Rochester, with the deanery of Westminster annexed, which he after-

wards resigned. He wished also to resign his bishopric, that he might complete certain literary labours in which he was engaged, and have, as he expressed it, some interval of repose between the business of life and eternity. Such a resignation was a novelty however, and difficulties having been suggested, the king, George III, intimated personally to the bishop that it must not be thought of. He died at Little Ealing, January 29, 1774.

Passing over single sermons, or small tracts, of which Bishop Pearce was the author, he published, after his edition of Cicero's 'Orator,' an edition of Longinus, with a new Latin version; a Review of the Text of 'Paradise Lost;' and the 'Miracles of Jesus Vindicated;' but the theological work by which he is best known, and which is a valuable addition to biblical literature, was not published till after his death, when it appeared with the title of 'A Commentary, with Notes, on the Four Evangelists and the Acts of the Apostles, together with a new translation of St. Paul's First Epistle to the Corinthians,' 2 vols. 4to, 1777. There are also four volumes of Sermons on various subjects by him, another posthumous work, published in 1778. An account of his life is prefixed to the 'Commentary.'

PEARSON, EDWARD, D.D., was born about 1760, at Ipswich, and educated at Cambridge, where he was for awhile fellow and tutor of Sidney College, and afterwards master, and elected the Christian advocate in 1809. He was also appointed rector of Rempston in Nottinghamshire. Beside numerous single sermons preached by him on public occasions, Dr. Pearson was the author of a volume of thirteen Sermons addressed to Academic Youth, delivered in St. Mary's Church, Cambridge. He published also a 'Collection of Prayers for the use of Families,' and various tracts in divinity not professedly controversial. But his fame chiefly rests on his controversial writings against antagonists of two very opposite descriptions. There are two treatises of his against those who adopt Dr. Paley's views on the general theory of moral obligation, and those who follow him in some of the practical conclusions to which that celebrated divine and moralist conducts his readers. These treatises excited, when first published, great attention, and well deserve to be read by all in connection with the treatise on 'Moral and Political Philosophy' to which they relate. On the other side, Dr. Pearson was among the first to sound an alarm respecting the danger to which the church was exposed by the spread in it of Calvinistic views of the Christian doctrine. On this subject he published various tracts at the beginning of the present century, several of which were expressly directed against Mr. Simeon, who was the great maintainer of Calvinism in the university to which Dr. Pearson belonged. In fact, he stood forth the champion of the Arminian clergy in the church, and the champion at the same time of the church itself against whatever seemed to threaten its integrity and its perpetuity.

It seems unnecessary to give the titles of a long list of writings in divinity; but it may be useful to say that a complete list, arranged chronologically, may be seen in the 'Gentleman's Magazine' for 1811, where it is also said of him that he was a good man, of gentle and benevolent manners, kind and charitable, easy and pleasant in conversation, modest, unassuming, much respected, and beloved. He died on August 17, 1811.

PEARSON, JOHN, a prelate of the Church of England, and the author of 'An Exposition of the Creed,' a work which, having been greatly used up to the present time as a kind of text-book in the examination of candidates in divinity, has maintained a high celebrity, and been several times reprinted. He was born in 1618 in the village of Snoring, Norfolk, of which his father was rector, and was educated at Eton, from whence he went to Cambridge, and took holy orders in 1639, on the eve of the civil wars. Lord-Keeper Finch appointed him his chaplain, and presented him to the living of Torrington, in Suffolk. But the chief scene of his labours as a parochial minister was in London, where he had the living of Saint Clement, Eastcheap, and it was to the inhabitants of that parish that the lectures were delivered which afterwards formed his celebrated 'Exposition,' and to them that work when so published was dedicated. The first edition was in 1658, and in the same year he published the works of Hales of Eton, giving to them the title of 'Golden Remains of the ever-memorable John Hales.'

On the Restoration a proper regard was had for Pearson's eminent merits as a rational divine and diligent preacher. He was created doctor of divinity by the king's mandamus, made a prebendary of Ely, archdeacon of Surrey, and finally master of Jesus College, Cambridge. All this was accomplished before the end of the year 1660, in which the king was restored. In 1661 he was appointed Lady Margaret's professor of divinity, and in 1662 master of Trinity College, Cambridge. In 1672 he succeeded Wilkins in the bishopric of Chester. He died at Chester July 16, 1686.

The 'Exposition of the Creed' is the work by which Bishop Pearson is chiefly remembered, which has not only been reprinted, but abridged by various persons. Besides this work he is the author of a 'Vindication of the Epistles of St. Ignatius,' and of 'Dissertations on the Rise and Succession of the early Bishops of Rome.' The last was a posthumous publication, which also contains the 'Annales Paulini,' a critical dissertation on the series of events in the life of St. Paul.

PECCHIO, GIUSEPPE, was born at Milan in 1785, studied in the college of Somaschi under the well-known Father Soave, and after

wards proceeded to Pavia to study the law. After taking his degree in that university he returned to Milan, and in 1810 was appointed assistant counsellor of state for the departments of finances and the interior of the kingdom of Italy. In 1814 he lost his situation, in consequence of the Austrian occupation of Lombardy, a circumstance which gave occasion to his work entitled 'Saggio Storico sulla Amministrazione Finanziaria dell' ex-Regno d'Italia dal 1802 al 1814,' which is a useful book of reference for the history and statistics of that kingdom. In 1819 he was appointed deputy to the Congregazione, or provincial assembly of Milan. In 1821, being seriously implicated in the attempt at an insurrection against the Austrian government, he was obliged to emigrate. He first went to Switzerland, and from that country to Spain, which was then making a second experiment of a constitutional government. Pecchio had thus an opportunity of observing the national character and the spirit of the various political parties. His observations on Spain are in the shape of letters, and were published under the following title:—'Sei Mesi in Ispagna nel 1821.' In 1822 he proceeded to Portugal, where the same passions and parties were at work, and he likewise recorded the impressions which he received in that country in another series of letters—'Lettere à Lady G. O. dal Portogallo.' Returning to Spain, he visited the southern provinces of that kingdom, and was at Cadiz at the fall of the constitutional government in the summer of 1823. He then embarked at Cadiz for England, where he met several Italian friends and brother emigrants. In 1825 he was appointed, together with Count Gamba, by the Philhellenic committee to convey to Greece the sum of 60,000*l.*, the fruits of a loan made for the Greeks. Having executed his commission at Nauplia, Pecchio visited Smyrna, whence he embarked for England. In his short stay in the Levant, Pecchio found time to make and record his observations, as he had done in Spain and Portugal. That was a critical period for the Greek cause, as the Egyptians under Ibrahim were carrying everything before them in the Morea. Pecchio's account of the affairs of Greece was published in English, with that of other contemporary travellers: 'A Picture of Greece in 1825, as exhibited in the Narratives of James Emmerson, Joseph Pecchio, and W. H. Humphreys,' 2 vols. 8vo. The book was translated into French and German. Pecchio's account was afterwards published separately in the original Italian: 'Relazione degli Avvenimenti della Grecia.'

On his return to England, towards the end of 1825, Pecchio repaired to Nottingham, where he gave lessons in the modern languages, and he afterwards removed to an academy at York in the same capacity. Towards the end of 1828 he married an English lady of property, and went to reside with her at Brighton. He remained for seven or eight years in Brighton, where he wrote several works, in which he embodied his remarks upon England and the English. Those remarks are expressed in a spirit of fairness and discrimination rarely found in the accounts of England by foreign writers. He died at Brighton, in June 1835.

Besides the works already mentioned, Pecchio wrote—1. 'Osservazioni semi-serie di un Esule sull' Inghilterra,' being a series of sketches of English habits and manners, each sketch forming a separate chapter, and showing the shadows as well as the lights of English life. The sketches are true, humorous, and interesting. Many things strike a foreigner which appear commonplace to a native; but even a native may learn from Pecchio's book to form a more just estimate of his own country. In a chapter entitled 'England the Refuge of the Oppressed,' he describes with much humour the curious mixture of emigrants of all countries whom he saw in London in 1823. 2. 'Storia della Economia pubblica in Italia,' 8vo, Lugano, 1829. This is perhaps the most important of Pecchio's works. A collection of the Italian economists was made by Custodi, which fills about fifty volumes. Pecchio has taken the principal of those writers in order of time, and has given a short but clear abstract of the works of each. He has added, first, an introduction on the progress of political knowledge in Italy; second, at the end of the work a comparison between the English and the Italian writers on political economy; and third, a statement of the improvements effected in the various Italian states during the 18th century in consequence of the writings of the economists. 3. 'Una Elezione di Membri del Parlamento in Inghilterra,' in which he describes a contested election at Nottingham in 1826. Like all Pecchio's sketches it is true, vivid, and entertaining. 4. 'Vita di Ugo Foscolo.' 5. 'Storia Critica della Poesia Inglese,' 4 vols. 12mo, 1834, which he left unfinished; besides other minor works, which are noticed in his biography by Ugioni.

PECK, FRANCIS, a learned and industrious antiquary, was born at Stamford in Lincolnshire, May 4, 1692; and was educated in his native town. He afterwards went to Trinity College, Cambridge, where he took the degree of B.A. in 1715, and M.A. in 1727. In 1723 he was presented to the rectory of Godeby Maureward in Leicestershire; and in 1736 he received a prebendal stall in the cathedral of Lincoln. His principal works were—1. 'The Antiquarian Annals of Stamford, in Lincoln, Rutland, and Northampton Shires,' fol., London, 1727. 2. 'Desiderata Curiosa,' the first volume of which was printed in folio, London, 1732, followed by the second in 1735, both reprinted in 4to in 1779. 3. 'A Catalogue of all the Discourses written both for and against Popery in the time of King James II.,' 4to, London, 1735. 4. 'New Memoirs of the Life and

Poetical Works of Mr. John Milton,' 4to, London, 1740. And 5, 'Memoirs of the Life and Actions of Oliver Cromwell,' 4to, London, 1740. Besides these he published several sermons and poems, and, in 1742, his last work, a volume of religious discourses. He contemplated various other works, some of which appear to have been completed, but none were made public. Among his manuscripts, the greater part of which became the property of Sir Thomas Cave, Bart., were five volumes in 4to, fairly transcribed for the press, entitled 'Monasticum Anglicanum.' These are now deposited in the British Museum. Mr. Peck concluded a laborious and useful life, August 10, 1743, and was buried in his church of Godeby.

PECQUET, JEAN, was born at Dieppe in 1622. He studied medicine at Montpellier; and while a pupil there, in 1647, he made the discovery, for which he is chiefly celebrated, of the receptaculum chyli and the thoracic duct. He afterwards went to Paris, and continued his researches on the lymphatic system, and showed that the lacteals do not, as had been imagined, terminate in the absorbent glands, or the liver, or the spleen, but in the receptacle which he had discovered; and that their fluid is thence transmitted by the thoracic duct to the left subclavian vein. His discovery may be said to have put an end to the idea long entertained, that the blood was formed in the liver, and to have added important confirmation of the Harveian account of the circulation. Pecquet died in 1674.

PEDRO, DON, Emperor of Brazil and King of Portugal, was the son of John VI., king of Portugal, and was born at the castle of Queluz on the 12th of Oct., 1798. From early youth he was the active witness of the long series of political troubles which distracted Portugal; at the age of nine he accompanied his father, then regent for the Queen Maria Isabella, in their exile to Brazil. The misfortunes which had befallen his family became the means of developing the activity of his mind, by depriving him of the hope of depending on other sources than those which should arise from his own talents and energy. He applied himself with considerable success to the acquisition of various languages, while he devoted the hours usually spent in recreation to the cultivation of poetry and music. At the general peace of 1815 a marriage was contracted for the young prince of Brazil, the title by which he was then known, with Maria Leopoldina, archduchess of Austria. At that period the colony of Brazil was raised to the rank of a kingdom, and, when in 1820, John VI. was recalled to Portugal by the Cortes, Don Pedro remained as regent in that country.

His first position in political life was one of peculiar difficulty; to preserve the authority with which he had been intrusted, and to secure the peace and prosperity of the kingdom, required the exercise of diplomatic skill, and a firm resolution of no ordinary kind. The Cortes of Portugal were desirous of reducing Brazil to its ancient position as a colony, and to confine its commerce to the mother country; they also designed for it a new system of government by dividing it into provincial administrations. The prince regent, sensible of the impolicy and injustice of this scheme, placed himself at the head of the popular opposition which it excited, and refused obedience to the attempted innovations. The Portuguese troops stationed at Pernambuco and Rio Janeiro were sent back to Europe, while, on the other hand, the Portuguese commandant at Bahia retained possession of that town, and expelled from it the militia. Civil war was the necessary consequence of these proceedings, and on the 13th of May Don Pedro was proclaimed protector and perpetual defender of Brazil; and, finally, on the repeated refusal of the Portuguese Cortes to abandon their design, the independence of Brazil was declared; and the prince, yielding to the popular wish, was proclaimed emperor on the 12th of October 1822, and was crowned on the 1st of December in the same year.

Though Don Pedro appears to have satisfied the exigencies of the new state by granting it a constitution based upon liberal principles, partial outbreaks of resistance to his government continued to manifest themselves. The long anarchy which had existed in the provinces rendered the inhabitants indisposed to submit to regular rule, and the instinctive hatred of the Brazilians against the Portuguese diminished the popularity of the ruler. Insurrections broke out at Pernambuco, San Salvador, and Bahia, which were however speedily checked. In 1825 the independence of Brazil was recognised by Portugal. The following year a dispute arose between Brazil and the neighbouring republic of Buenos Ayres, respecting the possession of the territory named the Banda Oriental, the inhabitants of which were desirous of annexing themselves to the new empire, and a war was the result, which terminated unfavourably to the interests of Brazil. To this cause of discontent another was added by the death of John VI. in March 1826, and the consequent succession of Don Pedro to the crown of Portugal, the Brazilians being afraid that he would prefer the kingdom which descended to him by hereditary right, and thus Brazil should again become reduced to the position of a dependency of Portugal. These fears however he endeavoured to dispel by abdicating the crown of Portugal in favour of his daughter Donna Maria da Gloria, reserving to himself the regency, with the title of king, during her minority. The succeeding years of his reign were marked by continual disturbances of a political nature throughout the country. In 1830 the French revolution gave a new impulse to the democratical party, and an affray which took on the 6th of April

1831, determined Don Pedro upon abdicating the throne in favour of his son, to whom, being under age, he appointed a guardian, and the following day he left the country.

The throne of Portugal, which Don Pedro had resigned in favour of Donna Maria, had been usurped by his brother Don Miguel, whom in 1827 he had appointed regent of the kingdom. His object was now to recover the country from the usurper, and to reinstate his daughter in the rights of which she had been deprived. The plan of the enterprise was matured during a somewhat lengthened sojourn in Paris, where he was joined by the exiled Portuguese who had espoused his cause, at the head of whom was General Saldanha, and a great number of foreign adventurers. It is unnecessary here to enter upon the details of the civil war which ensued; it will be enough to state that on the 26th of May 1832, Don Miguel was reduced to the necessity of signing a convention, which left the young queen in quiet possession of the throne of Portugal under the regency of Don Pedro.

The acts of his short administration were calculated to secure for him the good will of the more liberal party in his dominions; but many of them, though they may have been expedient, were certainly unjust. He strengthened the external relations of Portugal by a close alliance with England and France, and in order to give an interest to the people in the new revolution he confiscated for the use of the state the property of the numerous monastic establishments in his kingdom. The anathemas of the Vatican were the natural result of these sweeping measures, and they were soon followed by his own excommunication. In September 1832 the declining state of his health compelled him to resign the regency, and his daughter, having been declared of age, was placed in full possession of the royal authority. He did not long survive to assist the young queen with his counsels, and the palace where he had been born was the scene of his death on the 24th of September 1834.

PEEL, SIR ROBERT, the first baronet, was born 25th April 1750, at Peel's Cross, near Lancaster, a small property belonging to his father, Mr. Robert Peel, whose third son he was. The family, though not wealthy, appears to have been of some respectability for several generations. It is said that the subject of this notice early gave evidence both of remarkable business talents, and of a decided ambition and determination to raise himself in the world. He and most of his brothers were brought up to different branches of the cotton-trade, then fast extending under the effect of the inventions of Arkwright, whose personal success in the acquirement of wealth and station was also of course operating as a powerful example and incentive. The mechanical processes of the trade are said to have early engaged much of Peel's attention, though they were never indebted to him for any improvement, so far as we are aware. He made his fortune by his general ingenuity and sagacity, by his unremitting activity and attention, by his comprehensive boldness of enterprise, and by his admirable conduct of business, alike in its largest scope and in its minutest details.

In 1773 Mr. Robert Peel entered into partnership with Mr. William Yates in an extensive factory at Bury, in Lancashire; and on the 8th of July 1783 he married Ellen, daughter of Mr. Yates, who had then just completed her seventeenth year. His career from this time was one of great and uninterrupted prosperity. About the time of his marriage he purchased a considerable estate in Lancashire; and in the course of a few years he invested large additional sums of money in land in the counties of Stafford and Warwick.

It has been asserted that Mr. Peel's principles were originally favourable to the French revolution, or at least to the class of opinions in which that movement originated; but this, we apprehend, must be a mistake. He appears to have first come forward as a politician in 1780 by the publication of a pamphlet entitled 'The National Debt productive of National Prosperity,' a title which may be taken as evidence that his views at that date were the very reverse of revolutionary or disaffected. In 1790 he was returned to parliament as one of the members for Tamworth, in and near which borough he had acquired large property; and it is indisputable that from the moment he entered the House of Commons, in which he sat for the same borough in seven successive parliaments, or to the end of the reign of George III., he was a steady and zealous supporter of the government.

In 1797 Messrs. Peel and Yates distinguished themselves by the considerable subscription of 10,000*l.* to what was called the Loyalty Loan. In 1798 Mr. Peel further showed his loyalty and public spirit by the part which he took in encouraging the volunteer system. Besides assisting in the formation of the Lancashire Fencibles, and the Tamworth Armed Association, he raised, chiefly from among his own workmen, six companies of what were called the Bury Loyal Volunteers, and got himself commissioned as their lieutenant-colonel. On the 14th of February 1799, he made a speech in the House of Commons in favour of the Union with Ireland, which was soon after printed and extensively circulated in that country. On the 29th of November 1800, he was created a baronet.

Sir Robert Peel, the number of persons employed by whom is said to have amounted in 1803 to fifteen thousand, lived for ten years after his retirement from parliament in 1820, dying at his seat of Drayton Park, in Staffordshire, on the 3rd of May 1830. On the 18th of October 1805, he had married a second wife, Susanna, sister of the Rev. Sir William Henry Clarke, Bart., Rector of the parish of Bury, who died on the 19th of September 1824. By his first wife, who died on the

28th of December 1803, he had six sons and five daughters. It may be remarked that, with the exception of two daughters who died in infancy, he saw all his children married before his death. Besides his large landed property, which he entailed upon his eldest son, together with, it is supposed, near half a million in money, he left about 150,000*l.* to each of his younger sons, and above 50,000*l.* to each of his daughters. He had also previously advanced to or settled upon his several children above 240,000*l.*, besides an income of 9000*l.* per annum secured to his eldest son.

PEEL, SIR ROBERT, the second baronet of the name, was born on the 5th of February 1788, near Bury in Lancashire, the eldest son and third child of the subject of the preceding notice. He was educated first at Harrow school, where he had Lord Byron for his classfellow, and afterwards at Christ's Church, Oxford, where he graduated B.A. in 1808. Both at school and at the university he was distinguished by his talents, his studiousness, and the solid perseverance of his character; and, on quitting the university he took what was then (the modern examination system having been but recently introduced) the unprecedented honour of a double first-class — i. e. of paramount excellence both in classics and in mathematics. He had scarcely left college when, in 1809, at the age of twenty-one he was returned to the House of Commons as member for Cashel. His father had destined him for a political career, and from his first entrance into Parliament he was placed in a position of absolute independence by an allowance out of his father's income equal in amount to the fortune of many a nobleman.

On entering Parliament Mr. Peel attached himself to the Tory party, to which his father already belonged. Perceval was then prime minister, and Canning and Castlereagh were his most powerful coadjutors; while on the Whig benches sat Sheridan, Tierney, Whitbread, Horner, Brougham, Romilly, and Sir Francis Burdett. The elder Peel had made no secret of the great expectations he entertained of his son's success in Parliament; and the young man's first steps in the walk of life for which he had been confessedly trained, were looked at with much interest and with some jealousy. But Mr. Peel was prudent, and was in no haste to measure himself against the established orators of the House. His first speech of any length was in January 1810, when he seconded the address at the opening of the session. His subsequent votes and speeches gained him the reputation of a steady and able young man, from whom much might be expected; and this, coupled with the weight which he possessed as the son of a man of so much commercial influence, led to his appointment, in 1811, to the office of under-secretary for the colonies. It was the time of the Peninsular War, and of the great struggle with Napoleon, of which that war formed a part; and as purely colonial questions were of comparatively small importance in the midst of events of so engrossing a nature, Mr. Peel had not many opportunities of displaying his powers in his first office, whether as an administrator or as a parliamentary speaker. Whatever he did however brought him a clear accession of parliamentary reputation.

The assassination of Mr. Perceval on the 11th of May 1812 occasioned the formation of a new Tory ministry. The Earl of Liverpool became premier with Lord Castlereagh as foreign secretary, Lord Sidmouth as home secretary, Lord Eldon as chancellor, and others of the seniors of the same party in other places of the cabinet; while among the ministers out of the cabinet were Viscount Palmerston as secretary at war, the Duke of Richmond as lord-lieutenant of Ireland, and Mr. Peel as chief secretary for Ireland. The post accepted by Mr. Peel in this ministry, stationing him as it did in the midst of the tempestuous sea of Irish politics, was no very enviable one. The Irish agitation connected with the union of 1800 had not yet subsided; the agitation for Catholic emancipation was fiercer than ever; and Mr. O'Connell had just become the leader of the Irish people, and was singling out objects against which to direct the full force of the popular wrath. The young secretary for Ireland was identified with the anti-Catholic policy of the existing ministry; he was nick-named 'Orange-Peel;' and Mr. O'Connell seemed from the first to conceive an implacable hatred to him personally. After various manifestations of this animosity, Mr. O'Connell in May 1815 attacked him in one of his public speeches in terms so directly insulting that a challenge was the consequence. Some delay however having occurred in settling the preliminaries, the duel was prevented by the interference of the police. It became more evident afterwards than it was at that time that, though Mr. Peel opposed the claims of Roman Catholic emancipation, and backed the ministry with which he was connected in their resistance to those claims, his notions with respect to the government of Ireland were by no means those of the extreme orange party. "From his first entrance," says one of his biographers, "upon the tumultuous arena of Irish politics to the end of his life, he would, if he could, have quenched the fiercer polemics that consumed the country amid their fires, in the cooler element of practical and secular education; but this was far beyond his power. His encouragement of schools, where the strife of religious proselytism might be merged in the soberer pursuits of ordinary mental culture, was only attributed to lukewarmness by one party and to infidelity by the other; and by the diligence alone with which he sought to remedy the multiform abuses and total want of order which existed in the details of his own office, did he gain credit in Ireland with either party. In all else, for his own

party he was too temporising, for the emancipationists too exacting." To all intents and purposes however he acted consistently with his position as Irish secretary under the Liverpool administration. Not only did he oppose Mr. Grattan's motion for a committee to consider the Roman Catholic claims in February 1813, and again Sir Henry Parnell's motion on the same subject in 1815, but his speeches on both these occasions were the ablest that he had yet delivered, and among the most telling on that side of the debate. They scarcely grappled with the question on the ground of essential principle, but strongly and skillfully laid hold of the points of real practical difficulty. The truth is that a mind so thoroughly cool, English, and moderate as that of Peel, must have felt itself out of its element when charged, in a subordinate capacity, with the management of Irish affairs at a time of such heat and frenzy. Accordingly, as soon as an opportunity offered, he vacated the Irish secretaryship. The war with Napoleon I. was at an end; Waterloo had brought peace; Europe had been re-arranged by the Treaty of Vienna; and the Liverpool-Castlereagh ministry, with gradually-increasing unpopularity, was addressing itself to the home-questions the discussion of which forms the chief part of the history of the Regency. Such was the state of affairs when Mr. Abbott, the Speaker of the House of Commons, having retired into the Upper House as Lord Colchester, and a vacancy having in consequence occurred in the representation of the University of Oxford, Mr. Peel was elected his successor (1818). Mr. Canning aspired to the honour; but the influence of Lord Eldon, and the conviction entertained by the university of the orthodoxy of Mr. Peel's views on the Roman Catholic question, determined the choice. Mr. Peel then, greatly to the regret and not a little to the damage of the government, already far from firm, resigned his post without accepting another.

From 1818 till 1822 Mr. Peel had no official connection with the Liverpool-Castlereagh ministry. He continued however to give it his extra-official support in all measures of consequence. It was during this period, too, that by the leading part he took in the pressing currency questions of the day, he laid the foundation of his subsequent fame as a financier. He had already shown his sympathy with the views of what was then called the Economist party, of which Mr. Horner during his life had been the head, and to which the House about this time received a powerful accession in Mr. David Ricardo; and on the appointment of a Bank-Committee in February 1819, to consider the question of a resumption of cash-payments and other allied questions, rendered necessary by the commercial distresses attending the transition from a state of war to one of peace, Mr. Peel, then only thirty-one years of age, was appointed chairman, having among his colleagues Canning, Castlereagh, Vansittart, Tierney, Huskisson, Frederick Robinson, and Sir James Mackintosh. In the proceedings of this committee and the debates which arose out of them, Mr. Peel displayed his ability both as a speaker and as a man of business; and it was in May 1819 that, in moving resolutions involving a resumption of cash-payments, he constituted himself the champion, to use his own words, of "the old, the vulgar doctrine, as some called it, that the true standard of value consisted in a definite quantity of gold bullion." "Every sound writer on the subject," he said, "came to the same conclusion, that a certain weight of gold bullion, with an impression on it denoting it to be of that certain weight, and of a certain fineness, constituted the only true, intelligible, and adequate standard of value." Though these views were carried into effect by parliament, there were not wanting members who demurred to them; and among these was Mr. Peel's father, Sir Robert. Besides this currency question, the further history of which we need not trace, Mr. Peel in the same year took part with the Liverpool government in their opposition to the then revived agitation for Parliamentary Reform. He approved of the famous 'Six Acts;' and—what was long afterwards remembered by the other party to his discredit—he defended, with a vigour all the more remarkable that he was not called upon to exhibit it by any official connection with government, the conduct of the magistracy in the so-called "Manchester massacre" of August 1819. He kept aloof however, with studious caution, from the ministerial proceedings in the case of Queen Caroline, which followed the demise of George III. and the accession of George IV. to the throne (January 29, 1820), and which were terminated by the queen's death in August 1821. It was in the midst of this storm of matrimonial politics that Mr. Peel himself married. His wife was Julia, the youngest daughter of General Sir John Floyd, Bart. The marriage took place on the 8th of June 1820.

George IV. having retained the Liverpool ministry in office, Mr. Peel was induced again to become a member of it. In January 1822 he took office as secretary of state for the home department. A further modification of the ministry was caused by the suicide, in August, of Lord Castlereagh, whom Mr. Canning succeeded in the foreign secretaryship. Till the fatal illness of Lord Liverpool (April 1827) broke up this ministry, Mr. Canning and Mr. Peel continued to be the most prominent and active members of it—agreeing sufficiently to co-operate, but having at the same time certain differences. While Mr. Canning was liberalising the foreign policy of the country, Mr. Peel was busy with new forms of the currency-question peculiar to a time of unusual commercial distress and panic. While Mr. Canning was favourable to a consideration of the Roman Catholic claims, Mr. Peel, as before, opposed them, though with a growing conviction that the opposition could not be long continued. Both remained opposed

to parliamentary reform. Prior to the time of Lord Liverpool's resignation his ministry was broken into two parties—the Old Tory or Eldon-Peel party who stood opposed to the Roman Catholic claims, and of whom Mr. Peel was the active leader; and the more liberal party, who, with Canning as their leader, were approximating to the Whigs. The question, on Lord Liverpool's retirement, was whether by the appointment of a nobleman of high rank and influence, such as the Duke of Wellington, to succeed him, the two parties could be held together, or whether a new ministry should be formed of which Canning should be the head. The second was the alternative which actually came to pass. The king, though personally hostile to the Roman Catholic claims, empowered Mr. Canning to form a ministry in which the Roman Catholic question should be an open one, but which should be pledged to resist parliamentary reform or any repeal of the Test and Corporation Act. In this ministry, the formation of which was regarded as a new epoch in the political history of the country, and was accordingly welcomed by many of the leading Whigs, Mr. Canning held the chancellorship of the Exchequer together with the premier's usual office of first Lord of the Treasury; and the blanks in the administration caused by the secession of Lord Eldon, Mr. Peel, the Duke of Wellington, Lord Melville, and others, were filled up by the selection of men willing to act along with Mr. Canning—among whom was Mr. Robinson (now created Lord Goderich) as colonial secretary, and Mr. Copley (now Lord Lyndhurst) as lord chancellor (April 1827) [CANNING, GEORGE.]

On Mr. Canning's death (Aug. 8, 1827), his anomalous ministry, so delicately poised between the Tories and the Whigs, was continued for a few months by Lord Goderich; but on his resignation, in January 1828, a new ministry was formed of the old Tory construction, with the important and significant exception, that Lord Eldon was not re-instated in the chancellorship, but Lord Lyndhurst continued in it. The following was the composition of the cabinet of this memorable administration, which, from the names of its two chiefs, is now usually called the Wellington-Peel Administration:—First Lord of the Treasury, the Duke of Wellington; Chancellor of the Exchequer, Mr. Goulburn; Lord-Chancellor, Lord Lyndhurst; President of the Council, Earl Bathurst; Lord Privy Seal, Lord Ellenborough; Foreign Secretary, Lord Dudley and Ward; Colonial Secretary, Mr. Huskisson; Home Secretary, Mr. Peel; Master of the Mint, Mr. Herries; President of the India Board, Lord Melville; President of the Board of Trade, Mr. Grant; Secretary at War, Lord Palmerston. The ministry was afterwards modified by the secession of Mr. Huskisson. Its great act was the passing of the Roman Catholic Relief Bill—a measure the eventual necessity of which Mr. Peel had been prepared for; which was now pressed to an issue by the overwhelming influence of the Catholic Association in Ireland, as shown in the election of Mr. O'Connell to the House of Commons for the county of Clare, and which the ministry determined on as soon as the king had given his reluctant consent. On the 5th of March 1829, Mr. Peel—who had in the meantime been rejected by the University of Oxford in favour of Sir Harry Inglis, whose anti-Roman-Catholic principles recommended him—brought forward the Relief Bill in the Commons, as member for the close borough of Westbury. His speech on this occasion was not only powerful at the time, but is interesting now as revealing what may be called the cardinal principle of Mr. Peel's career as a statesman. "We are placed," he said, "in a position in which we cannot remain. We cannot continue stationary. There is an evil in divided cabinets and distracted councils which cannot be longer tolerated. . . . Supposing this to be established, and supposing it to be conceded that a united government must be formed, in the next place I say that government must choose one of two courses. They must advance or they must recede. They must grant further political privileges to the Roman Catholics, or they must retract those already given. . . . I am asked, what new light has broken in upon me? Why I see a necessity for concession now which was not evident before! The same events, I am told, have happened before, and therefore the same consequences ought to follow! Is this the fact? Are events in politics like equal quantities in numbers or mathematics, always the same? Are they, like the great abstract truths of morality, eternal and invariable in their application? May not the recurrence—the continued recurrence—of the very same event totally alter its character, at least its practical results?" Mr. Peel on this occasion spoke out, as a statesman, the general sense of the nation; and the Emancipation Act, after running the gauntlet of the Upper House, became law. Besides this great measure, Mr. Peel, as Home Secretary, introduced other measures, including the New Metropolitan Police Act, which provided London with its efficient body of 'Peelers,' subject to the Home Office, in lieu of the old 'Charlies.' Questions of currency also occupied him during this administration.

Though the Wellington-Peel government had yielded on the Roman Catholic Relief question, they were not prepared to yield on the great constitutional question of Parliamentary Reform. When in February 1830, Lord John Russell moved the question of disfranchising one or two corrupt small boroughs, and transferring the representation to some of the large commercial towns then unrepresented, Mr. Peel opposed the motion, "because it introduced a principle into the system of representation—that of mere numbers—which he said was the ultra-democratic principle, and with which the aristocratic and

monarchical principle could not long co-exist." The death of George IV. however (June 26, 1830), and the accession of William IV., followed as it was by an immediate dissolution of parliament, and a general election (not to speak of the concurrent influence of the French Revolution of July), rendered the continued refusal of Parliamentary Reform impossible. After the re-assembling of parliament on the 2nd of November 1830, the Duke again repudiated reform absolutely; but Mr. Peel's language, though also negative, was more guarded. Amidst violent excitement, the ministers resigned; and a Reform ministry—the first Whig ministry since 1807—was constituted the same month under the premiership of Earl Grey. Lord Brougham became Lord Chancellor; Lord Palmerston, Foreign Secretary; the Marquis of Lansdowne, President of the Council; Lord John Russell, Paymaster of the Forces; Lord Althorp, Chancellor of the Exchequer; and Mr. Peel was succeeded in the Home secretaryship by Lord Melbourne. It was at this juncture that the death of Mr. Peel's father raised him to the baronetcy and the estates.

For the first time in his life Sir Robert Peel was now in open opposition. He opposed with great determination the Whig schemes of reform, but in such a manner as to indicate his private conviction, from an observation of public opinion, that some change in the representative system was inevitable. His conduct in fact, during the whole of the Reform Bill crisis, had an important influence on the result. He declined at the last moment to join with the Duke of Wellington in the attempt to form a ministry to supersede that of Earl Grey. The Duke of Wellington withdrew his opposition: on the 4th of June 1832 the Reform Bill passed the Lords, and three days afterwards it was law. In January 1833 the first reformed parliament met. Sir Robert Peel was returned for Tamworth, which he continued to represent during the rest of his life.

Acquiescing in the new state of things, and abandoning all idea of abrogating the constitutional change which had occurred, it was now Sir Robert's aim to organise, what he called a 'Conservative' party, as distinct either from that of the Whigs, or that of the inveterate Tories. Supported in this aim by the Duke of Wellington and others, whose views took the same shape, he acted as a vigilant, but not factious, critic of the various important measures introduced by the Whigs into the Reformed Parliament; first, under the premiership of Earl Grey; and, next, under that of Lord Melbourne. He gave his support to the Irish Coercion Bill; he advocated the abolition of negro slavery in the colonies, but advised great caution in the practical steps for carrying it into effect; and he acted a cautious part in the debates on the Poor Law Amendment Act of 1834, but, on the whole, approved of that momentous change. These measures were carried while Earl Grey was still premier; but before the prorogation of Parliament in August, 1834, Lord Grey had been succeeded by Lord Melbourne, with Lord Althorp as his Chancellor of the Exchequer. The death of Lord Althorp's father, Earl Spencer, in November, 1834, having raised him to the Upper House, the King, to the surprise of all, availed himself of the ministerial difficulty thus occasioned to dismiss the Whig Ministers altogether, and call the Duke of Wellington to his councils. Sir Robert Peel, who had not expected any such event, was then at Rome with his family. Being sent for, however, he hastened back to London, where he arrived on the 9th of December; the Duke, who had, in the meantime, acted provisionally as minister, immediately consulted with him, and a Conservative Ministry was arranged as follows:—First Lord of the Treasury and Chancellor of the Exchequer, Sir Robert Peel; Lord Chancellor, Lord Lyndhurst; President of the Council, Lord Rosslyn; Privy Seal, Lord Wharnclyffe; Foreign Secretary, the Duke of Wellington; Home Secretary, Mr. Goulburn; Colonial Secretary, Lord Aberdeen; First Lord of the Admiralty, Earl de Grey; Master of the Ordnance, Sir George Murray; President of the Board of Trade and Master of the Mint, Mr. Alexander Baring; President of the India Board, Lord Ellenborough; Paymaster of the Forces, Sir E. Knatchbull; Secretary at War, Mr. Herries; Secretary for Ireland, Sir Henry Hardinge.

Sir Henry Hardinge's first premiership was but short. It began in December 1834, and in April 1835 it was at an end. On assuming office, Sir Robert, in a letter to the electors of Tamworth, had made a manifesto of the intended policy of his Conservative ministry. "With regard to the Reform Bill," he said, "I will now repeat the declaration which I made when I entered the House of Commons as a member of the Reformed Parliament, that I consider the Reform Bill a final and irrevocable settlement of a great constitutional question—a settlement which no friend to the peace and welfare of this country would attempt to disturb, either by indirect or by insidious means." Proceeding on this as a fixed principle, the new ministry was to govern the country in a Conservative spirit, but with a readiness to carry into effect certain minor domestic reforms which were indicated. This policy however, while perhaps it was not satisfactory to the remnant of the old Tories, was certainly not satisfactory to the country at large. The Reform Bill had not, indeed, produced all the results that the more eager had anticipated; the Whigs had not, in all respects, come up to the mark of popular expectation, and the disappointment had begun to show itself among the Radical party, who criticised the Whigs severely and were bent on carrying farther constitutional changes. Still, the re-action against Whig rule was not such that Sir Robert Peel's "Conservative" ministry could stand its ground.

This was shown by the result of the elections which followed the dissolution of parliament—a dissolution thought necessary by Sir Robert himself. As soon as the new parliament met, government was defeated by a majority of 316 votes to 306 on the election of a speaker—Mr. Abercromby, the nominee of the Whigs (now Lord Dunfermline), being chosen instead of the former speaker, Sir Charles Sutton. This was on the 19th of February 1835; and on the 25th of the same month government was again beaten in the Commons by a majority of seven, on a motion by Lord Morpeth for an amendment on the address. Sir Robert's speech on this occasion was extremely able. Singling out the fact that the strength of the opposition to him arose from the co-operation of Mr. O'Connell and the Irish members with the Whigs, he animadverted in cutting terms on this conjunction, seeing that in point of fact the Irish party and the Radicals had been far more unfriendly to the defunct Whig ministry than he and the Conservatives had been, and seeing also that even now the Whigs did not pledge themselves, any more than he did, to the Ballot, the exclusion of bishops from the House of Lords, the repeal of the Corn Laws, or any other of those measures upon which the Radicals had split with the Whigs. The gist of his argument was, that a Whig ministry could not really be a whit more innovative than his own would be. The answer to this given at the time, says Mr. Doubleday, was "that the Whigs would be more 'squeezable' than the Conservatives;" and, accordingly, though Sir Robert remained in office, showing wonderful patience and wonderful practical talent, till April, he was then defeated by so considerable a majority, in a skilfully framed series of motions of Lord John Russell's, relative to the temporalities of the Irish Church, that he had no option but to resign (April 8, 1835). Lord Melbourne was again placed at the head of a Whig administration, consisting of nearly the same men who had been in office four months before, the chief exception being that in the interim the famous rupture had taken place between the Whigs and Lord Brougham, so that the chancellorship was given not to him but to Lord Cottenham. Lord John Russell became home secretary.

The second Melbourne administration lasted throughout the rest of the reign of William IV. (who died June 20, 1837) and during nearly four years of the reign of Queen Victoria. During those six years (1835-1841) though many questions were agitated, their chief success was in the Municipal Reform Bill, passed during the first year. From 1836 to 1839 they were able to do little, and, robbed of their strength as they were by the growth of the more extreme party and of the party who desired a repeal of the Corn Laws, they were becoming more and more unpopular. At last, Sir Robert Peel, whose popularity had been in proportion increasing, and who had in the meantime been acting as a critic of their measures, and husbanding his own strength, opposed their bill for suspending the constitution of the Colony of Jamaica; and the majority for ministers was so small, the numbers being 294 against 289, that the Whigs resigned on the following day (May 7, 1839), and Sir Robert was called upon to form a new ministry. In this he failed, owing to the refusal of the Queen to consent to the removal of some ladies of her household, whose connection with the Whig party Sir Robert deemed inconsistent with their holding official place under a Conservative government. The Whigs accordingly resumed office, and kept it for more than two years longer—weakened, as before, by the pressure upon them of Mr. O'Connell's party, and the Anti-Corn-Law League on the one hand, and of Sir Robert Peel and his well-drilled Conservatives on the other. A general election in 1841, instead of giving them fresh strength, so increased the force of the Conservatives, that, immediately on the opening of the new parliament, Sir Robert had a majority of 360 against 269 in the Commons on a motion for an amendment to the address so framed as to involve a vote of want of confidence in the policy of ministers, more especially their financial policy and their conduct in reference to the Corn Laws (Aug. 27, 1841). Three days afterwards Lord Melbourne and his colleagues resigned, and Sir Robert Peel was once more premier.

The new Conservative cabinet consisted of the following members:—First Lord of the Treasury, Sir Robert Peel; Lord Chancellor, Lord Lyndhurst; President of the Council, Lord Wharfedale; First Lord of the Admiralty, Lord Haddington; Lord Privy Seal, the Duke of Buckingham; Home Secretary, Sir James Graham; Foreign Secretary, the Earl of Aberdeen; Colonial Secretary, Lord Stanley; President of the India Board, Lord Ellenborough; Secretary at War, Sir Henry Hardinge; President of the Board of Trade, the Earl of Ripon; Chancellor of the Exchequer, Mr. Goulburn; Paymaster-General, Sir Edward Knatchbull. Among the ministers not in the cabinet, was Mr. W. E. Gladstone, as Vice-President of the Board of Trade. At the head of this ministry, and with the command of a working majority of about a hundred in the House of Commons, Sir Robert entered on the greatest period of his political career. The history of his ministry from August 1841 to July 1846 is full of interest. Having committed himself to no definite line of policy, except in his preference for a sliding-scale of corn-duties over a fixed duty, and such other general avowals, the country, on his accession to office, was left to form its own auguries and anticipations. Nor during the remainder of the session of 1841 would he bring forward any explicit statement of intended measures—resolved as he was to mature them during the prorogation. On the reassembling of parliament in February 1842, he was prepared with his measures. They were of a bold and compre-

hensive character. First, in the matter of the Corn Laws, he proposed his famous sliding-scale (Feb. 9, 1842), according to which the duty on foreign corn, commencing in the case of wheat at 20s. per quarter when wheat was at 50s., should gradually diminish, as the price rose,—becoming, for example, 17s. when wheat was at 55s., 12s. when wheat was at 60s., 8s. when wheat was at 65s., 5s. when wheat was at 70s., and only 1s. when wheat should be at 78s. or upwards. There was a corresponding scale for oats and another for barley. The measure, displeasing as it was on various grounds to various parties—to the Whigs, because they had declared for a fixed duty, to the Anti-Corn Law League, because they desired a total repeal, and to many of the landed proprietors, because they disliked any relaxation of protection—roused much discussion; but after several motions against it on different principles had been rejected, it became law. Next came the important question of the means of repairing the deficit which had been going on in the revenue, at such a rate that the total for the five years ending April 5, 1842 was 7,502,638*l.*, while for the year 1842-3, it was calculated by anticipation at 2,570,000*l.* On this head, says Mr. Doubleday, Sir Robert argued "that the maximum of indirect taxation was then reached, and that to accumulate the already unbearable load of imposts upon the necessaries or even the luxuries of life would be ruinous as well as futile. The conclusion, therefore, was that nothing but a direct tax upon income could be relied upon to fill up the hiatus in the exchequer." Accordingly it was proposed to levy for three years an income-tax of sevenpence in the pound, or nearly three per cent. This also, in spite of opposition, was carried. Then came the revision of the tariff, by which the premier abandoned the duties on a great variety of minor foreign commodities, such as drugs and dye-woods; and diminished the prohibitory duties on cattle, sheep, pigs, salted meat, butter, eggs, cheese, and lard. Though the new tariff was also carried, it caused dissension between Sir Robert and many of his Protectionist supporters; the more so that, in the course of the debates upon it, it distinctly appeared that he was a convert to the theory of free-trade. "I believe," he said, in his speech on the tariff, "that on the general principle of free-trade, there is now no great difference of opinion, and that all agree in the general rule that 'we should purchase in the cheapest market and sell in the dearest.'" This statement drew rapturous cheers from the economists and opposition generally; and though Sir Robert went on to say, that he deemed corn and sugar exceptional cases, the ulterior tendency was evident. With the exception of some debates on the poor-law, and some on foreign policy in reference to France, Spain, America, and China, the foregoing measures of taxation and finance engrossed the parliament of 1842. The most important events of 1843 were extra-parliamentary. The permission of the disruption of the Scottish established church in May 1843 has been accounted by some a strange oversight of a ministry constructed on the principles of conservatism, and has been attributed to false or insufficient information on the part of government. The contest with Mr. O'Connell, who was then agitating Ireland to the verge of revolution by monster-meetings and the organised action of an association which had 'repeal' for its motto, occupied a greater share of the energies of the government. For a time, Sir Robert, confident, as it afterwards appeared, that Mr. O'Connell himself did not mean to go beyond a certain length, allowed him to proceed without check; but at length (October 1844) the government took their measures, the Clontarf meeting was forbidden, and Mr. O'Connell, his son John, and seven of their associates, were arrested on charges of conspiracy and sedition, and, being tried, were sentenced to fine and imprisonment. From that moment Mr. O'Connell was virtually crushed; for, though he survived during the remainder of Peel's administration, he was never able again to be what he had been. This however arose partly from causes which could not have been foreseen.

The year 1844, with its Banking Act and its extraordinary activity in railways, had passed away; and 1845 opened with every outward show of prosperity. The parliamentary session of that year was comparatively easy; the renewal of the income-tax for three years longer, the augmentation of the Maynooth grant, and the proposal for erecting six new Irish colleges, open to all sects, were carried by government; and though the Anti-Corn-Law League, represented in the House by Messrs. Cobden and Bright, were making way, and were gaining over the Whigs, the stability of the existing administration was not materially affected. But the events of the long recess of 1845 were of a kind to disturb all existing arrangements and all ordinary calculations. The potato rot, followed as it was by a dreadful famine in Ireland, rendered it absolutely necessary to come to some conclusion on the great question which the Anti-Corn-Law League had been maturing. Lord John Russell announced this in his famous letter of the 22nd of November, written from Edinburgh, to the electors of London. Sir Robert Peel lost no time in declaring to his colleagues his conviction, that the Corn Laws must be totally repealed. In this Lord Stanley and others would not go along with him; and on the 6th of December, Sir Robert advised the queen to send for Lord John Russell. As Earl Grey refused to join with Lord John in attempting to form a cabinet, Sir Robert was recalled after a few days, and re-accepted office at the head of his ministry (Lord Stanley seceding) with the avowed intention of repealing the Corn Laws. Accordingly, a few days after the meeting of parliament (Jan. 27, 1846), he brought out a new tariff, and with it his proposition to modify the action of

the sliding-scale for the next three years, and after that period to abolish all duties on corn, except the nominal one of a shilling per quarter. Vehement debates followed, in which Lord Stanley, Lord George Bentinck, and Mr. Disraeli, as the heads of a new Protectionist party, attacked Sir Robert with every weapon of sarcasm and argument. The Duke of Wellington however, and other Conservatives of great weight, remained firm to their leader; and the repeal was carried. Defeated on the Irish Coercion Bill, only a few hours after the Tariff Bill had passed the Lords, Sir Robert resigned office (June 29, 1846). Before doing so he made a magnanimous declaration to the effect that the merit of the repeal of the Corn Laws was more due to Mr. Cobden than to himself, or to any other man in the House. Never perhaps was a minister followed into his retirement with such general applauses as followed Sir Robert Peel.

Sir Robert's popularity continued unabated during the next four years. During two of these he lent a general and cordial support to the Whig government of Lord John Russell—voting with them on the question of the Navigation Laws, and also for the removal of Jewish disabilities. The European revolutionary movements of 1848-49 however, brought in a new set of questions, and Sir Robert disagreed seriously with the foreign policy of Lord Palmerston. Anticipations were general of his speedy return to power when, riding up Constitution-hill on the 29th of June 1850 he was thrown from his horse, and injured so severely that he died on the 2nd of July.

This is not the place for any attempt to appreciate Sir Robert's character as a man and a statesman. Many reviews of his career, some in the form of elaborate biographies, have been published since his death—among which may be mentioned 'The Political Life of Sir Robert Peel, by Thomas Doubleday,' 2 vols., 1856; and M. Guizot's more recent biographical tribute. Memoirs of Sir Robert from his own papers, referring particularly to his conduct in the Roman Catholic Emancipation movement, and in the Corn Law Repeal movement, have also been published by his literary executors. Almost all who have written about him have agreed in their general estimate of him as a man of high conscientiousness, and of a species of ability peculiarly English and peculiarly fitting him for the work which fell to him—ability not of the speculative or philosophical, but of the practical, deliberate, and considerate order. His political genius consisted in perceiving when the necessity for carrying a great social change arose, and in devising the parliamentary means for carrying it. As the leader of a party, and as a master of the art of parliamentary management, he was probably unrivalled; the House of Commons was his element; and though there have been greater orators there, there have been few speakers combining such dignity, tact and courtesy, with fine powers of eloquence. Apart from his parliamentary duties, his chief pleasure seemed to be in art. He was a noted collector of pictures, and left valuable collections both in his town mansion and at Drayton manor. He was generous in his patronage of artists, and many kind and munificent actions done by him privately have come to light. His tastes in literature, though he did not himself practise authorship except in connection with practical politics, were high and scholarly, and more wide in their range than might have been supposed.

Sir Robert left five sons—the present baronet, Sir Robert (born May 4, 1822), formerly secretary of legation in Switzerland, and now (1857) a junior lord of the Admiralty; Frederick (born 1823) also a member of parliament, and under-secretary of war; William (born 1824) a captain in the Royal Navy; John Floyd (born 1827) an officer in the Scots Fusilier Guards; Arthur Wellesley (born 1829). Of two daughters, one married (1841) Viscount Villiers, eldest son of Earl Jersey; the other married (1855) the Honourable Mr. Stonor.

PEELE, GEORGE, is supposed to have been a native of Devonshire, and to have been born not later than 1552 or 1553. In 1564 he was a member of Broadgates Hall, now Pembroke College, in Oxford; he took his degree of Bachelor of Arts in 1577, and was made Master of Arts in 1579. In no long time afterwards he appears to have removed to London, and thrown himself upon the world as a literary adventurer; but he was also during a portion of his career a professed actor. In that age the precariousness always incident to the profession of authorship was so distressingly great that the pursuit, if entered on by a poor man, was barely compatible with the preservation of personal respectability; and, though the particulars of Peele's career are but very imperfectly known, there is evidence enough to show that it was not only unfortunate but disreputable. His conduct is represented as having been even more irregular than that of Marlowe and Greene, who were his intimate associates and his coadjutors in the improvement of the early English drama. A tract, frequently reprinted, entitled 'The Merrie Conceited Jestes of George Peele,' represents him as nothing short of a common swindler. Some of the exploits which it relates are doubtless exaggerated, and others may have been erroneously fathered upon him; but it cannot be doubted that he suffered many pecuniary distresses, and was no way scrupulous in the shifts by which he sought relief. He was dead in 1598, when Meres, in the second part of his 'Palladis Tamia,' described his death as having been caused by his debaucheries. In the 'Jests' he is spoken of as a married man; and his letter to Lord Burleigh, asking for relief, describes the bearer as his eldest daughter.

The earliest of Peele's compositions that is known is a copy of

verses prefixed to Watson's 'Εκατομυθια,' which was published in 1581, and his earliest known drama was printed in 1584. In 1823 Mr. Dyce published an excellent edition of 'The Works of George Peele, with some account of his Life and Writings,' 2 vols. post 8vo. A reprint of this edition, with improvements and additions, appeared in 1829; and in 1839 the same editor published a third volume. The non-dramatic poems, except a few short miscellaneous pieces and a long piece on the 'War of Troy,' are speeches for pageants (such as 'The Device of the Pageant borne before Woolstone Dixie, Lord Mayor of London, 1585'), or celebrations of public occasions, like the 'Polihymnia,' which describes a tilting-match held in the Queen's presence in 1589, and 'The Honour of the Garter displayed,' which commemorates the installation of the unfortunate Karl of Northumberland in 1598. The dramas in Mr. Dyce's collection are six in number: 1, 'The Arraignment of Paris,' published anonymously in 1584, and assigned to Peele on the authority of his friend Nash; 2, 'The Famous Chronicle of King Edward the First,' printed in 1593 and 1599; 3, 'The Old Wives' Tale, a pleasant conceited Comedie,' printed in 1595, and chiefly remarkable as treating, in a coarse and prosaic fashion, a story closely resembling that of Milton's 'Comus'; 4, 'The Love of King David and Fair Bethsabe, with the tragedie of Absolon,' printed in 1599; 5, 'The Battle of Alcazar,' printed in 1594; 6, 'The Historie of the two valiant Knights, Sir Clyomon and Sir Clamydes,' printed in 1599, with no author's name, but attributed to Peele by Mr. Dyce, on the faith of a manuscript marking in a very old hand on the title-page of a copy, to which not a little corroboration is afforded by the play itself. "Those of his dramatic works which have come down to us," says Mr. Knight, "afford evidence that he possessed great flexibility and rhetorical power, without much invention, with very little discrimination of character, and with that tendency to extravagance in the management of his incidents which exhibits small acquaintance with the higher principles of the dramatic art." His inferiority to Marlowe is great and unquestioned; and perhaps it is only his musical though monotonous versification that entitles him to be compared even with Greene.

PEIRESC, NICOLAS-CLAUDE-FABRI DE, a councillor of the parliament of Aix, was born at Beaugensier in Provence, on the 1st of December 1580. His father Renaud de Fabri, was a councillor of the Court of Aides. He received his earliest education among the Jesuits at Avignon, whence he was removed to Aix in 1595. It was during this period that his father being presented with a coin of the Emperor Arcadius, found at Beaugensier, young Peiresc begged to have it; and being delighted at finding that he could decipher the inscriptions, carried it to his uncle, who gave him two more, together with some books upon medals. This incident led him to the study of antiquities, in which he afterwards distinguished himself.

In 1599 he visited Italy, in the various cities and countries of which he spent nearly three years. In 1604 he took the degree of Doctor in Law at Aix. In 1605 he accompanied Duvaire, the first president of the parliament of Aix, to Paris, where he formed an acquaintance with De Thou, Isaac Casaubon, Papire Masson, Nicolas le Favre, the brothers St. Marthe, Bongars, and Francis Pithou; and in the following year came in the suite of La Boderie, the French ambassador, to England, where he was graciously received by King James. He visited Oxford, and formed an intimacy with Camden, Sir Robert Cotton, Sir Henry Saville, and other learned men. From England he passed over to Holland, and through Antwerp and Brussels back to Paris. In 1618 he procured a faithful copy and published a second edition of 'The Acts of the Monastery of Maren in Switzerland,' in defence of the royal line of France against the title of succession of the Austrian family to the French crown.

Peiresc was a liberal patron of letters; Bayle gave him the title of 'Le Procureur Général de la Littérature;' and the authors of his life show how imperfect the labours of Scaliger, Holstenius, Saumaise, Sicard, and Kircher would have been, unaided by the literary treasures which he procured for and presented to them. It was at his instigation that Grotius undertook his great work 'De Jure Belli et Pacis.' The multiplicity of his engagements and the extent of his correspondence prevented Peiresc from finishing any considerable work. He left behind him, besides some of his own composition, a great number of manuscripts, ancient and modern, on local history and antiquities, mathematics, astronomy, the medallist science, languages, &c. A catalogue of these, in number more than 700, is preserved among Sir Hans Sloane's Manuscripts in the British Museum, No. 767.

Of his writings there have been published forty-eight Italian letters addressed to Paul and John Baptist Gualdo in the 'Lettere d'Uomini Illustri,' a considerable number among those of Camden published by Smith; and a long and learned dissertation on an ancient tripod found at Frejus in the 'Mémoires de Littérature et de l'Histoire,' by Desmalets, in 1731. A considerable number of Peiresc's inedited letters were of late years communicated from time to time to M. Millin for his 'Magazin Encyclopédique,' by the president Fauris de Saint Vincens, who again published them separately, in five different tracts or portions, 8vo, Paris, 1815.

Peiresc died in the arms of his principal biographer, Gassendi, on the 24th of June 1637. He is stated to have purchased more printed books than any man of his time, yet the collection which he left was

far from large. As fast as he purchased books and manuscripts he made presents of them to learned men, to whom he knew they would be useful. His remaining library was purchased by the Collège of Navarre.

(*Vita Nic. Claudii Fabricii de Peiresc*, à Petro Gassendi, 4to, Par., 1641, transl. into Engl., by W. Rand, 8vo, Lond., 1657, &c.)

PEKAHIAH, the son of Menahem, succeeded his father on the throne of Israel in B.C. 760. He is wholly undistinguished in Holy Writ, except that he "departed not from the sins of Jeroboam, the son of Nebat, who made Israel to sin;" and after a reign of two years was slain by Pekah.

PEKAH, a captain of the army of Pekahiah, was the son of Ramiah, who, with fifty men of the Gileadites, conspired against his master, slew him in his palace, and succeeded him on the throne in B.C. 758. He followed the worship of his predecessors. After reigning seventeen years he formed an alliance with Rezin, king of Syria, against Jotham, king of Judah, but he dying the war was continued against his successor Ahaz. The Syrians took Elath, which was restored to the Edomites, and Pekah defeated Ahaz in a battle wherein 120,000 men of Judah, "all valiant men," were slain, and 200,000 captives were made, "women, sons, and daughters," with much spoil, with which they returned to Samaria. But a prophet named Oded commanded that the captives should be released. Certain chiefs of Ephraim "then stood up against them that came from the war," saying, "ye shall not bring in the captives hither;" because of the threatened anger of the Lord. The captives were therefore refreshed with meat and drink; clothed with the spoil that had been taken, conducted to Jericho, and restored to their country. Ahaz then sought the assistance of Tiglath-Pileser, king of Assyria, who overran Gilead and Galilee, and removed the inhabitants to Assyria and Media. Then Hosea formed a conspiracy against Pekah, and slew him in the twentieth year of his reign, B.C. 738. The government of Israel had now become a military anarchy, in which the strongest chiefs assumed the kingly office. There was an interregnum of ten years after the death of Pekah, probably in consequence of dissensions in the army, which was at length terminated by the accession of Hosea or Hoshea.

PELAGIUS. Respecting the early life of this celebrated leader of one great section of the Christian Church very little is really known. He is believed to have been born during the 4th century in Britain. His ordinary appellation is a translation of that borne by him in his own country. He settled in Italy as a monk, where by his purity of life and earnest denunciation of the immorality, then so shamefully prevalent among both clergy and laity, he gained much esteem. He began to disseminate his peculiar doctrines in Rome about A.D. 400. Accompanied by his friend and admirer Cælestius (once an advocate, but subsequently a monk, and who from temper, talents, age, and the habits of his former profession, was better fitted to head a party than his aged and simple-hearted leader), Pelagius visited Africa and Palestine. After escaping censure from the Council of Diospolis, he was subsequently condemned by Pope Zosimus (who had hitherto protected Cælestius), and banished from Italy by an edict of the Emperor Honorius in 418. It is supposed that on his expulsion from his retreat in Palestine, which he was induced to select from the similarity of his own views with those of the Eastern Church, he retired to his native country. Of his subsequent history no authentic particulars are recorded. Very little of his writings has come down to us, and these were transmitted (in an expurgated form) as the writings of Jerome, in whose collated works they are printed. The following are their titles:—'Expositionum in Epistolas Pauli Libri XIV.,' 'Epistola ad Demetriadem,' 'Libellus Fidelis ad Innocentium Papam.' Though traces of the views of Pelagius on original sin are easily discoverable in these writings, it is quite certain that they have been considerably altered from their original form.

We proceed to notice briefly the doctrines that have made the name of Pelagius play so memorable a part in the history of the Christian Church. The disputes in the earlier centuries of the Christian Church, when first liberated from external violence and obloquy by its formal establishment, related to the fundamental dogma of the Trinity. Christian writers, when freed from this struggle for life, and from the task of drawing up apologies in defence of the dignity, consistency, and purity of the faith which they professed, were occupied until the commencement of the 5th century with stating and enforcing the Catholic doctrine on this head. This task accomplished by the leaders of the Eastern Church (for whose speculative predilections a suitable field of labour seemed thus opened), a succession of controversies arose of a blended dialectic and practical nature, and for this reason equally fitted to occupy the attention of the principal intellects of the West. Such were the questions respecting grace, election, and predestination.

Whether the great fathers of the Church, anterior to the controversies of Augustine and Pelagius, had propounded sentiments which might be fairly considered as favourable to either party, is a doubtful question, and one, consequently, which has been the parent of much violent controversy. St. Augustine himself, as is well known, quoted the earlier fathers in support of his principles; but this asserted coincidence will hardly stand the test of a close examination. The case of St. Gregory of Nazianzum, whose sentiments were quoted by St. Augustine as identical with his own, will serve to illustrate this remark. St. Gregory of Nazianzum, according to the deliberate judgment of

his biographer, was not so consistent as either Augustine or Pelagius. He appears to have held a mean between the doctrines of unqualified freedom, as laid down by Origen, and those of grace, as subsequently taught by Augustine. His theory, if carried out (for the germs only of a theory are to be found in his writings), would have led him, in all probability, as an admirer of Origen, to the system of Pelagius rather than of Augustine; but precise dogmatic statements not being called for (as no theory on these subjects had been formally put forward), the sentiments of St. Gregory seem to have remained to the last an anticipation of what, in the days of the Reformation, would have been called Synergism.

Previous to the 5th century, the moral incapacity and the fallen condition of man, and the necessity of grace to change his nature and enable him to live aright in the sight of God, were admitted as doctrines of the Church; but no controversy in connection with them having as yet arisen, they had not been treated so precisely as the subjects of the Trinity and the Divinity of Christ. The seeds of dispute may be plainly discerned in the statements put forward by various fathers on these important topics. The usual differences in tone between the theology of the Eastern and Western Churches are to be observed in the course of these controversies—the first, more directly philosophical, taking a paramount interest in the Trinitarian question; the second being chiefly directed to the effects of certain doctrines on human practice. To tax the Greek fathers with tenets equivalent to Pelagianism is unfair, although, according to Hooker and Jackson, they approached somewhat too nearly to it; but it would be an arduous task to establish their entire freedom from a leaning to that side. Such must ever be the case with regard to the recorded sentiments of the class of divines so happily designated as "superstructure men," whose mission was rather to set forth the fruits of a change of heart than the means ordained of God to effect the change itself. Accordingly, some expressions of Clement of Alexandria, when speaking of the natural condition and powers of man, can be explained only by such means. The admiration of Origen evinced by Pelagius was erected, by the jealousy of Jerome, into a proof of his heterodoxy. Annianus, a follower of Origen, employed himself during the period of his disgrace by translating some of the homilies of St. Chrysostom, in order to establish the identity of the doctrines contained in them with those for which he suffered. On the other side, Tertullian and Cyprian in Africa, and subsequently Hilary and Ambrose, asserted very different doctrines, the precursors of the controversy which at last broke out in the 5th century.

Pelagius himself, of a cold and passionless temperament, had not gone through the fiery trials of St. Augustine. Although fully alive to the deadly evils of Antinomianism, he fell into an error equally pernicious when he proposed to preach, as an antidote, the limitation of the sin of Adam (in its consequences) to himself; and the power of man to "do good works pleasant and acceptable to God," so as to merit eternal happiness, without the aid of divine grace. Not merely the culminating points of the system of Augustine, the doctrines of irresistible and absolute predestination, were repudiated by Pelagius, but the fundamental doctrines of the Gospel, of the necessity of pardoning mercy and sanctifying grace, were degraded from their proper rank in the Christian scheme, and the Atonement deprived of its essential virtues.

Differing so widely as did the systems of Pelagius and his great antagonist, it was not difficult to foresee that attempts at compromise would hardly be successful. The Church of the south of Gaul was at that time in a flourishing condition, its leaders were pious and learned, and an active ecclesiastical spirit pervaded the whole body. The first attempt to reconcile these contradictory dogmas was made at Marseille. Its supporters were consequently designated as Semi-Pelagians. They agreed with St. Augustine in that they ascribed (*generally*) a holy life as such to the grace of God; but, on the other hand, they approached more nearly to Pelagius, as they attributed the beginning and end, or the commencement and sum of a course of acceptable actions, to the force of human merit. Its internal character, as well as the circumstances under which it originated, contributed to give it some popularity, and to rank among its defenders the names of Cassian, and the better known one of Vincentius Lerinensis. But the received belief found active champions in Hilary and Prosper. To the exertions of the latter the formal document of Pope Cælestinus condemnatory of Pelagian doctrines is principally attributable.

Subsequently to the decisions of the Council of Orange in 529, the system of Augustine may be considered as the established standard of orthodoxy throughout the West. But the seeds of future discussion were contained in the authoritative declarations of the Church, which were studiously couched in wide terms. And the subject of predestination was treated indirectly and in general expressions, with a view to avoid controversy. But this temporising policy for the hope of present security proved, as usual, the parent of weakness. Various attempts were made to turn the embarrassing doctrine of predestination. The most celebrated among these is that which arose during the 9th century, with which the name of the unhappy Gottschalk is connected. The condemnations, disgrace, and punishment inflicted on this unhappy man, in consequence of his ultra-Augustinianism with regard to the doctrine of predestination, which brought upon him the hostility of the ruling Semi-Pelagian party, are well known. It is manifest how

ever from several treatises by the most eminent theologians of the day, as well as the decisions of the various councils and synods held in connection with this affair of Gottschalk, that ecclesiastical and orthodox leanings were on the side of Augustine and his admirer.

Thus professedly Augustinian as the spirit of Catholic theology undoubtedly was, there arises a question—by what means did the antagonist principle of Pelagianism enter so largely and actively into the church system of the middle ages? Ignorance of the real principles of Augustine was one cause, which enabled the leading schoolmen to engraft their perversions upon his doctrines. For the Pelagianism of one great doctor of the middle ages, Duns Scotus, is clear and undoubted; and the leanings of another, St. Thomas Aquinas, Augustinian as he has often been deemed, are found, when closely regarded, to be at least Semi-Pelagian. Most close and natural was the connection between Pelagianism and the paramount attention bestowed by the schoolmen on speculative questions in morality, to which the interests of religion were often sacrificed. The naturalism of the system of Pelagius is well known. In this also some of the leading schoolmen were his followers. In their high and unbounded admiration for Aristotle, in whom they professed to discover the best and most eligible guide to Christian truth, they left, like Pelagius, the line of demarcation between Christianity and heathenism faint and indistinct. The modern Arminians, called also in the first instance Remonstrants, and in more homely phrase Free-Willers, correspond very nearly in doctrine with the Semi-Pelagians above mentioned. [ARMINIUS.]

PELAGIUS I. succeeded Virgilius in the see of Rome in 555. Like his predecessor, he was involved in dogmatical controversy with most of the Western bishops, concerning certain theological tenets condemned by the council of Constantinople, and known in controversial history by the name of the three chapters, being supported in his view of the question by the Emperor Justinian, who was fond of interfering in theological disputations. (Norris, 'Dissertatio de Synodo quinta.') Pelagius died in the year 560, and was succeeded by John III.

PELAGIUS II. succeeded Benedict I. in 578. He was likewise embroiled in disputes concerning the three chapters above mentioned. In the meantime a council which assembled at Constantinople bestowed on the patriarch of that city the title of Œcumenic or 'universal' bishop, at which Pelagius was greatly offended. He died at Rome in 590, and was succeeded by Gregory I.

PELAYO, first king of Asturias, was the son of Favila, duke of Cantabria, and a descendant of Chindaswind, the twenty-eighth in order among the Gothic kings of Spain. After the disastrous battle of Guadalete (A.D. 711), all those Christians who either feared the cruelties of the Moorish conquerors or could not bear their yoke, fled for refuge to the inaccessible mountains of the Asturias, where the arms of the invaders had not yet reached. Among them was Pelayo, who, according to some authorities, had fought bravely on the plains of Xerez, and witnessed the defeat of the Christian arms, but who, if we follow the account of the Arabian writers, escaped from Cordova, where he was retained as a hostage for the fidelity of his countrymen. On his arrival among the refugees, Pelayo was appointed their chief. At first these relics of the Gothic monarchy seem only to have been animated by the wish of self-preservation, but on their numbers increasing, they thought of reviving the expiring embers of liberty. Al-horr Ibn-Abd-el-rahman, who governed Spain in the kalif's name, having been apprised of their intentions, despatched a considerable force under Alkama, to crush the rising insurrection, but the followers of Pelayo had already gained possession of the mountain pass of Auseva, near the river Sella, and concealed part of their force in the cavern of Covadonga. While the Moslems were ascending the steep acclivity where the Christians were encamped, and where the chapel of St. Mary now stands, a sudden attack upon one of their flanks, accompanied by a shower of stones, and fragments of rocks hurled down from the top of the mountain, threw their ranks into confusion. Pelayo and his followers then issued from the cavern, and the Moslems fled precipitately from the field of battle, leaving their general and thousands of their men (718).

Pelayo's success did not end here. Munuza, or Al-munayzir, the governor, some say, of Leon, others, of Gijon, who hastened to the assistance of his countrymen, lost his life in a like manner, and his army was completely defeated. These memorable events fixed the destiny of the infant kingdom. The important city of Leon, long the court of Pelayo's successors, was next reduced (722), as well as Zamora, Lugo, and Astorga, and although the Mohammedans in 724 recovered some of these places, the intestine wars in which they themselves were engaged, and the repeated incursions of Pelayo, helped to consolidate the little kingdom which the Asturian hero transmitted to his successor Alonso el Casto. The remainder of Pelayo's reign is unknown. He died in 737, and was buried in the church of Santa Eulalia at Cangas de Onis.

(Mariana, *Historia General de España*, lib. vii., chap. i.; Masdeu, *Historia Crítica*, vol. xii.; Conde, *Historia de la Dominación de los Arabes en España*, vol. i., p. 73; Bordon, *Cartas para ilustrar la Historia de España*, Mad., 1806.)

PÉLISSIER, AIMABLE-JEAN-JACQUES, MARÉCHAL, DUC DE MALAKOFF, was born in a small borough near Rouen, on the 16th of November 1794. Having enjoyed the benefit of a sound education at

college, he went through a course of military training at the *École de St. Cyr*, and then entered the French army as sub-lieutenant, in March 1815, during the Hundred Days. After the peace he devoted himself to those serious studies of military science which have at all times kept up in France the supply of competent generals. He distinguished himself under Moncoy in the Spanish campaign of 1823, was rewarded for his gallantry with several orders and crosses, and became a captain in the King's Guards in 1828.

The following year (1829) he took an active part in the campaign in Greece, receiving fresh marks of distinction for his good conduct. He was already known as one of the most promising officers in the French army, and was therefore summoned to join the great expedition against Algiers, in 1830, under Marshal Bourmont. For his dashing behaviour in this war he was appointed to the rank of major, and created an officer of the legion of honour. In Africa he continued two years, constantly employed in that novel but trying and fatiguing mode of war, which has completely altered the nature of military service in the French army, and produced even a very marked change in the physical organisation of the French soldier, as all observant travellers report. This laborious life broke his health, compelled him to return to France, and kept him for several years at a distance from the scene of war. Still, during this interim the government availed itself of his talents and experience on several employments at home—half civil, half military. From the autumn of 1832 until the close of 1839 Pélissier was occupied in this manner. In 1840 he returned to Africa, was appointed successively chief of the staff to General Schramm and other commanders, and was made a colonel in July. During the next four years he was continually engaged in those desultory excursions and skirmishes which constitute the campaigns of war among the wandering tribes of Algeria.

He had now been thirty years in the French army, and was not only admired for his valour and capacity, but was generally liked by men of all ranks in the service for his private character and frank manners. It was then that, unfortunately for his fame, he was ordered to take charge of an expedition against the Kabyles in the Sahara; a wandering tribe of hardy and resolute men, who called themselves invincible, partly because they do not fear death, and partly because the tortuous passes and labyrinths by which their territory is secured, had long prevented the approach of a conquering enemy. Accordingly, in 1845, Colonel Pélissier marched in pursuit of the Ouled Riah, one of the most desperate of the Kabyle tribes, and entered their territory on the 18th of June. The Ouled Riah, finding themselves closely pursued, took refuge in the spacious caverns in which that gregarious people dwell. Summoned repeatedly to surrender, they refused, and fired on the messengers sent to offer them terms. Then, to terrify them, and oblige them to come out, fascines were placed at the entrance of the caves, and kindled. Letters, offering to spare their lives and liberty, if they gave up their arms and horses, were next thrown into their retreat. They would not comply. Fresh fascines were now lighted, and pushed still closer to the mouths of the caverns, which produced a great tumult within. Some of them wished to submit, but the greater number continued stubborn. Still wishing to save them, Pélissier sent several Arabs amongst them, to exhort them to surrender; and on their refusal sent a flag of truce into the caverns, but the Africans received it with a discharge of musketry. Twenty-eight hours thus elapsed, when for the last time the fire was kindled, and kept burning until the groans of the sufferers had died away. Nearly six hundred dead bodies were afterwards found lying about, and of those who were got out still living about two hundred more sunk soon after. When the dismal intelligence reached Europe it was received with universal horror and reprobation, and it was as loudly denounced in Paris as it was in London; yet Marshal Bugeaud, who commanded in Algeria, defended the character of Pélissier, and called the operation "a necessity of war."

In 1847 Pélissier became a *maréchal de camp*, and a lieutenant-general in 1848. In this capacity he remained serving in Africa until the early part of 1855, when he was suddenly ordered to take the command of one of the corps d'armés in the Crimea. At the head of that corps, and second in command to General Canrobert, he soon imparted an increased energy to the French army before Sebastopol, and induced many comparisons between him and his chief, derogatory to the latter. Canrobert, being hurt by these reflections, wrote to the Emperor Napoleon for leave to resign. [CANROBERT.] Accordingly, on the 19th of May 1855 General Pélissier was raised to the chief command, and his corps transferred to his predecessor. The expedition to Kertch soon after justified by its success the expectations formed of the new leader. To this succeeded the well-known advance on the Tchernaya, and several bold attacks on the great Russian works. Finally, on the 8th of September 1855, the great fort of the Malakoff was stormed and carried by the French, and the south of the town of Sebastopol fell into the hands of the allies in consequence. For these exploits Pélissier was created a marshal, and soon after Napoleon III. gave him the title of Duc de Malakoff. Marshal Pélissier has likewise received the Grand Cross of the Bath from Queen Victoria. [SUPP.]

PELL, JOHN, an eminent English mathematician, descended from an ancient family in Lincolnshire, was born at Southwick in Sussex, March 1st, 1610, where his father was minister. From an astrological horoscope, preserved among Ashmole's collections at Oxford, we learn

that he was born at twenty-one minutes after one o'clock on that day. He received his grammar education at the free-school of Steyning in Sussex, and made so rapid a proficiency in the Latin, Greek, and Hebrew languages, that at the early age of thirteen he was sent to Trinity College, Cambridge. He never offered himself however a candidate at the election of scholars or fellows of his college. In 1631 he was admitted to an 'ad eundem' degree in the University of Oxford, having proceeded to the degree of Master of Arts at Cambridge the previous year. In 1632 he married Ithamaria, second daughter of Mr. Henry Reginolles, of London, by whom he had four sons and four daughters. During this time he had acquired a mathematical reputation by the publication of several works, and when a vacancy occurred in the mathematical chair at Amsterdam, in 1639, Sir William Boswell, the English resident with the States-general, used his interest that he might succeed to that professorship. It was not filled up however till 1643, when Pell was chosen; and he greatly distinguished himself in this situation by his lectures on Diophantus, and on various other parts of the mathematics. In 1646, on the invitation of the Prince of Orange, he removed to the new college of Breda, as professor of mathematics, with a salary of 1000 guilders per annum. In 1652 he returned to England, but in two years afterwards, in 1654, he was chosen, by the Protector Cromwell, agent to the Protestant cantons in Switzerland. He continued in Switzerland till June 23, 1658, when he set out for England, where he arrived about the time of Cromwell's death. His diaries and correspondence during this period are still preserved among the Lansdowne manuscripts in the British Museum, and are particularly curious and valuable for the history of this period. His negotiations abroad gave afterwards general satisfaction, as it appeared he had done no small service to the interest of King Charles II. and of the Church of England. Having entered holy orders, he was instituted, in 1661, to the rectory of Fobbing in Essex, with the chapel of Battlesden annexed, on the presentation of the king. In 1673 he was presented, by Dr. Sheldon, then bishop of London, to the rectory of Laingdon in Essex; and about the same time he took the degree of Doctor of Divinity. Shortly afterwards his patron was translated to the archbishopric of Canterbury, and made him one of his domestic chaplains. Such an appointment is generally considered to be a step to higher preferment, but Dr. Pell was so intent on the philosophical and mathematical sciences, that he neglected his own interest, and was so imprudent with respect to the management of his worldly affairs, that he would have disgraced the station of a dignitary. Anthony Wood says that "he was a shiftless man, and his tenants and relations dealt so unkindly with him, that they cozened him of the profits of his parsonage, and kept him so indigent that he wanted necessaries, and even paper and ink, to his dying day." In the midst of his incessant application to his studies, owing to the neglect of his affairs his embarrassments increased, and he contracted debts, which proved the occasion of his being twice in the King's Bench prison. Being at length reduced to great indigence, he was invited by Dr. Whistler, in March 1682, to live in the College of Physicians. Here he continued only for a few months, the ill state of his health rendering it advisable for him to remove to the house of a grandchild of his in St. Margaret's, Westminster. He afterwards removed to the house of Mr. Cothorne, rector of the church of St. Giles's-in-the-Fields, where he died, on the 12th of December 1685, in the seventy-fourth year of his age, and was interred at the expense of Dr. Busby, master of Westminster school, and Mr. Sharp, rector of St. Giles's, in the rector's vault under that church.

Dr. Pell's reputation as an algebraist and mathematician was great in his own time, and he deservedly holds a high position in the history of the mathematics of the 17th century. It was to Pell that Newton first developed his invention of fluxions; and the original letter containing his method, which was printed in the 'Commercium Epistolicum,' was discovered by the late Professor Rigaud in the library of the Earl of Macclesfield. Dr. Pell published the following works:— 1, 'A Refutation of Longomontanus's Discourse, De vera Circuli Mensura,' 4to, Amst., 1644, 2pp. 2, 'A Letter to Theodore Haak concerning Easter,' 4to, Lond., 1664. The original manuscript is in the British Museum, manuscript Sloan., 4410. This is merely in favour of what was then called the New Style, and consists only of seven pages. 3, 'An Idea of the Mathematics.' Printed at the end of Mr. John Durie's 'Reformer Library-keeper.' 4, 'A table of Ten Thousand Square Numbers, viz. of all the Square Numbers between 0 and 100 millions, and of their Sides or Roots, which are all the whole numbers between 0 and ten thousand,' folio, Lond., 1672. Fl. 16. 5, 'Rhonius's Algebra, translated out of the High Dutch into English by Thomas Branker, much altered and amended, by Dr. John Pell,' 4to, London, 1668. In this work Dr. Pell first invented the mode of registering the steps of difficult equations, which was then adopted by several writers, but has now fallen out of use: the last work that we know of which contains it is Butler's 'Introduction to the Mathematics,' published in 1816. Here also he introduced the character \div for division, which is now employed. 6, 'An Essay on the Day Fatality of Rome.' Printed in Aubrey's 'Miscellanies,' edit. 1721, p. 22.

Besides these, he published several single-leaf controversial pamphlets. His manuscripts and letters still remaining are numerous, and perhaps in no similar instance have papers been so carefully preserved. In the British Museum alone are nearly forty folio volumes, none of

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them very small, of his letters and mathematical scraps. These were supposed by Dr. Hutton to have been deposited in the library of the Royal Society, but it has been shown (Halliwell's 'Life of Sir S. Morland,' pp. 27-30) that they are all deposited in the Birch collection of manuscripts in the British Museum, with the exception perhaps of a few manuscript letters. In the Harleian collection there are three other similar volumes, which no doubt belonged to the series, and it is difficult to say how they could have been transferred to that library. Dr. Hutton says that he left some of his manuscripts at Brereton in Cheshire, where he resided some time, being the seat of William Lord Brereton, who had been his pupil at Breda. In August 1644 he was preparing for the press a new edition of Diophantus, one of his most favourite books, in which he intended to correct the translation and make new illustrations, but this project was never perfected. He designed likewise to publish an edition of Apollonius, but laid it aside in May 1645, at the desire of Golius, who was engaged in an edition of that author from an Arabic manuscript given him at Aleppo eighteen years before. Pell's letters in the Royal Society are addressed principally to Cavendish; and one out of the series has accidentally found its way into a manuscript in the British Museum, manuscript Harl., 6796.

PELLERIN, JOSEPH, was born at Marli-le-Roi, near Versailles, April 27, 1684. He studied at Paris, and, besides the Latin and Greek languages, made himself master of the Italian, Spanish, and English. After completing his college studies, he learned Hebrew, Syriac, and Arabic. His knowledge of the three modern languages procured him, in 1706, a situation in the navy-office (bureau de la marine), where he was employed in making translations and extracts in those languages from the foreign correspondence of the minister. Several letters written in cipher having been seized on board a Spanish frigate on her voyage from Barcelona to Genoa, in 1709, Pellerin in a few days deciphered them without the keys. They were found to be important communications, some in French for the court of Turin, and some in Italian for the court of Naples. Torcy, then minister for foreign affairs, had an interview with Pellerin, who was soon afterwards appointed private secretary (secrétaire de cabinet) to the secretary of state for the navy; and he held the situation when, on the death of Louis XIV., the business of the office was transacted by a council. The Comte de Thoulouse, grand admiral of France, made Pellerin a commissioner of the navy in 1718, and sent him on service to the great harbours of France, and in 1723 he was destined to make a general inspection of all the harbours, but a change of ministry took place, the council of the navy was suppressed, and other measures were decided on. Pellerin however still continued attached to the department of the minister for the navy, by whom he was appointed commissioner-general, and afterwards was made first clerk of the navy, in which office his activity, probity, and firmness, combined with the suavity of his manners, met with universal approbation. In 1745 bodily infirmities compelled him to retire from the public service. His son, who had served in the navy and in the naval department of the government, succeeded him in his office.

Pellerin, during his long service of about forty years, had used the opportunities which his situations afforded him in the collection of a considerable number of coins and medals, at first from curiosity, but afterwards from a taste for them as monuments of antiquity. To occupy his leisure and alleviate his sufferings, after his retirement, he began to read, explain, classify, and arrange them. His early studies in the oriental languages, as well as in Latin and Greek, were renewed, and became a source of much gratification to him. Such was the origin of that magnificent collection of coins and medals which he formed in the course of the subsequent forty years of his life. He died at Paris, August 30, 1782, in his ninety-ninth year.

In the arrangement and classification of his medals Pellerin adopted a system different from that of any previous collector. Instead of distributing them in drawers according to difference of metals, and arranging them alphabetically without reference to the countries to which they belonged, he placed them according to certain great geographical divisions, preserving however an alphabetical arrangement of the medals of kings, nations, and towns included in each of those divisions. His descriptions of the medals, with his comments and remarks, formed a large Catalogue Raisonné, which he published under the title of 'Recueil de Médailles de Rois, Peuples, et Villes,' &c., 10 vols. 4to, Paris, 1762 to 1778. His delight in his favourite study was such that when upwards of ninety years of age and blind, he composed and wrote with his own hand, by means of an ingenious contrivance, the last volume of the work, which is entitled 'Additions,' &c. A system of arrangement and classification similar to that of Pellerin was adopted by Eckhel, in his 'Dooctrina Numerorum Veterum.' [ECKHEL, J. H.] Pellerin and Eckhel were probably the two greatest numismatists who have ever lived. Pellerin's collection, which consisted of 32,500 medals, was bought by the King of France, in 1776, for 300,000 francs. The king afterwards allowed Pellerin, as long as he lived, the use of the whole of the royal collection, which then amounted to about 44,000.

PELLICO, SILVIO, was born in 1789, at Saluzzo, in Piedmont. His father was Onorato Pellico, of a respectable family, and in good circumstances. His mother was a native of Chambery in Savoy, who, retaining her maiden name in addition to that of her husband, was

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called La Signora Pellico-Tournier. They had six children. Luigi and Giuseppina were the two eldest; Silvio and Rosina, twins, followed; Francesco and Marietta were next in succession. Luigi and Silvio were educated at home under the care of their parents. Onorato Pellico, while his children were yet young, having established a manufactory for winding silk at Pinerolo, resided there some time; but removed to Turin, where he was appointed to a situation under the government. There Luigi and Silvio were instructed in Latin and Greek, and other branches of education, by Don Manavella, a clergyman. Onorato Pellico, who had a taste for poetry and the drama, wrote scenes and short plays, which were performed by his children and others of a similar age, on a small stage constructed in his house. Luigi afterwards became a dramatic writer as well as Silvio.

Silvio Pellico's twin-sister Rosina, who is described as having been extremely beautiful, was married at the age of eighteen to a cousin by the mother's side, who was prosperously established in business at Lyon in France; and Signora Pellico-Tournier, with her son Silvio, accompanied the bride to the residence of her husband. The mother after a short stay returned home, but Silvio continued to reside with his sister's husband during four years. While at Lyon in 1807 Ugo Foscolo's poem 'I Sepolcri' ('The Tombs') was published, and was sent to him by his brother Luigi. The reading of it excited him greatly, and stimulated him to the prosecution of his poetical studies. Meantime his father had obtained a situation under the minister of war at Milan, and had removed to that city with his family. His brother Luigi was secretary to the Marquis Caprara, grand equerry of the kingdom of Italy.

Silvio Pellico returned from France in 1810, and went to Milan, where he became a teacher of French in the Collegio degli Orfani Militari, an occupation which required two or three hours of the day. The rest of his time was devoted to his poetical studies and to the acquisition of the German and English languages. He became acquainted with Ugo Foscolo and Monti, who were then at Milan, and occasionally saw Pindemonte, who resided at Verona. He was for a time tutor to the son of Count Briche, and afterwards to the two sons of Count Luigi Porro Lambertenghi, in whose mansion he became a resident, and at whose assemblies he associated with the most intellectual men of Italy, and with many distinguished foreigners, among whom he himself mentions Madame de Staël, Schlegel, Davy, Byron, Hobhouse, and Brougham. After the fall of Napoleon I., Onorato Pellico returned with the rest of his family to Turin, where he had again an office under the government. Silvio Pellico continued to reside at Milan with Count Porro.

Silvio Pellico's first dramatic production was the tragedy of 'Laodamia,' which was followed by his tragedy of 'Francesca da Rimini,' founded on a well-known passage in the 5th canto of the 'Inferno' of Dante. This tragedy was much admired, was acted with great applause in the principal cities of Italy, and established his reputation as a dramatic poet. Byron translated it into English verse, but did not publish it, and Pellico translated Byron's 'Manfred' into Italian prose. He was desirous of publishing his next tragedy, 'Eufemia da Messina;' but so many passages were objected to by the censorship that he sent it to Turin, where it was published by his father. It was afterwards published at Milan, but was not allowed to be acted. In 1818 Silvio Pellico was the chief agent in establishing a periodical entitled 'Il Conciliatore,' of which he became the secretary. It was mainly of a literary character, and Silvio Pellico, Manzoni, and similar literary men, were the chief contributors; but it was of too liberal a tendency to be endured by the Austrian government, and was suppressed.

On the 13th of October 1820 Silvio Pellico was arrested, and was confined in the prison of Santa Margherita at Milan. He seems to have become a member of the revolutionary society called Carbonari, but does not say so. He was transferred thence to a prison on the island of San Michele, near Venice; and while there was tried at Venice, found guilty, and condemned to death. That sentence however was commuted to fifteen years of 'carcere duro.' In April 1822 he was removed to the prison of Spielberg, near the city of Brünn, in Moravia. Some of those sent to this prison are condemned to the 'carcere duro' (severe imprisonment), and some to 'carcere durissimo' (very severe imprisonment). Silvio Pellico says:—"Those condemned to 'carcere duro' are obliged to labour, to wear chains on their feet, to sleep on bare boards, and to eat the poorest food. Those condemned to 'carcere durissimo' are chained more heavily, and with a band of iron round the waist, the chain being fastened in the wall, so that they can walk only just by the side of the boards which serve them for a bed. Their food is the same, though the law says only bread and water." In the earlier part of his imprisonment, during about eighteen months, he was treated with indulgence by his jailer, and read the Bible, Homer in Greek, Dante, Petrarch, Shakspere, Byron, Scott, Schiller, Göthe, and other writers, and was allowed some paper, and pen and ink. His friendly jailer having been removed to another situation, during the whole of the years 1824-25-26-27 his imprisonment was excessively severe, and his health was much injured. His imprisonment was afterwards less stringent, and on the 1st of August 1830 he received the announcement that he was to be set at liberty. This promise was soon afterwards performed, and he returned to his parents at Turin. In 1831 he published the account of his imprison-

ments, entitled 'Le Mie Prigioni,' which has had a very large circulation, and has been translated into all the languages of Europe. It is written in a style of great simplicity, with much apparent truthfulness, and is very interesting. In 1832 he published at Turin 'Tre Nove Tragedie,' which were 'Giamonda da Mandrisio,' 'Leoniero da Dertona,' and 'Erodiade;' and in 1832 his tragedy of 'Tommaso Moro.' His mother died in 1837, his father in 1838, and his brother Luigi in 1841. In 1837 appeared his 'Opere Inedite,' 2 vols. One of his latest works was a treatise in prose, 'Dei Doveri degli Uomini' ('On the Duties of Men'). During his later years Silvio Pellico was secretary to the Marchesa Barola, and he died at her villa of Moncaglieri, near Turin, January 1, 1854.

PELLISSON-FONTANIER, PAUL, was born at Béziers in 1624. He was deprived of his father at an early age, and was educated by his mother in the principles of the Reformed church. His family had for a long time been distinguished in the profession of the law, and to that profession he was also destined. He studied successively at Castres, Montauban, and Toulouse, and acquired an intimate knowledge of the best classical writers, and of French, Spanish, and Italian literature. To the study of civil law and jurisprudence he especially devoted himself; the fruits of which shortly afterwards appeared in a paraphrase of the Institutes of Justinian, which was published at Paris in 1645. He commenced his legal career with considerable success at Castres, but it was soon interrupted by a most severe attack of small-pox, which permanently affected his sight and so disfigured him that Mad. de Scuderi, though sincerely attached to him ('Menagiana,' vol. ii. p. 331, Paris, 1715), could not refrain from making him the object of her wit, by remarking that he abused the permission of being ugly.

Compelled by his infirmities to abandon the practice of his profession, he retired into the country and devoted himself to general literature. In 1652 he settled in Paris, where his writings had already made him advantageously known. The French Academy, in acknowledgment of the services he had rendered it by writing its history (the work perhaps by which he is best known), decreed that he should be appointed a member of it on the first vacancy that should occur, and that in the meantime he should be permitted to attend their sittings: to enhance the honour, they further decided that a similar privilege should on no consideration be granted in future to any man of letters. The same year Pellisson purchased the office of secretary to the king; and in 1657 he was appointed first clerk to the intendant of finances, Fouquet, of unfortunate celebrity. In an employment where vast sums of money passed through his hands he maintained his reputation for integrity, while his increased means enabled him to render pecuniary services to the distressed men of letters in the capital. His services were rewarded by Fouquet with the appointment, in 1660, to the office of state counsellor. The following year he partook of the disgrace of his patron, and, as being the principal sharer in his fortunes and the supposed confidant of his secrets, was imprisoned in the Bastille. He remained upwards of four years in captivity. During this imprisonment he composed three Memoirs in behalf of Fouquet, which have been reckoned the finest models of that species of writing in the French language. They became however the plea for additional severity towards Pellisson. In order to increase the rigour of his confinement he was deprived of the use of ink and paper, the want of which compelled him to have recourse to divers ingenious expedients, such as writing on the margin of his books with the lead of the casements. The persevering influence of his friends was at length successful in restoring him to liberty; and he was even received into favour by a king whose characteristic was seldom to forgive any opposition to his despotic will. The sufferings he had undergone at the Bastille were compensated for by a pension and the appointment of historiographer to the king. In 1670 he abjured Protestantism for the Roman Catholic faith. This change, followed soon after by his entrance into holy orders, enabled Louis XIV. to bestow upon him the abbacy of Gimont and the priory of St. Orens, a benefice of considerable value in the diocese of Auch. However he is favourably distinguished from most proselytes by the lenient and tolerant disposition which he evinced towards those who disagreed with him in opinion, and, when high in royal favour, he publicly disapproved and opposed by his influence and writings the violent measures which were employed by the king's command to bring his Protestant subjects within the pale of the Roman church. In 1671, on the occasion of the reception of the archbishop of Paris as member of the Academy, he delivered a panegyric on Louis XIV., which was translated into the Latin, English, Spanish, Portuguese, Italian, and even Arabic languages. In 1673, having incurred the displeasure of Madame de Montespan, he was deprived of his office of royal historiographer, but at the special request of Louis, he continued to write the Life of the King, and for that purpose accompanied him in several of his campaigns. Nearly every succeeding year of Pellisson's life was marked by some instance of royal favour. His death took place at Versailles, in February 1693. The fact of his not receiving the Sacrament in his last moments has been explained by the Roman Catholic writers to be owing to the suddenness of his death, by Protestants to his unwillingness to sanction a conversion, which they allege to be insincere, by a solemn act of hypocrisy. The arguments on both sides will be found impartially stated by Bayle (art. 'Pellisson.')

The principal works of this writer, who enjoyed a greater reputation in his life-time than has been accorded to him since his death, are 1, 'Histoire de l'Académie Française,' which was first published at Paris, in 1653; the best edition is that by l'Abbé d'Olivet, by whom it has been continued, Paris, 1730. The fault of this work is its diffuseness. 2, 'Histoire de Louis XIV.,' which extends from the death of Mazarin, in 1661, to the peace of Nimeguen in 1678; this history has the faults to be expected in the work of a professed courtier; the best edition is that of Paris, 3 vols. in 12mo, 1749. 3, 'Abrégé de la Vie d'Anne d'Autriche,' 1666 in 4to; a panegyric rather than a history. 4, 'Histoire de la Conquête de la Franche Comté,' in the 5th vol. of 'Les Mémoires du Père Desmolets;' this work has been greatly praised by Voltaire. 5, 'Lettres Historiques et Œuvres diverses,' 3 vols. in 12mo, 1749; the letters, 273 in number, are a journal of the king's journeys and encampments in the above-mentioned campaign. 6, 'Recueil des Pièces Galantes,' 5 vols., 1695, being a correspondence in prose and verse between him and the Comtesse de la Suze; his verse partakes of the elegance of his style in prose, but it is deficient in imagination. 7, 'Réflexions sur les Différends de la Religion,' 4 vols. 12mo, an answer to the arguments of Jurieu on religious toleration; on this treatise Bayle has made several valuable remarks in his notes on the article 'Pellisson.' 8, 'Traité de l'Eucharistie,' a work he left unfinished. The Prologue in verse of the comedy 'Les Facheux' of Molière is stated in the 'Ménagiana' (vol. i. p. 90) to be by Pellisson. An edition of his select works was published by Desessart, 12mo, Paris, 1805, 2 vols.

PELOPIDAS, the son of Hippoclus, belonged to one of the principal families of Thebes. He distinguished himself at the battle of Mantinea (B.C. 385), in which the Thebans took part as allies of the Lacedæmonians under the Spartan king Agesipolis. In this battle Pelopidas, being wounded and thrown down, was saved from death by Epaminondas, who protected him with his shield, maintaining his ground against the Arcadians until the Lacedæmonians came to their relief and saved both their lives. From that time a close friendship was formed between Epaminondas and Pelopidas, which lasted till the death of the latter. When the Lacedæmonians surprised the citadel of Thebes and established the power of the aristocracy in that city, Pelopidas, who belonged to the popular party, retired to Athens, together with a number of other citizens. After a time he and his brother exiles formed a plan with their friends in Thebes for surprising and overthrowing the oligarchy, and restoring the popular government. Pelopidas and some of his friends set off from Athens disguised as hunters, found means to enter Thebes unobserved, and concealed themselves in the house of a friend, whence they issued in the night, and having surprised the leaders of the aristocratic party, put them to death. The people then rose in arms, and, having proclaimed Pelopidas their commander, they obliged the Spartan garrison to surrender the citadel by capitulation (B.C. 379).

Pelopidas soon after contrived to excite a war between Sparta and Athens, and thus divide the attention of the former power. The war between the Thebans and the Lacedæmonians was carried on for some years in Bœotia by straggling parties, and Pelopidas, having obtained the advantage in several skirmishes, ventured to encounter the enemy in the open field at Tegyra near Orchomenus. The Lacedæmonians were defeated, and thus Pelopidas demonstrated for the first time that the armies of Sparta were not invincible, a fact which was afterwards confirmed by the battle of Leuctra (B.C. 371), in which Pelopidas fought under the command of his friend Epaminondas. [EPAMINONDAS.] In the year 369 B.C., the two friends being appointed two of the Bœotarchs (Plut. 'Pelop.', c. 24), marched into Peloponnesus, obliged Argos and Arcadia and other states to renounce the alliance of Sparta, and carried their incursions into Laconia in the depth of winter. Having taken Messenia, they invited the descendants of its former inhabitants, who had gone into exile about two centuries before, to come and repopulate their country. They thus reduced the power of Sparta to the boundaries of Laconia. Pelopidas and Epaminondas, on their return to Thebes, were tried for having retained the command after the expiration of the year of their office, but were acquitted. Pelopidas was afterwards employed against Alexander, tyrant of Pheræ, who was endeavouring to make himself master of all Thessaly, and he defeated him. From Thessaly he was called into Macedonia, to settle a quarrel between Alexander, king of that country and son of Amyntas II., and his natural brother Ptolemy. Having succeeded in this, he returned to Thebes, bringing with him Philip, brother of Alexander, and thirty youths of the chief families of Macedonia as hostages. A year after however Ptolemy murdered his brother Alexander and took possession of the throne. Pelopidas, being applied to by the friends of the late king, enlisted a band of mercenaries, with which he marched against Ptolemy, who entered into an agreement to hold the government only in trust for Perdicas, a younger brother of Alexander, till he was of age, and to keep the alliance of Thebes: and he gave to Pelopidas his own son Philoxenus and fifty of his companions as hostages. Some time after, Pelopidas, being in Thessaly, was treacherously surprised and made prisoner by Alexander of Pheræ, but the Thebans sent Epaminondas with an army, who obliged the tyrant to release Pelopidas. The Thebans soon after, having discovered that the Spartans and Athenians had sent ambassadors to conclude an alliance with Artaxerxes, king of Persia, sent on their part Pelopidas to support

their own interest at that court. His fame had preceded him, and he was received by the Persians with great honour, and Artaxerxes showed him peculiar favour. Pelopidas obtained a treaty, in which the Thebans were styled the king's hereditary friends, and in which the independence of each of the Greek states, including Messenia, was recognised. He thus disappointed the ambition of Sparta and of Athens, which aimed at the supremacy over the rest. The Athenians were so enraged at this, that they put their ambassador Timagoras to death on his return to Athens. Pelopidas after his return was appointed to march against Alexander of Pheræ, who had committed fresh encroachments in Thessaly. But while the army was on the point of starting, an eclipse of the sun took place, which dismayed the Thebans, and Pelopidas was obliged to set off with only 300 volunteers, trusting to the Thessalians, who joined him on the march. Alexander met him with a large army at a place called Cynocéphale. Pelopidas, by great exertions, although his army was much inferior in numbers, obtained an advantage, and the troops of Alexander were retreating, when Pelopidas, venturing too far amidst the enemy, was killed (B.C. 364).

The grief of both Thebans and Thessalians at this loss was unbounded; they paid splendid funeral honours to his remains. The Thebans revenged his death by sending a fresh army against Alexander, who was defeated, and was soon after murdered by his own wife. Pelopidas was not only one of the most distinguished and successful commanders of his age, but he and his friend Epaminondas rank among the most estimable public men of ancient Greece.

PEMBERTON, HENRY, was born in London in the year 1694. After studying the classics under Mr. John Ward, afterwards professor of rhetoric in Gresham College, he attended the lectures of Boerhaave in the University of Leyden, and also resided some time at Paris, where his attention was directed to anatomical manipulation, in which he appears to have excelled. About this time also he became a student in St. Thomas's Hospital, London, in order more effectually to qualify himself for the medical profession, which he was afterwards precluded from following by the delicate state of his health. In 1719 the University of Leyden conferred upon him the degree of doctor of medicine, on which occasion he read his inaugural dissertation entitled 'De Facultate Oculi ad diversas Rerum Computarum Distantias se accommodante,' Lugd. Bat., 4to, 1719, and confirmed his friendship with Boerhaave, which continued uninterrupted till the death of the latter in 1738. In 1728 he succeeded Dr. Woodward as professor of physic in Gresham College, when he commenced a course of lectures on chemistry, which were published by his friend Dr. James Wilson in 1771, London, 8vo. At a later period he was requested by the College of Physicians, of which he was early elected a Fellow, to remodel their Pharmacopœia, of which, in an improved form, he published a translation in 1740, London, 8vo. He died April 9th, 1771.

Although chemistry, anatomy, and medicine had been his chief objects of study, there were probably few departments of science in which he did not possess more than ordinary knowledge. This was particularly the case in the mathematics and astronomy, with which his writings show that he had considerable acquaintance. Besides editing the edition of Newton's 'Principia' which appeared in 1726, he published—1, 'Epistola ad Amicum de Cotesii Inventis,' London, 4to, 1722; 2, 'View of Sir Isaac Newton's Philosophy,' London, 4to, 1728; and 3, 'Lectures on Physiology,' London, 8vo, 1733. His communications to the 'Transactions' of the Royal Society, of which body he was admitted a Fellow on the 8th of December 1720, extend from vol. xxxii. to vol. lxii., and among them may be noticed—1, 'Remarks on an Experiment by which it has been attempted to show the Falsity of the common Opinion respecting the Force of Bodies in Motion,' 1723; 2, 'On the Locus for three and four Lines, celebrated among the ancient Geometers,' 1768; 3, 'Kepler's Method of computing the Moon's Parallax in Solar Eclipses demonstrated and extended to all Degrees of Latitude,' 1771; 4, 'Geometrical Solutions of three celebrated Astronomical Problems,' 1772, &c. Among the manuscripts found by his executors were—1, 'History of Trigonometry;' 2, 'Comment on Newton's Principia;' 3, 'Treatise on Spherics and Spherical Projections;' 4, 'Dissertation on the Screw of Archimedes;' 5, 'Principles of Mercator's and Middle Latitude Sailing;' and some others enumerated in Dr. Hutton's 'Dictionary.' His library contained a choice collection of mathematical works, a large proportion of which was purchased at the sale of the library of the Abbé Gallois, which took place during his stay in Paris. The whole of them, together with those of his friend Dr. Wilson, were sold by auction soon after his death. The number of lots was 3885, and the gross proceeds 7011. 17s. 6d. (See 'Catalogue,' with price of each lot annexed, in the library of the British Museum.)

PENN, SIR WILLIAM, was born in 1621 at Bristol. Having entered into the sea-service, he was made a captain in 1642, and an admiral in 1653 for his services against the Dutch. He was one of those who commanded when Jamaica was taken from the Spaniards in 1655, in which year he returned to England, and was elected member of parliament for Weymouth, but was committed to the Tower by the republican government on the charge of having left his command without leave. After the Restoration he was created a knight, and was made a commissioner of the navy, governor of Kinsale, and a vice-admiral. He again went to sea in 1664, and was commander-in-chief

under the Duke of York in the naval victory over the Dutch in 1665. In 1666 he retired from service at sea, but continued to perform his other duties till 1669, when he went into retirement at Wanstead in Essex, where he died, September 18, 1670.

PENN, WILLIAM, the only son of Admiral Penn, was born in London, October 14, 1644. He was educated with much care at Chigwell in Essex, and then at a private academy in London. In 1660, he was entered a gentleman commoner of Christchurch, Oxford. His first bias towards the doctrines of the Society of Friends, or Quakers, as they are commonly called, appears to have been produced by the preaching of Thomas Loe; the effect of which was, that, while at Oxford, Penn, together with some of his fellow-students, began to withdraw from attendance on the public worship of the established church, and to hold private prayer-meetings. They were fined by the college for non-conformity, but this did not deter them; for, an order from the king having required that the ancient custom of wearing surplices should be revived, Penn and his associates attempted to tear them from the backs of those students who wore them. For this display of intemperate zeal they were expelled from the college.

Admiral Penn, who was in high favour with Charles II. and the Duke of York, and ambitious for his son's advancement at court, was much displeased with this event, and still more with the change which had taken place in his son's manners. He tried to turn him from his religious observances and company, but in vain, and at length was so highly incensed as to have recourse to blows, and finally turned him out of doors. The admiral soon relented so far as to try another expedient. He sent him, in 1662, on a tour to France. After remaining a considerable time in Paris, Penn went to Saumur, and studied under the popular preacher Moses Amyraut. He afterwards proceeded to Turin, whence he was recalled by his father to England, in 1664, who, on his return, was greatly pleased with the polish and courtliness of manners which he had acquired. He was now admitted a student of Lincoln's Inn, where he continued till 1666, when his father sent him to Ireland, for the purpose of managing his estates in that country. This duty he performed to the entire satisfaction of his father; but, happening to attend a religious meeting at Cork, where Thomas Loe delivered a discourse, beginning "There is a faith that overcomes the world, and there is a faith that is overcome by the world," he was so deeply impressed, that from this time he constantly attended the Quakers' meetings. At one of these, held at Cork, in 1667, he and others were apprehended by order of the mayor, who would have set Penn at liberty on his giving bail for his good behaviour, but he refused, and was sent to prison with the rest. He wrote however to the Earl of Orrery, then lord president of Munster, requiring the release of all, but the earl contented himself with ordering Penn alone to be set at liberty.

Admiral Penn, on being informed that William had decidedly joined the Quakers, summoned him home, and reprobated with him and threatened him, but in vain; the son was firm, but respectful. The admiral at last restricted himself to the demand, that he should take off his hat in the presence of the king, the Duke of York, and himself. But Penn refused to pay even this limited degree of 'hat worship,' at which the admiral was so much incensed that he again turned his son out of doors; but in a short time he allowed him to return home.

In 1668 Penn began to preach, and also published his first work, 'Truth exalted.' In this year, a preacher named Vincent accused the Quakers of being opposed to the doctrine of the Trinity. A public disputation took place, from which both parties retired without being convinced. In prosecution of this controversy Penn wrote 'The Sandy Foundation shaken,' in which he professed his belief in the doctrine of the Trinity, but objected to the language in which it was expounded by the Church of England; and for this he was committed to the Tower. During his imprisonment, which lasted nearly seven months, he wrote his 'No Cross, no Crown,' one of his most popular works. In 1669, after his liberation, an entire reconciliation took place between him and his father, and he again went to Ireland to look after his father's estates, in which country he remained about twelve months.

In 1670 the Conventicle Act was passed, and Penn was one of the first sufferers under it. He was committed to Newgate for preaching to what was called "a riotous and seditious assembly," which consisted of the Quakers, who had been excluded from their chapel, and who now met in the open street, as near to it as they could. The trial took place at the Old Bailey Sessions, and is remarkable not only for the firmness and ability of Penn's defence, but for the admirable courage and constancy with which the jury, in opposition to the direction of the Bench, and in defiance of its threats, pronounced a verdict of acquittal. The jury were fined, and ordered to be imprisoned till the fines were paid; but this proceeding was declared illegal by the Court of Common Pleas, on which occasion, chief-justice Vaughan delivered an able speech in defence of the rights of juries. Soon after this Admiral Penn died, perfectly reconciled to his son, to whom he left estates worth 1500*l.* a year, and, while on his death-bed, he sent a request to the Duke of York that he would use his good-offices for his son: a request with which the duke promised to comply. In February 1670-71, Penn was again committed to Newgate on a charge of preaching publicly, and he remained in prison six months.

In 1672 Penn married Gulielma Maria, daughter of Sir William

Springett, who was killed in the civil wars at the siege of Bamber. He now took up his abode at Rickmansworth in Hertfordshire, but afterwards settled at Worminghurst in Sussex.

In 1677, in company with George Fox and Robert Barclay, he made a sort of religious tour in Holland and Germany, and was received with marked distinction by the Princess Elizabeth of the Rhine, daughter of the King of Bohemia, and granddaughter of James I. of England. After his return he was heard before a committee of the House of Commons in behalf of the Quakers, who were oppressed by Exchequer prosecutions under statutes which had been enacted against the Roman Catholics; he was also admitted to plead before a committee of the house that the solemn affirmation of the Quakers should be admitted in the place of an oath, and to this effect an enactment passed the Commons in 1678, but was lost in consequence of a prorogation before it had passed the Lords.

We now come to an important event in Penn's life, the establishment of the colony of Pennsylvania. A tract of country on the west side of the Delaware was granted on petition by Charles II. to Penn and his heirs, in consideration of a debt of 16,000*l.* due from the crown to Admiral Penn for money advanced for the service of the navy. To this the Duke of York added by cession a contiguous portion of territory lower down on the Delaware. The king's patent was dated March 4, 1680-1; and in this document he named the province, in honour of the founder and his father, Pennsylvania. Penn was constituted absolute proprietor and governor of the province. He published 'Some Account of Pennsylvania,' &c., and also 'Certain Conditions or Concessions,' &c., in which he offered easy terms of settlement to those who might be disposed to emigrate. Three ships soon set sail with settlers from England and Wales, chiefly Quakers. In the beginning of 1682 he published 'The Frame of the Government of the Province of Pennsylvania in America, together with certain Laws agreed upon in England by the Governor and divers Freemen of the aforesaid Province, to be further explained and confirmed there by the first Provincial Council that shall be held.' Having previously opened a friendly intercourse with the native Americans by presents and conciliatory letters, in the autumn of 1682 he sailed for Pennsylvania, leaving his wife and children in England; and soon after his arrival summoned an assembly of the freemen of the province, by whom the frame of government, as formed in England, was accepted. He had sent out instructions before he left England to negotiate a treaty of sale with the Indian nations; and tradition records that a great meeting of the Indian nations and European settlers took place under an enormous elm-tree, near the site of Philadelphia, when the treaty was ratified, and a league of friendship established, "a friendship," says Proud, the historian of Pennsylvania, "which for the space of more than seventy years was never interrupted, or so long as the Quakers retained power in the government."

Having founded the city of Philadelphia on the banks of the Delaware, and spent about two years in the province adjusting its political constitution, and bringing the colony into a state of prosperity and order, he returned to England about Midsummer 1684. Within this short period no less than fifty sail arrived in the province with settlers from England, Ireland, Wales, Holland, and Germany.

In February 1685, soon after Penn's return to England, Charles II. died; and the favour with which James II., when Duke of York, had regarded Admiral Penn, was transferred to his son. Macaulay has charged Penn with having acted during the reign of James as a kind of court agent in, among other things, selling for the maids of honour pardons for the girls at Taunton who were condemned for having presented Monmouth with a standard on his entry into that town; as having gone to Holland to endeavour to persuade the Prince of Orange to assent to the promulgation of the Declaration of Indulgence; and in trying to seduce the fellows of Magdalen College to submit to the king's illegal measures. But Mr. Dixon, in an 'Extra Chapter' of his 'Life of Penn,' 1851, has sought to prove that the Penne who acted as pardon-broker at Taunton was not William Penn, but a certain George Penne, who was by no means unused to such disreputable traffic; and the other charges he has shown to be not sustained by the authorities cited. Macaulay did not however, it may be noted, withdraw any of these charges in subsequent editions of his work, but in that of 1857 maintained their accuracy in elaborate notes.

After the revolution in 1688, Penn's intimacy with James II. exposed him to suspicions, and he was four times arrested on accusations of being a concealed Papist and a Jesuit; but he always cleared himself before the king and council, till one Fuller, who was afterwards declared by parliament to be an impostor, in 1690 accused him on oath of being concerned in a plot to restore the late king. Unwilling to expose himself to the risk of being convicted upon the oath of such a man, and the evidence which he might get up, he lived in great seclusion in London till 1693, in which year, through the mediation of his friends at court, he was admitted to plead his cause before the king and council, and was honourably acquitted. Soon after this his wife died. In 1696 he married Hannah, the daughter of Thomas Callowhill, a merchant of Bristol.

In 1699 he again sailed for Pennsylvania, with his wife and family, with the intention of making it the place of his future residence. He had been deprived of the government of Pennsylvania in 1692, and it had been annexed to that of New York; but it was restored to him

in 1694 by an instrument of William and Mary. An attempt was afterwards made to take possession of the proprietary governments in North America, and to convert them into regal ones. A bill for this purpose was already before the Lords, when it was delayed by petition of the friends of Penn, who immediately embarked for England, where he arrived in December 1701. The bill was dropped after his return, and the accession of Queen Anne once more restored him to favour at court. In the meantime Penn had become encumbered with debt. He had mortgaged Pennsylvania in 1708 for 6600*l.* In 1712 he agreed to sell his rights to the English government for 12,000*l.*, but was unable to complete the transaction by three apoplectic fits which followed each other in rapid succession, and considerably impaired both his memory and understanding. He survived however in a tranquil state, though with his bodily and mental vigour gradually decaying, till the 30th of July 1718, when he died, at his seat at Ruscombe, in Berkshire.

Penn left children by both of his wives, and to them he bequeathed his property in Great Britain and America. The government and quit-rents of Pennsylvania devolved to the surviving sons of the second family, with the title of Proprietaries, and by them were sold to the state of Pennsylvania, after the American revolution, for 130,000*l.*

Penn's writings, which are numerous, were collected and published, with a life prefixed to them, in 1728, 2 vols. folio.

Penn is one of the great names in English history which Mr. Macaulay has, throughout the four volumes of his great work, pursued with unceasing enmity. We have already referred to those charges as far as they relate to his conduct during the reign of James II.; in like manner Mr. Macaulay ('Hist. of Eng.,' vols. iii. and iv.) charges him with speaking "something very like a lie, and confirming it with something very like an oath"—with seeking to bring about the return of James by means of a foreign army—and other "scandalous conduct." But every one of these charges has been fully, and for the most part, as it would seem, satisfactorily met by Penn's latest biographer; and it will therefore be enough here to refer the reader to Macaulay's 'History,' and to 'William Penn: an Historical Biography, by Hepworth Dixon; a New Edition, with a Reply to Mr. Macaulay's Charges against Penn,' 8vo, 1856.

PENNANT, THOMAS, was born of an ancient Welsh family, at Downing in Flintshire, on the 14th of June 1726. He was educated at Wrexham School, and subsequently at Oxford, but took no degree in that university, though the honorary distinction of LL.D. was afterwards conferred on him. When about twelve years old he received a present of Willughby's 'Ornithology,' and he dated the commencement of that fondness for natural history which distinguished his future life from the perusal of this book. Immediately after leaving Oxford he made an excursion into Cornwall for the purpose of examining the mines and investigating the objects of natural history which that county possesses. His first literary production was an account of the shock of an earthquake felt at Downing in 1750, which was published in the 'Philosophical Transactions.' In 1756 a memoir appeared by Pennant in the same work on certain coralloid bodies found in Shropshire; this attracted the attention of Linnaeus, upon whose recommendation the author was elected a member of the Royal Society of Upsal, a distinction of which Pennant was always particularly proud.

In 1761 he commenced the publication of his first great work, the 'British Zoology,' which was printed in large folio, and when complete contained 132 plates. It afterwards went through many smaller editions, and received numerous additions. Latin and German translations with the plates were published abroad. The best copies of this work are those which came out in 4to in 1773 and 1777, in 4 vols. The 'British Zoology' included nearly the whole of the species of the animal kingdom (at that time known) inhabiting this island, with the exception of the class of insects, which was entirely omitted. In 1765, during the progress of this work, Pennant made a tour on the Continent, where he was introduced to some of the celebrated foreign naturalists. He visited Buffon at Montbard, and he afterwards maintained a correspondence with this great man. From France he proceeded to Switzerland, and at Berne became acquainted with Baron Haller. He then travelled through Germany and Holland, and formed an intimacy at the Hague with Pallas, who at Pennant's suggestion undertook to draw up a history of quadrupeds on the system of Ray. Pallas however went to Russia, and never accomplished this project; but Pennant followed out the idea himself, and in 1771 published a work with the title of a 'Synopsis of Quadrupeds,' illustrated with about thirty plates. The 'Synopsis' was afterwards enlarged, and republished with the name of a 'History of Quadrupeds.' The descriptions in this work were short and meagre, and the synonyms few in number and not always correct; nevertheless it was very well received, for it was the first detailed work on quadrupeds in which they were methodically arranged, and it contained a number of new species and many original figures, which were correctly though not very elegantly drawn. It went through several editions, and Buffon availed himself of the matter contained in it for his supplements. After his return to England, Pennant commenced a work on 'Indian Zoology,' of which 15 folio plates were published, the expense of which was partly defrayed by Sir Joseph Banks: it was soon discontinued.

In 1769 Pennant set out on a tour through Scotland, the northern

part of which had at that time been little explored by the traveller or the naturalist. He kept a journal in which he noted down all the objects of interest that he met with, and published it after his return, with plates illustrating the scenery, &c.; this work went through many editions. He made a second excursion into Scotland in 1772, of which he also published an account. He was accompanied in this tour by Dr. Lightfoot, who then collected a great part of the materials for his 'Flora Scotica,' in the preparation of which Mr. Pennant was of great assistance to him.

The next work which Pennant commenced was a systematic catalogue called the 'Genera of Birds;' this was intended to be similar in plan to the 'Synopsis of Quadrupeds,' but it was never completed. His last great work was his 'Arctic Zoology,' which appeared in 3 vols. 4to in 1784-85-87, and contained 26 plates. This (which was necessarily a compilation, as the author never visited the native haunts of the animals which he described) included an account of the northern coasts of Europe, Asia, and America, with their productions, taken from the writings of different travellers, and from the examination of specimens of different animals sent to the author or preserved in museums. Pennant received considerable assistance during the progress of this work from many foreign naturalists, among whom Pallas, Thunberg, Sparman, Müller, and Fabricius may be mentioned. The 'Arctic Zoology' acquired considerable reputation among naturalists, and was valuable from containing descriptions and figures of many animals and birds previously unknown; and it retains much of its value.

When in his sixty-seventh year he planned an extensive work on the model of the preceding, which was to embrace an account of every country in the world, with their productions; he published two volumes of this, in 4to, entitled a 'View of Hindostan.' Two more were brought out by his son after his decease, with the name of 'Outlines of the Globe,' which also include the description of India and the adjoining countries. Pennant wrote, among several other works, a 'Journey from Chester to London,' a 'History of London,' and a 'Tour in Wales,' which contain much interesting matter on antiquities and natural history. He never followed any profession, but spent almost the whole of his life as a retired country gentleman at his seat of Downing, in the midst of his favourite pursuits. He enjoyed nearly uninterrupted health till within a few years of his death, which took place on December 16, 1798.

*PENNEFATHER, LIEUT.-GENERAL SIR JOHN LYSAGHT, is the third son of the late Rev. John Pennefather, of the county of Tipperary, and nephew of the venerable Baron Pennefather, one of the oldest members of the judicial bench in Ireland. He was born in 1800, and entered the army in 1818. Here he rose by the regular grades of promotion, and in 1839 had attained the rank of lieutenant-colonel. In 1843 he served as brigadier in India under the late gallant General Sir Charles James Napier during his operations in Scinde, and contributed in no small degree to the victory which he gained over the faithless Ameers at Meeanee. He was severely wounded in this battle, and, on returning home, received the companionship of the Bath and the thanks of Parliament for his services in India; he also for some time held the post of deputy quarter-master-general in Ireland. On the breaking out of the war with Russia in 1854, Colonel Pennefather was entrusted with the command of the first brigade of the second division, consisting of the 30th, 55th, and 95th regiments. His behaviour at the head of his brigade at the battle of the Alma was mentioned in the highest terms by Lord Raglan in his despatches home. On the 26th of October following he again highly distinguished himself by repelling a large force of Russian infantry, which had assaulted the position of the Second Division; and at the battle of Inkermann (Nov. 5) he was compelled to assume the command of the entire division, on account of the severe illness of General Sir De Lacy Evans, which obliged him to remain on board ship. On the return of that general to England, Pennefather succeeded to the permanent command of the division which he had led at Inkermann. In the same year he was promoted to the rank of major-general, and in 1861 he was created lieutenant-general.

*PENNETHORNE, JAMES, architect, who holds the offices of Architect and Surveyor of Her Majesty's Parks, Palaces, and Public Buildings, and Architect and Surveyor of Land Revenues in London, and has been concerned in many of the London improvements of recent years, was born at Worcester June 4th, 1801, and was educated at Dr. Simpson's academy in the same town. Mr. Pennethorne's first connection with his present profession was due to the late John Nash. Mrs. Nash was first cousin to Mr. Pennethorne's father, and an elder brother of Mr. Pennethorne's had been brought up by Mr. Nash; and on the death of this brother Mr. Nash offered to take another of the family—the subject of this notice—into his office. The arrangement being made, Mr. Pennethorne came to London on February 20th, 1820. With Nash he was employed chiefly in office accounts, for about a year and a half; but, towards the middle of 1822, Mr. Nash placed him in the office of Augustus Pugin (who was much engaged in assisting Nash) with a view to the study of Gothic architecture. With Pugin he remained two years. Subsequently he devoted a year to preparatory study for foreign travel, and in October 1825 he left England, and spent two years abroad, chiefly in Italy and Sicily. In January 1828, he commenced his duties as prin-

cipal assistant to Nash, in connection with Carlton-house Terrace, and afterwards was engaged upon all Nash's works, except those of Buckingham-palace. During this time the walks and garden of St. James's-park, planned by Nash, were set out on the ground by Mr. Pennethorne. In 1880 Mr. Pennethorne began to practise on his own account. In the course of the next few years he designed and superintended the buildings for Mr. Crockford, till lately known as the St. James's Bazaar; the church in the Gray's-Inn-road, and one in Albany-street; houses at Newmarket for Lord Chesterfield, the Marquess of Exeter, and Mr. Crockford; a house for Mr. Herries at St. Julien's; one for Mr. Butler Danvers at Leicester; one for Mr. Lee at Ilminster, and others. In 1838 he was appointed to an office under the department of the Woods and Forests, in regard to metropolitan improvements, and in 1840 he succeeded Mr. Rhodes as Surveyor of Land Revenues in London, in connection with the same board. Amongst the London improvements, out of those which he has designed during the period of his official duties, may be named, as already carried into execution under his management, New Oxford-street, Cranbourne-street, Endell-street, and the new street in Spital-fields; the Victoria Park; and Battersea Park, now approaching to completion. It should be understood that his duties referred to, do not allow of a complete control of the architectural design of the individual buildings; but in another department of his practice as an architect, he has designed and superintended the building of the Museum of Practical Geology in Piccadilly and Jermyn-street; the additions to the Ordnance Office in Pall-mall; those to Somerset-house, where he has adhered strictly to the manner of the older portion of the building; the General Record Repository, only a portion of which is completed; and the new ball-room and supper-room at Buckingham-palace. Mr. Pennethorne's best manner combines the results of attentive study of both the Greek and the Italian systems of architecture, the latter being taken as the basis. His details of mouldings and ornament have always the mark of character; and his doorways, amongst which may be instanced that in Jermyn-street, and those in the ball-room at Buckingham palace, are especially good as compositions. Mr. Pennethorne is a Fellow of the Royal Institute of British Architects, and a member of the Academy of St. Luke at Rome. In July 1856, on the completion of the exterior of the wing of Somerset-house, a testimonial signed by about a hundred members of the architectural profession in London, was presented to Mr. Pennethorne, which expressed their sense of the ability with which he had treated that and other public buildings, of the skill and intelligence which he had brought to bear upon difficult technical subjects, and of his anxious attention to the public interests in the very extensive purchases of property entrusted to his care; and with those feelings they desired to offer him a copy in gold of a medal of Sir William Chambers, the architect of Somerset-house.

*JOHN PENNETHORNE, younger brother of James, though he has not been much engaged in the practice of architecture, claims notice on account of the importance of the researches which he made into the mathematical principles of the Greek artists, especially in relation to the curved lines, and other optical refinements in the design of the Athenian buildings, which had long been the subject of doubt and difficulty in the comprehension of the descriptions of Vitruvius. Mr. Pennethorne spent some time at Athens in investigations on this subject, but at the time gained less credit for them, except with his immediate contemporaries interested in the subject of Greek architecture, than he deserved. The subject has since been pursued in Athens by Mr. F. C. Penrose, and is treated of in his elaborate work, published by the Society of Dilettanti, and entitled 'An Investigation of the Principles of Athenian Architecture.' In 1844 Mr. Pennethorne printed for private circulation a pamphlet addressed to the late Sir Robert Peel, under the title, 'The Elements and Mathematical Principles of the Greek Architects and Artists, recovered by an Analysis and Study of the remaining works of Architecture designed and executed in the age of Pericles,' in which he urged the national importance of the subject, and gave some of the conclusions from his researches, the value of which is now acknowledged. Mr. Pennethorne made preparations for a work on 'The Principles of the Greek Architects and Artists,' which it is to be regretted he has not completed. He some time since retired to the Isle of Wight, and took to agricultural pursuits.

PENNI, GIOVANNI FRANCESCO, called IL FATTORE, was born at Florence in 1488, and received the name of Il Fattore, or the Steward, from his having been entrusted with the management of the domestic affairs of Raffaele. He however soon became one of his principal assistants. Dr. Waagen is of opinion that Penni executed many parts of the cartoons at Hampton Court, especially those of the 'Death of Ananias,' 'St. Paul and Barnabas at Lystra,' and 'St. Paul preaching at Athens.' Of Penni's own works no frescoes and very few oil-paintings remain. His characteristics are said to have been facility of invention, graceful execution, and singular felicity in landscape. After the death of Raffaele, Penni went to Naples, where he died in 1528, at the age of forty.

PENTZ, PENCZ, or PENS, GEORG, a celebrated German painter and engraver, was born at Nürnberg about 1500. He was first the pupil of Albrecht Dürer, and he afterwards studied the works of Raffaele at Rome, probably after the death of Raffaele, but before

his school was dispersed in 1527. If however Pentz were born in 1519, as some accounts give, it must have been after the dispersion of the school of Raffaele that he was in Rome. He died, according to Doppelmayr, in 1550, at Breslau. Pentz was one of the most correct in design of the early German masters. His prints are numerous, but his pictures are scarce; there are some at Nürnberg, and a few in the galleries of Berlin, Munich, and Schleissheim. Bartsch enumerates and describes 126 engravings by Pentz, of which the best are seven of the history of Tobias. He was the pupil of Marcantonio, and assisted him in some of his prints after Raffaele.

PEPAGO'MENUS, or more properly DEMETRIUS PEPAGOMENUS, one of the latest of the Greek physicians, is the author of a short treatise on the gout, which is still extant. Nothing is known of the events of his life, but as his work was composed at the command of the Emperor Michael Palaeologus, it must have been written between the years 1260 and 1282. "This discourse," says Freind, ('Hist. of Physic,' vol. i.), "though containing little extraordinary, and being collected out of other writers, chiefly Alexander, of whose work the eleventh book treats of this disease at great length, yet is far from deserving the character which M. Musurus, his translator, bestows upon the author (by name unknown to him), of *infans et elinguis*, &c., as if he could not express what he meant." It consists of forty-five short chapters, besides the preface and conclusion, and, in the opinion of Sprengel ('Hist. de la Méd.') does not deserve to be classed among the numerous worthless productions of the modern Greeks. He says that the author certainly does not depart from the system of Galen, but that his theory of the disease is more reasonable, and more in accordance with the observations of the moderns than that of most of his successors. He sets out with a true and precise axiom, namely, that the gout is a disease affecting the whole organised frame, and produced by weakness of the digestive organs and excesses in the matter of diet, &c. (cap. 7). The morbid principle, which is the result, is directed by nature towards the weakened articulations (cap. 8). Hence it follows that sobriety and temperance are the only means of preventing the disease (cap. 10). With respect to the cure, he seems chiefly to have trusted to emetics and cathartics, and gives several prescriptions, some of which are borrowed, and others are apparently original.

The treatise *περί πωδάγρας* ('De Podagra') was first published in Latin, by Marcus Musurus, 8vo, Romæ, 1517, with the title 'De Podagra Libellus incerti Auctoris e Græco in Latinum conversus,' &c. This translation is inserted in the 'Medicæ Artis Principes,' by H. Stephens, fol., Paris, 1567. The Greek text was first published at Paris, ap. G. Morelium, 1558, 8vo, with a Latin translation (probably) by Turnebus. The best edition is by I. S. Bernard, 8vo, Lugd. Bat., 1748, Gr. and Lat., which is sometimes found with a new title-page, Arnhem., 1753. There is a French translation by Fred. Jamot, 8vo, Paris, 1573.

There is extant a treatise entitled *Διγνώσις τῶν ἐν νεφροῖ, παθῶν, καὶ θεραπέια* ('Dignotic Morborum in Renibus, eorum, que Curatio'), which is commonly printed among Galen's works, but which is however manifestly spurious, as the author professes himself to be a Christian. Fabricius, in his list of Galen's works, conjectures that Demetrius Pepagomenus may have been the author, but in the opinion of Freind and Haller there seems to be no good reason for such a supposition. In the collection of writers, 'De Re Accipitraria et Venatica,' published by Nic. Rigaltius, 4to, Paris, 1612, are two treatises, which are perhaps the works of this same Demetrius. One is entitled *Ἱερακοσόφιον, ἢ περὶ τῆς τῶν ἱερακῶν ἀνατροφῆς τε καὶ ἐπιμελείας* ('Hieracosophium, sive De Accipitrum Educatione et Curatione'), containing an account of the different species of hawks, the mode of catching and training them, the diseases to which they are subject, and the remedies proper for each. The other is called *Κυνοσόφιον, ἢ περὶ τῆς τῶν κυνῶν ἐπιμελείας* ('Cynosophium, sive De Canum Curatione'), and is sometimes attributed to Phæmon. It has been several times reprinted, but is not of much worth. He attributes madness in dogs to a worm underneath the tongue.

PEPIN D'HERISTAL (so called from a place in the kingdom of Austrasia, or Metz, called Heristal), or PEPIN LE GROS, was the son of Ansegisus, and grandson of Arnoul, who was duke of Austrasia in the reign of Dagobert I., afterwards bishop of Metz, and who was finally numbered among the saints. The mother of Pepin, named Begga, was the daughter of another Pepin, called Pepin the Old, or Pepin of Lander, who was Maire of the Palace under Dagobert I. and under his son Siegbert, king of Austrasia, was much respected for his personal character, and who died in 640. Pepin d'Heristal became Duke of Austrasia under Dagobert II., after whose death, in 679, he governed the country as sovereign under nominal allegiance to Thierry III., king of Burgundy and Neustria. Thierry however became dissatisfied with Pepin, who revolted and defeated him in 690, and obliged him to recognise him as Maire du Palais, or, in other words, the governor of the whole Frankish monarchy. Here begins the series of the 'Rois fainéants,' or 'do-nothing kings,' who succeeded one another as mere crowned pageants, whilst the Maire du Palais had all the real authority. Pepin ruled as such under Thierry, Clovis III., Childbert III., and Dagobert III., and thus made his authority respected not only by the natives, but also by foreigners. He died in 714, having appointed his grandson Theodebaud to succeed him as Maire du Palais. But Charles

Martel, a natural son of Pepin, was proclaimed Duke of Austrasia by the acclamations of the people in 716, and in 719 he obliged Chilperic II. to acknowledge him as *Maire du Palais* as his father Pepin had been. [CHARLES MARTEL.]

PEPIN, King of France, called 'le Bref,' or 'the Short,' son of Charles Martel, was *Maire du Palais* after his father's death, under the nominal King Childeric III., for the kingdom of Neustria and Burgundy, whilst his brother Carloman governed that of Austrasia in a similar capacity. The two brothers defeated the Saxons, Bavarians, and Slavonians; and Pepin, in 744, defeated the Duke of Aquitania, who had revolted. Soon after, Carloman, in a fit of devotion, gave up the government of Austrasia, and retired to a monastery at Rome, where he ended his days. All the authority was now concentrated in Pepin. What followed has been briefly and obscurely told by the chroniclers: "King Childeric was dethroned, A.D. 750, his head was shaved (long hair was an essential appendage of royalty with the Merovingian kings), and he was confined in the monastery of Sithin, or St. Bertin, at St. Omer, and his son Thierry was sent to the convent of Foutenelle in Normandy, where he was brought up in obscurity." (Henault, 'Histoire de France.') Eginhardt, the historian of Charlemagne, says, that "Burokard, bishop of Wurzburg, and the priest Fulrad, a chaplain, were sent to Pope Zacharias at Rome, to consult him concerning the state of France, in which the kings had merely the name of kings, without any royal power, and that the pope replied that it was better that he who exercised the royal authority should bear also the royal title; in consequence of which sanction, Pepin was constituted king." And the continuator of the chronicler, Fredegarus, writing under the direction of Count Childebrand, Pepin's uncle, says, that "by the consent of the Frankish nation, supported by the sanction of the Apostolic see, the illustrious Pepin being consecrated by the bishops and recognised by the princes, was raised to the kingdom, together with his Queen Bertrada, according to the ancient usages." We have no circumstantial account of this important event, except that Pepin was anointed at Soissons, in March 752, by Boniface, bishop of Mainz, called the Apostle of Germany before the assembly of the nation. It seems that the ceremony of anointing the new king was introduced on this occasion, having been unknown under the first or Merovingian dynasty. (Siemondi, 'Histoire des Français.')

Siemondi thinks, with some degree of plausibility, that this accession of a new family to the throne of the Franks was not a mere change of dynasty, nor the usurpation of one family over another, but that it was really a national revolution effected by the German population of Austrasia under their leaders Pepin d'Heristal, Charles Martel, and his son Pepin, who conquered Neustria and the other provinces of ancient Gaul, and placed their own dynasty on the Frankish throne. During the two centuries and a half which had elapsed since the first conquest of Gaul by the Franks under Clovis, the conquerors had become mixed with the Gallo-Roman population, had adopted their language, manners, and effeminacy, and the original families of the Franks had almost entirely disappeared in Neustria, Aquitania, and Provence. But Austrasia, which extended far on the right bank of the Rhine, had remained German. The family of Pepin led the Austrasian bands into the rest of Gaul, which thus received a fresh infusion of German manners, language, and military spirit. Pepin le Bref, in order to conciliate the conquered Neustrians, raised Childeric III., of the old dynasty, to the throne, but this pageant was in reality the king of the conquered, while Pepin retained all the authority in his hands. The Neustrians looked upon the Austrasian bands as strangers and enemies. When Pepin found that he could dispense with the puppet king, he put him aside with the sanction of Rome.

Pepin was grateful to the see of Rome, and when Pope Stephen III., Zacharias's successor, applied to him for assistance against the Longobards, he marched with an army into Italy, defeated Astolphus, and made him promise to give up the Exarchate and Pentapolis to the Roman pontiff. Pepin waged successful wars against the Saxons, the Bavarians, and other German nations; he defeated the Duke of Aquitania, and reunited his duchy to the domains of the crown; he favoured the clergy, and fixed the annual general assemblies of the Frankish nation for the month of May. He died of the dropsy, at St. Denis, in September 768, at fifty-four years of age, in the seventeenth year of his reign. His son Charlemagne succeeded him as king of the Franks.

PEPIN, son of Louis le Débonnaire, and grandson of Charlemagne, was made by his father king of Aquitania in 817. He revolted repeatedly against his father, and died in 838 or 839. The emperor disinherited Pepin's children of their father's kingdom, and gave it to his own son Charles the Bald.

PEPUSCH, JOHN CHRISTOPHER, an eminent musical theorist and composer, was born in 1667, at Berlin, in which city his father was minister of a Protestant congregation. At the early age of fourteen his talents attracted the notice of the Prussian court, in which he held some appointment till he attained his thirtieth year, when, being eyewitness of a murderous act of tyranny perpetrated by Frederick I., he resolved to quit the country. He first visited Holland, where he remained upwards of a year; then proceeded to London, and about 1700 was engaged to take the harpsichord at Drury-lane theatre, and, it is supposed, assisted in preparing for the stage 'Thomyris,' as well

as other operas. At the same time he commenced his inquiries concerning the music of the ancients, for which pursuit his knowledge of the learned languages and studious habits highly qualified him. In these investigations he received no inconsiderable aid from his friend De Moivre, the mathematician. Though he had persuaded himself that the music of the Greeks was far superior to anything that the moderns were capable of producing, yet he did not hesitate to compose much, and was successful; though but one of his many works is known to the present age—the cantata, 'See from the silent grove Alexis flies,' which has always been admired by every person of true taste.

Pepusch was one of the founders of the Academy of Ancient Music in 1710, which was formed on so judicious a plan that it subsisted upwards of eighty years. In 1712 he, together with Handel, was engaged by the Duke of Chandos (Pope's 'Timon') to compose for the chapel at Cannons. The next year he was admitted by the University of Oxford to the degree of Doctor in Music. In 1724 he was persuaded by Dr. Berkeley to join in the scheme for establishing a college at the Bermudas, and actually embarked for the purpose; but the ship being wrecked, the project was speedily abandoned. He now entered into the matrimonial state with the celebrated singer Signora Margarita de l'Epine, who brought him a fortune, acquired by her profession, of 10,000*l.* This addition—great in those days—did not induce him to relax in his pursuits: he selected and adapted, with admirable skill, the music for 'The Beggar's Opera,' for which he composed the overture. In 1731 appeared his 'Treatise on Harmony,' which long continued a standard work, and is still read by students who make themselves acquainted with the best writers on the art. In 1737 he was chosen organist of the Charter House, an appointment he solicited chiefly for the sake of the apartments and the learned and agreeable society it afforded. Three years after this he lost his wife; his only son having died some time before. He now found relief in his studies, to which, and in giving instructions to a few favourite pupils, he devoted himself wholly. In 1746 was read before the Royal Society his account of the 'Ancient Genera,' which appears in volume 44, No. 481, of the 'Philosophical Transactions;' previous to which however he had been elected a Fellow of that learned body. Dr. Pepusch died in 1752, and was buried in the chapel of the Charter House.

PEPYS, SAMUEL, secretary to the Admiralty in the reigns of King Charles II. and King James II., was born February 23, 1632, of a family which had some pretensions to gentility, though he himself confesses it had never been "very considerable." His father, John Pepys, was a citizen of London, where he followed the trade of a tailor. We learn from his diary that Pepys passed his boyish days in or near London, and was educated at St. Paul's school, where he continued till 1650, early in which year his name occurs as a sizar on the boards of Trinity College, Cambridge. Previously however to his going to reside in that university, March 5, 1650-51, he had removed to Magdalen College. How long he continued at Cambridge, or what were his academical pursuits, we are not informed. In 1655 he married Elizabeth St. Michel, a girl of fifteen. The consequences which might naturally have been expected to attend such an imprudent step were averted by the kindness of a relation, Sir Edward Montagu (afterwards Earl of Sandwich), who gave the young couple an asylum in his family. In 1658 he accompanied Sir Edward Montagu in his expedition to the Sound, and on his return became a clerk in the Exchequer. Through the interest of the Earl of Sandwich however, he was soon nominated clerk of the acts of the navy, and he entered on the duties of his office early in June 1660. This was the commencement of his connection with a great national establishment to which his diligence and acuteness were afterwards of the highest service. In this employment he continued till 1673: and during those great events, the plague, the fire of London, and the Dutch war, the care of the navy in a great measure rested upon him alone. The Duke of York being lord-high-admiral, Pepys was by degrees drawn into a close personal connection with him, and as he enjoyed his good opinion, he had also the misfortune to experience some part of the calumnies with which he was loaded during the time of "The Popish Plot." The absence not only of evidence, but even of ground of suspicion, did not prevent Pepys being committed to the Tower (May 1679) on the charge of being an aider and abettor of the plot, and he was for a time removed from the Navy Board. He was afterwards allowed, with Sir Anthony Deane, who had been committed with him, to find security in 30,000*l.*; and in February following, upon the withdrawal of the deposition against him, was discharged. He was soon replaced in a situation where his skill and experience could not be dispensed with, by the special command of Charles II., and rose afterwards to be secretary of the admiralty, which office he retained till the Revolution. James II. was sitting to Sir Godfrey Kneller for a portrait designed as a present to Pepys, when the news of the landing of the Prince of Orange was brought to him. The king commanded the painter to proceed and finish the portrait, that his friend might not be disappointed.

Upon the accession of William and Mary, Pepys lost his official employments; but he retired into private life without being followed either by persecution or ill-will. He died May 26, 1703, and was buried in the church of St. Olave, Hart Street.

Pepys had an extensive knowledge of naval affairs. He thoroughly understood and practised music; and he was a judge of painting,

sculpture, and architecture. In 1684 he was elected president of the Royal Society, and held that honourable office two years. As a patron of learning, it may be sufficient to say that he contributed no fewer than sixty plates to Willughby's 'Historia Piscium.' To Magdalen College, Cambridge, he left an invaluable collection of manuscript naval memoirs, of prints, and ancient English poetry, which has often been consulted by critics and commentators. One of its most singular curiosities is a collection of English ballads in five large folio volumes, begun by Selden, and carried down to the year 1700. Percy's 'Reliques' are for the most part taken from this collection.

Pepys published 'Memoirs relating to the State of the Royal Navy of England for ten years, determined December 1688,' 8vo, London, 1690, and there is a small book in the Pepysian library entitled 'A Relation of the Troubles in the Court of Portugal in 1667 and 1668,' by S. P., Esq., 12mo, Lond. 1677, which Watt, in his 'Bibliotheca Britannica,' ascribes to Pepys. But the work by which he is best known and by which he will continue to be remembered is his 'Memoirs' comprising his 'Diary' from 1659 to 1689, which after lying unread in the original stenographic characters for more than a century and a half was deciphered by a young collegian, Mr. John Smith (subsequently rector of Baldock, Herts), and published with a selection from his private correspondence by Lord Braybrooke, in 2 vols. 4to, Lond. 1825; it has since been several times reprinted in an octavo form. Perhaps no work of the kind was ever discovered that presented so lively and characteristic a series of pictures of the manners of a past age; and every one who reads the 'Diary' feels how imperfect would be the knowledge of the court and times of Charles II. without this naive narrative, whilst as a mere book of amusement it is in its way without a rival.

PEPYS, WILLIAM HASLEDINE, F.R.S., was born in the year 1775, in the city of London, where his father conducted in the Poultry a superior business as a cutler and maker of certain classes of surgical instruments. His early history is connected in a remarkable manner with that of the progress of chemistry, and of some other branches of science in this country, as well as with that of the various institutions formed for their advancement. In March 1796 the Askesian Society (from *Askesis*, exercise), was established by the association of a number of young men for their mutual improvement by the discussion of philosophical subjects. Of these Mr. Pepys was one. He became a member of the Committee for Apparatus appointed by the society, and took an active part in the experimental elucidation to the members of facts generally understood, and in the repetition and examination of new discoveries. Mr. Pepys also contributed papers to the same body, which, from the residence or occupation of its members in the city of London, eventually led to the foundation of the London Institution, and, through the British Mineralogical Society, in part also to the establishment of the Geological Society of London, of all which Mr. Pepys was an early member and office-bearer. His skill and ingenuity in the construction of apparatus proved most important auxiliaries in the progress of chemical and electro-chemical science in England for a period exceeding thirty years. His researches on respiration, prosecuted in conjunction with Mr. Allen [ALLEN, WILLIAM], and published in the 'Philosophical Transactions,' may be said to have established the foundation of our exact knowledge of the chemical changes produced in air by that process; while their preliminary experiments on carbon and carbonic acid, recorded in papers contained in the same collection, confirmed several points in the chemical history of those bodies, which had remained in doubt or been insufficiently examined. In 1808 Mr. Pepys was elected a Fellow of the Royal Society, in the proceedings of which he took an active part for many years.

As just intimated, he was one of the earliest promoters of the London Institution for the Advancement of Literature and the Diffusion of Useful Knowledge, which was founded in 1805 and 1806, with the intention of supplying for the City of London, advantages corresponding to those derived in the west of the metropolis from the establishment of the Royal Institution, a few years before. He is named as one of the managers of the London Institution in the Charter of Incorporation, dated January 21st, 1807, and for many years continued to be an active member of the Board. The arrangements for the laboratory, the collection of chemical and philosophical apparatus, and subsequently for the lectures, were mainly carried out by him, and from 1821 to 1824 he was honorary secretary. After an interval of some years he was again elected a manager, and afterwards a vice-president, which office he continued to hold during the remainder of his life. Under his direction a voltaic battery of 2000 double plates of zinc and copper was constructed for the laboratory, with which many of Sir Humphry Davy's experiments on the magnetic phenomena produced by electricity were made, with the personal assistance of Mr. Pepys and other friends. In the 'Philosophical Transactions' for 1823 is described another voltaic battery devised by Mr. Pepys, for the performance of electro-magnetic experiments, and constructed for the London Institution, consisting of two plates only, one of copper, the other of zinc, but those each fifty feet in length and two in width, coiled around each other. A remarkable experiment repeated by Sir H. Davy with this apparatus is described in a paper by him in the same volume. A similar apparatus was produced, about the same time, but quite independently, by the late Dr. Seebeck, of Berlin.

For some years prior to his decease, the progress of age and infirmity withdrew Mr. Pepys in a great degree from scientific society, but he retained to the last his interest in the progress of science, together with a vivid recollection of the part which he and his friends and fellow-labourers had taken in the production of the English school of Chemistry, among the contemporaries of Davy and Wollaston. He died at his house in Earl's Terrace, Kensington, London, on the 17th of August 1856, at the age of eighty-one.

PERCIER, CHARLES, an architect of celebrity, whose name is intimately associated with that of his friend and professional colleague, Pierre François Leonard Fontaine, both their buildings and their publications being the productions of their joint talents. [FONTAINE, PIERRE-FRANÇOIS-LEONARD.] Percier, whose father was a colonel of dragoons, was born at Paris, August 22, 1764; and had for his first instructor in art one Poirson, a water-colour draftsman. In 1783 he entered the school of Peyra, and afterwards studied under the elder Gisors, another architect of considerable repute; and having obtained the prize for a project for a Jardin des Plantes, in 1786, he went to Rome. It was at Rome that his friendship and connection with Fontaine commenced, and there he also became acquainted with Flaxman, Canova, and other artists, who afterwards rose to eminence. During their residence in that city, Percier and Fontaine made the drawings which form the subjects of their first publication, viz. 'Palais, Maisons, et autres Edifices modernes, dessinés à Rome,' Paris, 1793, a folio with 100 plates, beautifully delineated and engraved in outline. In the interim, and for a while after their return, they had to contend with necessities and difficulties for a subsistence; the agitated state of public affairs was most unpropitious to their profession, more especially to beginners in it; they were therefore fain to provide for their actual subsistence by making designs for various articles of ornamental manufacture and furniture. The careful study and superior taste displayed by them, rescued them from the obscurity to which they seemed doomed, by bringing their talents in some degree before the public. Various decorations, executed by them at Malmaison for the First Consul and Madame Bonaparte, secured for them the powerful patronage of the Emperor Napoleon I.; and almost immediately after the commencement of his reign they were employed to restore, complete, and embellish the two palaces of the Tuileries and the Louvre, of which latter more especially the very extensive, numerous, and complicated works fully occupied them for a series of years extending to some time after the restoration of the Bourbons. This accounts for their having, with all their high reputation, been employed on so few buildings; and flattering and favourable as it was, it was not wholly without drawback, because they could not lay claim to those edifices as their own architectural creations, and their fame in them merged in the renown of their original authors. One distinct work of theirs is the arch (1806) in the Place du Carrousel, before the east front of the Tuileries; and such also are the ground staircase and other separate portions of the interior of the Louvre. The chief other monument by them is the Chapelle Expiatoire erected after the Restoration, in memory of Louis XVI. The line of houses called the Rue Rivoli adds nothing to their professional fame, it being no more than a handsome and regular piece of street architecture.

For the general celebrity attached to their names, Percier and his colleague are perhaps, after all, mainly indebted to their publications, and not least of all to that entitled 'Recueil de Decorations Interieures, contenant tout ce qui a rapport à l'ameublement,' folio, Paris, 1812. [FONTAINE.] Another publication brought out by them about the same time was the 'Choix des plus belles Maisons de Plaisance de Rome et ses Environs,' a series not of strictly architectural studies, but pictorial views of Roman villas and their gardens. To these may be added two magnificent graphic works, one of them recording the ceremonies and pomps at Napoleon's coronation; the other, those which took place on his marriage with Marie Louise. Besides these there is another work attributed to Percier, but which does not appear to have got into public circulation, 'Parallèle entre plusieurs Résidences de Souverains de France, d'Allemagne, de Suède, de Russie, et d'Italie,' Paris, 1833, with thirty-eight plates. Percier died September 5th 1838.

PERCIVAL, THOMAS, M.D., was born at Warrington in Lancashire, in the year 1740. He was brought up under the care of an elder sister, having lost both his parents at an early age, and received his education at the grammar-school of his native town. Having chosen the medical profession, he was sent to the university of Edinburgh, where he studied for three years. He afterwards visited London and Leyden, and having spent some time in both of these places, he took his Doctor's degree at Leyden in 1765. In 1767 he settled his practice at Manchester, and quickly met with great success, being highly respected by all classes for his professional talents as well as for his high moral and religious worth. Amidst his professional avocations, he found time for the pursuit of many experimental inquiries on subjects connected with medicine, and wrote many papers, which appeared in the Philosophical Transactions of London; and possessing considerable eloquence, he was fond of scientific discussion, and was mainly instrumental in the foundation of the Manchester Philosophical Society. This institution originated in a weekly meeting of literary men, who used to assemble at Dr. Percival's house for the purposes of conversing and reading papers on medical

and scientific subjects. A number of these communications, many of them by Dr. Percival himself, were collected and published in 1781, and were so well received, that a regular organised 'Literary and Philosophical Society' was established, of which Dr. Percival was elected the first president, and which has since numbered among its members many distinguished persons, and produced many volumes of valuable Transactions.

Dr. Percival endeavoured to establish public lectures on mathematics, commerce, and the fine arts in Manchester, but was not able to succeed. He devoted a considerable portion of his time during the later period of his life to the study of moral philosophy, and he published several popular works on this subject. In his religious tenets he was a strict dissenter from the Church of England, but was very temperate and unobtrusive in his opinions. He died, universally respected by the inhabitants of Manchester, August 30th, 1804.

Dr. Percival's earlier medical and philosophical papers were collected and published in one volume, London, 8vo, 1767, with the title of 'Essays, Medical and Experimental.' To this two other volumes were afterwards added, one in 1773, and the other in 1778. These essays went through several editions, and acquired for the author considerable reputation. Besides the 'Essays,' we may mention some 'Observations and Experiments on Water,' 8vo, Lond., 1768; 'Observations on the Poison of Lead,' 8vo, 1774; 'Moral and Literary Dissertations,' 8vo, Warrington, 1784; 'A Father's Instructions, consisting of Moral Tales, Fables, and Reflections, designed to promote the Love of Virtue,' 8vo, London, 1788; 'Medical Ethics, or a Code of Institutes and Precepts adapted to the Professional Conduct of Physicians and Surgeons,' 8vo, Manchester, 1803. This work was republished with additions in 1827. All his works were collected and published together after his death by his son, in 4 vols. 8vo, London, 1807. To this edition is prefixed a memoir of his life and writings, and a selection from his literary correspondence.

PERCY, THE FAMILY OF, one of the most illustrious families in England. Percy was in use as a name of addition in England as early as the reign of the Conqueror, when, as appears from Domesday Book, William de Percy held numerous manors in the counties of Lincoln and York. It is presumed that he was one of the persons who accompanied the Duke of Normandy, and as there are three places called Percy in Lower Normandy it is a reasonable supposition that the name was derived from residence at one of those places.

From this William descended several persons of the name who occur in the chronicles and as benefactors to the Church, till the reign of Henry II., when another William de Percy died without male issue, leaving two grand-daughters (children of a son who died before him) his heirs. These great heiresses made splendid marriages; Maud marrying the Earl of Warwick, and Agnes, Josceline of Louvain, a brother of Adeliza, the second wife of King Henry I. By the death of Maud without issue, the descendants of Agnes became the sole representatives of the first race of Percys, and they adopted the name of Percy as their name of addition. This Josceline, who was the male ancestor of the Percys of whom we read so much in the English history, was of the family of the dukes of Brabant, one of the most illustrious in Europe. One of his sons was active among the barons at the time when King John granted the great charter, and his descendants for two centuries after his time were conspicuous on all occasions when the barons acted in a body. It was a Henry de Percy who, in the reign of Edward I., acquired Alnwick and other lands in Northumberland, which thenceforward became the county to which the Percys are particularly supposed to belong. Warkworth was granted to his son. Another Henry de Percy, in the reign of Edward III., married Mary of Lancaster, daughter of Henry (Plantagenet) earl of Lancaster, grandson of King Henry III. This marriage brought the succeeding Percys into near alliance with the crown, and the two sons who issued from it were made the one Earl of Northumberland, the other Earl of Worcester. Both these titles were conferred by King Richard II. The title of Earl of Worcester soon ceased in this family, the earl having engaged in the rebellion against King Henry IV., and being beheaded at Shrewsbury soon after the battle which was fought near that town. In the same battle Henry Percy (Hotspur), nephew of the Earl of Worcester, son to the elder brother, the Earl of Northumberland, was slain; and the Earl of Northumberland himself, uneasy under the rule of his near relative Henry IV., was slain by the posse comitatus of Yorkshire in 1408.

The son of Hotspur was restored by Henry V. to the title of Earl of Northumberland. He was slain at the battle of St. Alban's in 1455, and his son, the third earl, fell at the battle of Towton, 1460. The fourth earl was slain in a tumult at Thirak, in 1489. The fifth earl died in peace in 1527; he is the earl whose 'Household Book' is published, a volume which exhibits very much of the customs of the time in the houses of the great. As the sixth earl, his son, died in 1537 without issue, there was danger lest the honours of this great family should be lost, for the next heir male descended from an attainted member of the family, and so could not succeed. It seems to have been intended that the title of Northumberland should pass from them; for John Dudley, earl of Warwick, was made by King Edward VI. duke of Northumberland. His honour was however

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short-lived; and he being dead and attainted, Queen Mary restored the male heir of Percy to the earldom of Northumberland. But the same evil fate pursued him. He engaged in rebellion against Queen Elizabeth, and was put to death at York in 1572. His brother Henry Percy succeeded, in virtue of limitation in the patent of restoration granted by Queen Mary. This earl came to a violent end, being imprisoned in the Tower, and found dead in his bed in 1585, shot with three pistol-bullets. After him were several other earls of Northumberland of this family, the last of whom was Earl Josceline, the eleventh earl, who died at Turin in 1670, being then aged twenty-six. In this earl the principal male line of Percy became extinct. There were living at the time persons who believed themselves to be of the blood, and some of them indisputably were so, but only one of them, a trunk-maker in Dublin, whose descent is very dubious, prosecuted any claim to the honours of the family, and his claim was disallowed.

Josceline, earl of Northumberland, left an only daughter and heir, Lady Elizabeth Percy: this lady married, first, Henry Cavendish, earl of Ogle, who thereupon took the name of Percy. He died very soon after the marriage. She was then contracted to Thomas Thynne, Esq., who was assassinated just at the time in Pall Mall. She then married, in 1682, Charles Seymour, duke of Somerset, who undertook to relinquish his hereditary name, and to call himself and his posterity by the name of Percy. Such was the determination to keep up the splendid name. Some time after however the duke was released from the obligation, and retained his name of Seymour. The Duke of Somerset had Algernon, his son and heir, duke of Somerset, who was created, in 1749, Earl of Northumberland, with remainder to his son-in-law Sir Hugh Smithson, who had married Lady Elizabeth Seymour, his only daughter and heir.

Sir Hugh Smithson became earl of Northumberland on the death of his father-in-law, when he took the name of Percy. In 1766 he was created Duke of Northumberland. From him descend the two existing peers of the family of Percy, namely, the Duke of Northumberland and the Earl of Beverley.

PERCY, THOMAS, D.D., an elegant scholar, and a prelate of the Irish Church, was the son of a grocer at Bridgnorth in Shropshire, where he was born in 1728. He affected to be considered of the noble house of Percy, or it has been affected for him; but his better and surer honour is that he was the maker of his own fortunes, and by his valuable writings and the honourable discharge of his episcopal duties has reared for himself a high and permanent reputation. He was educated at Christchurch, Oxford, and early in life obtained the vicarage of Easton Mauduit, on which he resided, and the rectory of Wilby.

He began his literary career by the publication of what purports to be a translation from the Chinese of a novel, together with other matters connected with the poetry and literature of that people. This is a translation by him from a Portuguese manuscript. It was soon followed by another work, entitled 'Miscellaneous Pieces relating to the Chinese.' He next published translations from the Icelandic of five pieces of Runic poetry. These appeared in 1761, 1762, and 1763. In 1764 he published a new version of 'Solomon's Song,' with a commentary and notes; and in 1765 a 'Key to the New Testament,' which has been reprinted several times. In the same year, 1765, appeared the work by which he is best known, and which is indeed one of the most elegant and pleasing works in the whole range of English literature, to which he gave the title of 'Reliques of Ancient English Poetry.' It contains some of the best of the old English ballads, many very beautiful lyrical pieces by the poets of the Elizabethan period and the age immediately succeeding, a few extracts from the larger writings of the poets of those periods, and a few lyrical pieces by modern writers. Each piece is well illustrated. It has been many times reprinted.

The publication of so popular and pleasing a work naturally drew attention to the author or editor; and particularly the Duke and Duchess of Northumberland took notice of one who bore their name, and in or about 1766 he was appointed domestic chaplain in the family. In 1769 he was made one of the chaplains of the king, in 1778 dean of Carlisle, and in 1782 bishop of Dromore. During this period he continued his literary labours. In 1770 he printed the 'Northumberland Household-Book,' and a poem, the subject of which is connected with the history of the Percy family, called 'The Hermit of Warkworth.' In the same year appeared his translation, with notes, of 'The Northern Antiquities,' by Mons. Mallet. The assistance which he gave to other authors is often acknowledged by them, and especially by Mr. Nichols, in several of his works.

When he became an Irish bishop he thought it his duty to devote himself almost entirely to his diocese. He resided from that time almost constantly at the palace of Dromore, where he lived greatly respected and beloved. After a life in the main prosperous and happy, he tasted of some of the afflictions of mortality. In 1782 he lost an only son. His eye-sight failed him, and he became at length totally blind. He died at the palace of Dromore, on the 30th of September 1811.

PERDICCAS, the son of Orontes, was one of the generals of Alexander the Great, to whom that conqueror on his death-bed delivered his royal signet, thus apparently intending to designate him as pro-

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ceptor or regent of his vast empire. Alexander's wife Roxana was then far advanced in pregnancy, and his other wife, Statira, the daughter of Darius, was supposed to be in the same situation. In the meantime the Macedonian generals agreed to recognise as king, Arrhidæus, a natural son of Philip, a youth of weak intellects, with the understanding that, if the child of Roxana should prove a son, he should be associated in the throne with Arrhidæus. Perdicas contented himself with the command of the household troops which guarded the person of King Arrhidæus, but in that capacity he was in reality the guardian of the weak king and the minister of the whole empire. He distributed among the chief generals the government of the various provinces, or rather kingdoms, subject to Alexander's sway: Antipater had Macedonia and Greece; Lysimachus, Thrace; Eumenes, Paphlagonia and Cappadocia; Antigonus, the rest of Asia Minor; and Ptolemæus had Egypt. For the distribution of the other provinces see Justinian (xiii. 5). Roxana, being soon after delivered of a son, who was called Alexander, became jealous of Statira, for fear that the child she was pregnant with might prove a rival to her own son; and in order to remove her apprehensions, Perdicas did not scruple to put Statira to death. He endeavoured to strengthen himself by an alliance with Antipater, whose daughter he asked in marriage, while at the same time he was aspiring to the hand of Cleopatra, Alexander's sister. Olympias, Alexander's mother, who hated Antipater, favoured this last alliance. Antipater, having discovered this intrigue, refused to give his daughter to Perdicas, who in the end obtained neither. The other generals, who had become satraps of extensive countries, considered themselves independent, and refused to submit to Perdicas and his puppet king. Perdicas above all fearing Antigonus as the one most likely to thwart his views, sought to destroy him, but Antigonus escaped to Antipater in Macedonia, and represented to him the necessity of uniting against the ambitious views of Perdicas. Antipater, having just brought to a successful termination a war against the Athenians, prepared to march into Asia, and Ptolemæus joined the confederacy against Perdicas. The latter, who was then in Cappadocia with Arrhidæus and Alexander the infant son of Roxana, held a council, in which Antipater, Antigonus, and Ptolemæus being declared rebels against the royal authority, the plan of the campaign against them was arranged. Eumenes, who remained faithful to Perdicas, was appointed to make head against Antipater and Antigonus, while Perdicas, having with him the two kings, marched to attack Ptolemæus in Egypt. He was however unsuccessful, owing to his ill-concerted measures: he lost a number of men in crossing a branch of the Nile, and the rest became discontented, and in the end Perdicas was murdered in his tent, B.C. 321, after holding his power for two years from the death of Alexander. Eumenes, who had been more successful against Antipater in Asia Minor, carried on the war for some years, but was at last betrayed by his own soldiers into the hands of Antigonus, who put him to death. [EUMENES; ANTIGONUS.]

PEREIRA, JONATHAN, an eminent physician and pharmacologist, was born in the parish of Shoreditch, London, on the 22nd of May 1804. He received his early education in his native parish, and was distinguished at school for his knowledge of classics. At the age of fourteen he was apprenticed to Mr. Latham of the City-road, who practised as a surgeon and apothecary. His master having died, he commenced attending on the practice of the Aldersgate-street Dispensary in 1821. At this time this dispensary was recognised by the Apothecaries' Society as one of the institutions, the attendance on the practice of which qualified medical students as candidates for the Apothecaries' licence. The physicians and surgeons of the dispensary gave lectures, which were also recognised by the Society of Apothecaries. In 1822 Pereira became a pupil of St. Bartholomew's Hospital, and in March 1823 obtained his licence to practise from the examiners of the Society of Apothecaries. He was not nineteen years old, and the facility with which he obtained his licence, indicates very plainly how small an amount of education was required for the medical man at this time. He was shortly after appointed apothecary to the Aldersgate-street Dispensary, and thenceforward his name was connected with the falling fortunes of this at one time somewhat celebrated school of medicine.

On his appointment young Pereira at once established himself as a private tutor or "grinder" as teachers of this class are technically called. In this capacity he was very efficient, and his early publications all had reference to the wants of medical students about to present themselves for examination. He published an English translation of the Latin Pharmacopœia of the London College of Physicians. He also published a collection of Latin prescriptions entitled 'Selecta e Prescriptis,' a large number of which have been printed. He devoted much time to chemistry and published 'A general table of Atomic Numbers.' In 1825 he became a member of the Royal College of Surgeons. In 1826 he was appointed lecturer in chemistry in the Aldersgate-street School of Medicine, and subsequently he delivered the course of lectures on Materia Medica. These lectures were the foundation of his great work on Materia Medica and his reputation as a pharmacologist. These lectures were first published in the Medical Gazette, and the matter was subsequently re-arranged and published in two volumes in 1839, under the title 'Elements of Materia Medica and Therapeutics.' Dr. Pereira's mind was eminently discursive. Even while lecturing on Chemistry and

Materia Medica in Aldersgate-street he undertook to lecture on chemistry and botany at the London Hospital. This fitted him for working successfully at the Materia Medica, and he produced a work more scientific and practical than any which had before been devoted to the prolific subject of medicines and their actions. Up to this time he had practised as a general practitioner; but his position as lecturer at the London Hospital School of Medicine, prepared the way for his appointment as physician to that institution. He accordingly in 1840 obtained the degree of doctor of medicine from the University of Erlangen, and was appointed in the same year assistant physician to the London Hospital. He subsequently submitted to the examination of the College of Physicians, and became a London licentiate of that body. He was elected a fellow of the College in 1845. In connection with Materia Medica, Dr. Pereira devoted himself to the Materia Dietetica, and in 1842 he published a treatise on 'Food and Diet,' which, like his work on Materia Medica, was by far the best that had been published on that subject.

His works brought Dr. Pereira into considerable note as a physician, and increasing practice compelled him to give up his various lecturerships. In 1851 he was appointed full physician to the London Hospital. His great knowledge of Materia Medica pointed him out as the most fitting person to fill the post of examiner at the London University, an office which he held till his death.

Although Dr. Pereira occupied himself more with compiling and arranging the information obtained from others than with original observation, he nevertheless displayed considerable ability in chemical and physiological research. He published a series of 'Lectures on Polarised Light,' and many original papers and observations in the Pharmaceutical and Medical Journals. He took an interest in the formation of the Pharmaceutical Society, and delivered several courses of lectures on Materia Medica in connection with that Society. He was a Fellow of the Royal and also of the Linnean Society. His death, which occurred in 1853, was sudden, and was thus described:—"A few weeks previous to this occurrence he had been to consult Professor Quckett (of the College of Surgeons, London) on a scientific question, and whilst descending a staircase leading to the Hunterian Museum, made a false step, fell, and ruptured the rectus femoris muscle of both legs. In all probability at the same time some internal injury was sustained by the heart or larger vessels; but as only local inconvenience was experienced, no danger was apprehended; but whilst getting into bed on the 20th of January he felt a violent throb in the region of the heart, when he became fully aware that a speedy termination of his life was at hand, and this impression was verified within twenty minutes after." A bust was erected to his memory in the London Hospital by his friends.

PEREZ, ANTONIO, was the natural son of Gonzalo Perez, a writer and statesman who had been for forty years sole secretary of state to Charles V. and Philip II. After the death of his father, whom he used to assist in his administrative duties, Antonio was appointed by Philip to succeed him in that charge. At first the confidence which his sovereign placed in him, and the favours lavished upon him, seem to have been unbounded; but he soon experienced the inconstancy of royal favour. John of Austria, an illegitimate son of Charles V., elated with his victories over the revolted Moors of Granada, and still more by the glorious victory of Lepanto (1571), could not rest contented with the second place in the kingdom, and nothing short of a throne would satisfy his ambition. At first he solicited his brother to grant him the kingdom of Tunis, to be held as a fief of the Spanish crown. A marriage with Elizabeth of England, the sworn enemy of Spain, was also seriously contemplated, and negotiations were carried on to that effect by his secret agents. It has even been surmised that he meditated at one time to put himself at the head of the rebels of Flanders. The soul of these intrigues, as well as the promoter of John's ambitious designs, was his secretary, Juan de Escovedo, notwithstanding he had been appointed to that office by Philip for the express purpose of counteracting them. No sooner therefore had Escovedo arrived at court for the purpose of furthering his master's views, than Philip, who was already acquainted with the whole intrigue, decided upon his ruin; but unwilling, from motives of state, to try him by the common forms of law, he committed to Perez the execution of his wishes. Accordingly, and in compliance with Philip's orders, Perez hired some assassins, who murdered Escovedo in March 1578. A few months after the perpetration of this crime, Philip ordered Perez to be arrested at the same time with Doña Ana de Mendoza, princess of Eboli, the supposed object of the king's affection; in all appearance to yield to the solicitations of Escovedo's relatives, and the threats of John of Austria, but in reality from other motives, which, though we may guess at them, are far from being satisfactorily known. In his 'Relaciones,' published several years after the tragedy, Perez treated at length of all these events; but such was his dread of Philip that he always expresses himself in very ambiguous and enigmatic terms, and the whole transaction remains wrapped up in mystery. It has been supposed by some that Perez was imprudent enough to communicate his secret to the princess, whom he used to visit without the knowledge of his master, and to hint at the king's implication in the murder of Escovedo; by others, that Philip was an unsuccessful suitor to the princess, and jealous of the intimacy of Perez with her. Be this as it may, Perez was delivered into the hands of justice; a pretended

investigation was instituted into his conduct, and the result was that he was condemned to two years' imprisonment, eight years' exile from court, and a heavy fine. At first his own house was assigned as his place of confinement, Philip still continuing to employ him and to promise him his protection and favour; but that wily monarch having, it is asserted, through threats and promises, obtained from him what he most wanted, namely, all the papers that might prove his own share in the murder, Perez was by his orders removed to a prison, and soon after put to the rack, where he confessed his participation in the murder of Escovedo, but at the same time stated that he received the king's orders to that effect. Perez would undoubtedly have suffered capital punishment had not his wife, Doña Maria de Coello, assisted by his friends, procured him the means of escaping from his prison, and taking refuge in Aragon, his native province. On arriving at Saragossa, Perez appealed, in virtue of the Aragonese laws, to the protection of the Justizia, and insisted upon a fair and open trial; but Philip, regardless of the authority of the Justizia, of the people's liberties, and his own oaths to maintain them, commanded the magistrates of Calatayud to seize the secretary and confine him in the royal prison. At this arbitrary violation of their constitution the people of Saragossa rose in arms, and by force released the prisoner. A third and last expedient was then tried by Philip. As Perez was known to be in correspondence with Catherine, the sister of Henri IV. of France, and a Protestant, he was accused of heresy and witchcraft, and lodged in the dungeons of the Inquisition. The patriotic Justizia protested against this new infringement of the people's privileges, and the inhabitants of Saragossa, infuriated to the last degree, invested the palace of the Inquisition and delivered the prisoner, after putting to death the Marquis de Almenara, Philip's representative, and committing other excesses. No sooner did Philip hear of the revolt, than he ordered a considerable army to Aragon. The Saragossians rose in arms: a tumultuous body, headed by Don Martin de Lanuza, the Justizia, went out to meet the royal troops; but having hastily fled at their approach, the unfortunate nobleman was taken prisoner and immediately executed, the forms of liberty being thus for ever extinguished in Aragon. In the meanwhile Perez made his escape into France, where he published the narrative of his sufferings, and found protection. He also visited England, and was kindly received by Elizabeth's ministers, and other illustrious men of the time, such as the Earl of Essex, Lord Southampton, Francis and Anthony Bacon, &c., with whom he maintained a correspondence in Latin. He seems even to have entertained an idea of going to Scotland, as appears from a letter of his to James VI., and another addressed to him by Thomas Parry, which are preserved in the library of the British Museum among the Cotton Manuscripts, Caligula, E. vii. During Perez's stay in France several unsuccessful attempts were made by Philip to have him assassinated. Estolle ('Journal de Henry IV.,' vol. ii., p. 263) says that a Spaniard, named Rodrigo Mur, was executed at Paris in 1596 for attempting to murder Perez; and that, when he was put to the rack, he confessed that he was sent by Idiaquez, minister of Philip II. Perez died miserably poor, at Paris, on the 3rd of November 1611, and was buried in the monastery of the Celestins, where his tomb, bearing a Latin epitaph, was still to be seen shortly before the revolution. Besides his 'Relaciones,' which appeared for the first time at Paris in 1598, and were afterwards reprinted there in 1624, and at Geneva in 1631, 1644, and 1654, and his 'Cartas y Aphorismo,' published at Paris in 1608 and in 1605, besides other subsequent editions without date, Perez is said to have written a history of Philip II., and some political works. There is also a collection of letters by him addressed to the Connetable de Montmorency, preserved in the royal library at Paris. Part of the former work was translated into French and also into Latin, with this title, 'Institutiones Imperiales,' Amst., 1657.

PERGOLESI, GIOVANNI-BATTISTA, was born, according to Dr. Burney, at Casoria, near Naples, in 1704; Mattei says at Pergola in 1707; while the Marchese di Villarosa tells us, on the authority of a baptismal register, that he was born at Jesi in 1710. All agree however that Pergolesi was educated at the Neapolitan Conservatorio dei Poveri in Giesu Cristo, under Gaetano Greco and Durante, and that at the age of fourteen, fully persuaded that melody and true taste were sacrificed to what was called learning, he was withdrawn, at his own request, from school, and immediately adopted the style of Vinci and Hasse. His first productions, among which was Metastasio's 'Olimpiade,' were coldly received both at Naples and Rome, for his new manner was not understood. But the Prince di Stigliano, discovering his merit, procured an engagement for him at the Teatro Nuovo. There his light but elegant intermezzo, 'La Serva Padrona,' which afterwards made so extraordinary a sensation in Paris, was brought out in 1731.

Though the dramatic compositions of Pergolesi met with little success during his short life, his productions for the church were duly appreciated, and received with the applause they deserved. His fine mass in D, in which is the no less popular than beautiful movement, 'Gloria in excelsis!' was heard "with general rapture," says Dr. Burney, at Rome; where also his grand motet, 'Dixit Dominus,' and his 'Laudate, Pueri,' were equally admired. At this time he began to show decided symptoms of pulmonary disease, and removed, for change of air, to Torre del Greco, at the foot of Veauvius. Here he composed his pathetic 'Stabat, Mater,' likewise the motet, 'Salve,

Regina,' his latest work. He died in 1736. According to Walpole, Gray the poet first made Pergolesi's works known in England. Pergolesi's opera, 'L'Olimpiade,' was first performed at the King's Theatre in 1742; the 'Serva Padrona' in 1750. His sacred compositions were performed at the Academy of Ancient Music shortly after they reached this country, and have never since ceased to be admired by all true lovers and judges of the art.

PERIANDER, tyrant of Corinth, succeeded his father Cypselus about B.C. 625. While towards the great body of the people his rule appears to have been gentle and considerate, he seems from the first to have aimed at securing in his own hands an absolute authority. To this the story points, however differently told, of the indication of his policy of getting rid of the more powerful nobles, by the symbolic action of cutting off the taller ears of corn in passing through a corn-field. He appears in fact to have conciliated the mass of the citizens, in order that he might the more easily crush the higher orders, and impoverish the wealthy, and thus consolidate the supreme power in his own person. Among the domestic measures enforced by him, were, the suppression of public education, of common tables, clubs, and houses of resort, the establishment of a court for trial of citizens who wasted their patrimony, and the enforcement of certain sumptuary laws: it is probable that to the enforcement of one of these edicts may be traced the story of his stripping the Corinthian women of their ornaments. On the other hand he is said to have encouraged commerce, literature, the arts, and philosophy, and to have constructed many splendid buildings and public works. In external affairs he was careful, by maintaining a strong army and a powerful navy, and by entering into alliances with the tyrants of other Grecian cities, to make himself respected, and the friendship of Corinth courted. Yet he seems to have engaged in few wars, his conquest of Epidaurus, his subjection of Corcyra, and his engagement with the Mytilenæans against Athens, being the principal. For his own security he kept a body guard of 300 mercenaries.

In his private life Periander was extremely unhappy. He is said by several writers to have unintentionally committed incest with his mother; and by some it is added that on becoming acquainted with the fact his disposition was suddenly changed from kindness to misanthropic cruelty. Later in life, in a sudden fit of jealous rage, he by a violent blow killed his wife Melissa (who was far advanced in pregnancy), and then on discovering her innocence caused her accusers to be burned alive. Periander is said to have loved Melissa ardently, and to have felt the keenest remorse for her death. She had borne him two sons, Cypselus and Lycophron, and the last years of Periander's life were embittered by the unappeasable exasperation of his favourite son Lycophron at his mother's death. The anger of Lycophron was stimulated by Procles, tyrant of Epidaurus, the father of Melissa; and Periander in revenge attacked Epidaurus, and made Procles prisoner. Cypselus was of weak understanding, and unfit to reign, and Periander finding that Lycophron persisted in refusing to be reconciled, and share the sovereignty with him, proposed to abdicate in his favour; but the inhabitants of Corcyra seized Lycophron, and put him to death, about B.C. 586. Periander died about B.C. 585, after a reign of above forty years. He was succeeded by a nephew or cousin, Peanmetichus, the son of Gordias.

Periander is usually placed among the Seven Sages of Greece. Diogenes Laertius mentions a didactic poem of 2000 verses which he wrote; but he appears to have obtained his reputation for wisdom on account of his skill in governing men, and the prudence of his policy, and not on account of his philosophical discernment. Aristotle indeed says, that he was reputed to be the first who reduced the policy of despotic governments to a system.

PERICLES, was the son of Xanthippus, who defeated the Persians at Mycale, and of Agarista, niece of the famous Clisthenes. (Herod. vi. 131.) He was thus the representative of a noble family, and he improved the advantages of birth by those of education. He attended the teaching of Damon, who communicated political instruction in the form of music lessons; of Zeno the Eleatic; and, most especially, of the subtle and profound Anaxagoras. Plutarch's account shows that he acquired from Anaxagoras moral as well as physical truths, and that while he learned enough of astronomy to raise him above vulgar errors, the same teacher supplied him with those notions of the orderly arrangement of society which were afterwards so much the object of his public life. But all these studies had a political end, and the same activity and acuteness which led him into metaphysical inquiries, gave him the will and the power to become ruler of Athens.

In his youth old men traced a likeness to Pisistratus, which, joined to the obvious advantages with which he would have entered public life, excited distrust, and actually seems to have retarded his appearance on the stage of politics. However, about the year B.C. 469, two years after the ostracism of Themistocles, and about the time when Aristides died, Pericles came forward in a public capacity, and before long became head of a party opposed to that of Cimon, the son of Miltiades. Plutarch accuses Pericles of taking the democratic side because Cimon headed that of the nobles. A popular war usually strengthens the hands of the executive, and is therefore unfavourable to public liberty; and the Persian war seems to have been emphatically so to Athens, as at its termination she found herself under the guidance of a statesman who partook more of the character of the general than of the prime

minister. Cimon's character was in itself a guarantee against aggrandisement, either on his own part or others; but we may perhaps give Pericles credit for seeing the danger of so much power in less scrupulous hands than Cimon's. Be this as it may, Pericles took the popular side, and as such became the opponent of Cimon.

About the time when Cimon was prosecuted and fined (B.C. 461), Pericles began his first attack on the aristocracy through the sides of the Areopagus; and in spite of Cimon, and of an advocate yet more powerful (the poet Æschylus), succeeded in depriving the Areopagus of its judicial power, except in certain inconsiderable cases. This triumph preceded if it did not produce the ostracism of Cimon (B.C. 461). From this time until Cimon's recall (B.C. 453), we find Pericles acting as a military commander, and by his valour at Tanagra preventing that regret which Cimon's absence would otherwise undoubtedly have created. What caused him to bring about the recall of Cimon is doubtful; perhaps, Thirlwall suggests, to strengthen himself against his more virulent opponents by conciliating the more moderate of them, such as their great leader himself.

After the death of Cimon, Thucydides took his place, and for some time stood at the head of the stationary party. He was a better rhetorician than Cimon, in fact more statesman than warrior; but the influence of Pericles was irresistible, and in B.C. 444 Thucydides was ostracised, which period we may consider as the turning point of Pericles's power, and after which it was well nigh absolute. We are unable to trace the exact steps by which Athens rose from the situation of chief among allies to that of mistress over tributaries; but it seems pretty clear that Pericles aided in the change, and increased their contributions nearly one-third. His finishing blow to the independence of the allies was the conquest of Samos and Byzantium. He secured his success by planting colonies in various places, so as to accustom the allies to look on Athens as the capital of a great empire, of which they themselves were component parts, but still possessed no independent existence.

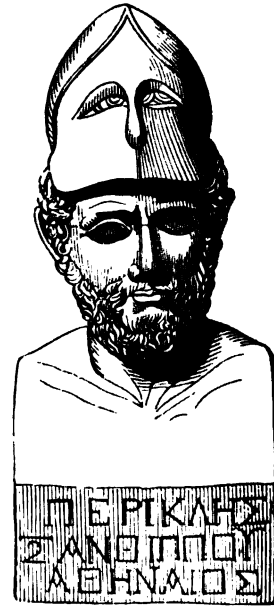
From this time till the beginning of the Peloponnesian war, Pericles appears to have been engaged in peaceful pursuits. He constructed a third wall from Athens to the harbour of the Piræus. He covered the Acropolis with magnificent buildings, and encouraged public taste by the surest of all methods—the accustoming the eye to statuesque and architectural beauty. At Athens, as is usually the case, poetry had the start of the kindred arts, but during the age of Pericles it attained to a greater height than had ever before been reached. The drama was then at perfection in the hands of Sophocles; and by enabling the poor to attend theatrical representations, Pericles nurtured their taste and increased his own popularity by thus throwing open the theatre to all. This precedent, whether made by Pericles or not, ultimately proved more ruinous to the state than any defeat. It made the people a set of pleasure-takers, with all that restlessness in the pursuit of pleasure which usually belongs to the privileged few. Another innovation, of which Pericles is supposed to have been the author, was equally injurious in its consequences, namely, that of paying the dicasts in the courts. At first the pay was only moderate, but it operated as a premium on attendance at law-suits, the causes became a mode of excitement for a people whose intellectual activity made them particularly eager for anything of the kind, and thence resulted that litigious spirit which is so admirably ridiculed in the 'Wasps' of Aristophanes. But we may well excuse mistakes of this kind, grounded probably on a false view of civil rights and duties, such as an Athenian, with the highest possible sense of the dignity of Athens, would be most likely to fall into. Pericles no doubt had an honest and serious wish to establish such an empire for Athens as should enable her citizens to subsist entirely on the contributions of their dependent allies, and, like a class of rulers, to direct and govern the whole of that empire, of which the mere brute force and physical labour were to be supplied by a less noble race.

Pericles was descended, as we have seen, by his mother's side, from the family of Cleisthenes, and he was thus implicated, according to the religious notions of those times, in the guilt of the murder of Cylon's partisans, which was committed at the very altars in the Acropolis. (Thucyd., i. 126; Herod., v. 70, &c.) The Lacedæmonians, before the actual commencement of the Peloponnesian war, urged on the Athenians the necessity of banishing the members of the family who had committed this offence against religion, which was only an indirect way of attacking Pericles and driving him into exile. The Athenians retorted by urging the Lacedæmonians to cleanse themselves from the guilt incurred by the death of Pausanias. [PAUSANIAS.]

Pericles lived to direct the Peloponnesian war for two years. His policy was that of uncompromising although cautious resistance, and his great effort was to induce the Athenians to consider Attica in the light merely of a post, to be held or resigned as occasion required, not of hallowed ground, to lose which was to be equivalent to the loss of all. In the speech which he made before war was declared, as it is recorded by Thucydides, he impressed the Athenians with these opinions, representing the superiority of their navy and the importance of avoiding conflicts in the field, which, if successful, could only bring temporary advantage—if the contrary, would be irretrievable. At the end of the first campaign, Pericles delivered an oration upon those who had fallen in the war, as he had done before at the close of the Samian war. From that speech (at least if Thucydides reported well)

we learn what Pericles considered to be the character of a good citizen, and we see in what strong contrast he placed the Spartan to the Athenian method of bringing up members of the state. This speech, the most remarkable of all the compositions of antiquity—the full transfusion of which into a modern language is an impossibility—exhibits a more complete view of the intellectual power and moral character of Pericles than all that the historian and biographer have said of him. The form in which the great orator and statesman has embodied his lofty conceptions, is beauty chastened and elevated by a noble severity. Athens and Athenians are the objects which his ambition seeks to immortalise, and the whole world is the theatre and the witness of her glorious exploits. His philosophy teaches that life is a thing to be enjoyed: death a thing not to be feared.

The plague at Athens soon followed, and its debilitating effects made restraint less irksome to the people; but while it damped their activity it increased their impatience of war. In spite of another harangue, in which he represented most forcibly how absurd it would be to allow circumstances like a plague to interfere with well-laid plans, he was brought to trial and fined, but his influence returned when the fit was over.



Pericles, from a bust in the British Museum.

In the third year of the war, having lost his two legitimate sons, his sister, and many of his best friends, by the plague, he fell ill, and after a lingering sickness died. Some beautiful tales are told of his death-bed, all tending to show that the calm foresight and humanity for which he was so remarkable in life did not desert him in death. It is an interesting question, and one which continually presents itself to a student of history, how far those great men who always appear at important junctures for the assertion of some principle or the carrying out some great national object, are conscious of the work which is appointed for them to do. It would for instance be most instructive, could we now ascertain to what extent Pericles foresaw that approaching contest of principles, a small part only of which he lived to direct. Looking from a distance, we can see a kind of necessity imprinted on his actions, and think we trace their dependence on each other, and the manner in which they harmonise. Athens was to be prepared by accessions of power, wealth, and civilisation to maintain a conflict in which, had she been vanquished, the peculiar character of Spartan institutions might have irreparably blighted those germs of civilisation, the fruit of which all succeeding generations have enjoyed. But how should this be? Her leader must have been a single person, for energetic unity of purpose was needed, such as no cluster of contemporary or string of successive rulers could have been expected to show. That ruler must have governed according to the laws, for a tyrant would have been expelled by the sword of the Spartans, as so many other tyrants were, or by the voice of the commonalty, every day growing up into greater power. Moreover, without being given to change, he must have been prepared to modify existing institutions, so as to suit the altered character of the times. He must have been above his age in matters of religious belief, and yet of so Catholic a temper as to respect prejudices in which he had no share, for otherwise in so intolerant an age he would probably have incurred the fate of Anaxagoras, and destroyed his own political influence without making his countrymen one whit the wiser. He must have been a man of taste, or he would not have been able to go along with and direct that artistic skill which arose instantly on the abolition of those old religious notions forbidding any departure from

traditional resemblances in the delineation of the features of gods and heroes, otherwise he would have lost one grand hold upon the people of Athens. If Pericles had not possessed oratorical skill, he would never have won his way to popularity, and later in life he must have been able to direct an army, or the expedition to Samos might have been fatal to that edifice of power which he had been so long in building. Lastly, had he not lived to strengthen the resolve of the wavering people while the troops of Sparta were yearly ravaging the Thriasian plain, the Peloponnesian war would have been prematurely ended, and that lesson, so strikingly illustrative of the powers which a free people can exercise under every kind of misfortune, lost to posterity.

Pericles's connection with Aspasia can hardly be passed over without a trifling notice. Some misunderstanding exists on this subject from not taking into account the fact that Aspasia was a foreigner. She came, it is true, as an adventurer to Athens, and it is also probable that she was the cause of the separation of Pericles and his first wife, the widow of Hipponicus. He lived with her after divorcing his wife, who consented to the separation, and he is said to have been strongly attached to her. The relation which subsisted between Pericles and Aspasia may have been of the same nature with the morganatic marriage at present in use on the Continent. Whether the jokes of Aristophanes as to the real origin of the Peloponnesian war had any foundation, we cannot now tell. It is hardly probable that a man like Pericles should have been a coarse and vulgar voluptuary. [ASPASIA.] (Thucydides; Plutarch, *Pericles*; Grote and Thirlwall, *Histories of Greece*; Clinton, *Fasti Hellenici*.)

PERIZONIUS, JAMES VOORBROEK, was born at Dam in the province of Groningen, in 1651. He studied at Deventer, and afterwards at Leyden under Gravina. He chiefly applied himself to philological and historical studies. In 1674 he was appointed rector of the gymnasium of Delft; in 1681 he was made professor of eloquence and history at Franeker. In 1693 he removed to Leyden as professor of history and the Greek language. He died at Leyden in 1715. Perizonius was one of the most distinguished scholars that Holland has produced. He published numerous dissertations on subjects of classical learning, and editions of Qu. Curtius, of Diotys Cretensis's 'Trojan War,' and of other Latin and Greek authors. Nicéron, in his 'Mémoires,' has given a list of his works, which however is not complete. Among his more important works, the following deserve notice: 1, 'Animadversiones Historicas, in quibus quamplurima in priscis Romanarum rerum utriusque linguae autoribus notantur; multa etiam illustrantur atque emendantur,' 8vo, Amsterdam, 1685. In this work the author compares many passages of various historians relating to particular events, and also to other subjects of language, habits, and civil polity; it is a work full of erudition, and useful to classical scholars; 2, 'De Usu atque Utilitate Græcæ Romanæque Linguae,' 3, 'Rerum per Europam sæculo XVI. gestarum Commentarii historici,' a work imitated by Durand, in his 'History of the Sixteenth Century'; 'Disquisitio de Prætorio'; 5, 'Dissertatio de Ære Grævi'; 5, 'Dissertatio de Morte Judæ'; 6, 'Origines Babilonicæ et Ægyptiacæ,' 2 vols. 8vo, Leyden, 1711; a work, the importance of which has been superseded by the more recent investigations into Egyptian chronology and antiquities. The 'Opuscula Minora' of Perizonius, consisting of orations and dissertations, were published at Leyden in 1740, with a biography of the author. Perizonius left his manuscripts to the Leyden library.

PEROUSE, JEAN-FRANÇOIS-GALAUP DE LA, a distinguished French seaman and navigator of the last century, was born at Alby in the department of Tarn, in 1741. He entered early into the French navy, and was appointed midshipman in 1756. He distinguished himself in the battle of Belleisle (1759), and was taken prisoner. After the peace of 1762 he returned to his native country. In 1773 he visited the East Indies, where he served till 1777. In the war from 1778 to 1783 he distinguished himself on several occasions, and in the beginning of 1782 he was sent with three vessels to take possession of the establishments of the Hudson's Bay Company, on the shores of the bay from which the company derives its name. He took Fort York on the 24th of August, without resistance, as there was no garrison, and after having ordered the fort to be destroyed, he re-embarked and abandoned it. Having been informed that several Englishmen had escaped into the woods, and fearing that they would perish with hunger or fall into the hands of the savages, he left some provisions and arms, an act of humanity which was acknowledged by the English with gratitude. At Fort York he found the manuscript of Hearne's 'Journey to the Coppermine River,' which he was inclined to take to France, but Hearne declaring that it was his private property, he restored it to him, on the express condition that it should be printed on his return to England. The promise was made, but only performed thirteen years after.

After the re-establishment of peace (1783), the French government wishing to rival the English in making discoveries in the Pacific, La Perouse was appointed commander of a squadron, consisting of two frigates, the *Boussole* and the *Astrolabe*. He sailed from Brest on the 1st of August 1785, and went round Cape Horn. After doubling Cape Horn, he sailed to 60° N. lat., and then coasted along the western coast of North America to Monterey in Upper California, which coast had previously been examined by Cook and Vancouver. From Monterey

he went to Canton, and thence along the eastern coast of Asia to Avatsha in Kamtchatka. This is the most important part of his voyage, as he surveyed a coast which previously was very imperfectly known. From Avatsha he sent one of his officers, Lessep, with an account of his voyage, to Paris by land. After leaving Avatsha he sailed to the Navigators' Islands, where the *Astrolabe* lost her captain and eleven of the crew, who were killed by the natives. After touching at the Friendly Islands, he sailed to Botany Bay, where he found that Governor Phillip had arrived for the purpose of founding the first British colony in Australia. From this place he sent, Feb. 7, 1788, the continuation of the account of his voyage, and after leaving Botany Bay he was never heard of. It was supposed that his vessels were wrecked, and the French sent several ships to ascertain his fate. It was finally ascertained that his vessels had been wrecked on one of the islands of Santa Cruz, also called Queen Charlotte Islands. This island is called by the English Wanicoro, or Wanicolo, and by the French *Isle de Recherche*. (*La Perouse, Voyage autour du Monde*.)

PERRAULT, CLAUDE, born at Paris in 1613, has earned a memorable name in the history of art as the designer of one of the finest monuments of modern architecture. He was the son of an advocate, and was brought up to the medical profession, but extended his studies to other branches of science, particularly mathematics and architecture. His attention became more especially directed to architecture on being engaged by Colbert to undertake a translation of Vitruvius, the first edition of which appeared in 1673, in a folio volume, with plates after his own drawings. If he did not always comprehend the meaning of that obscure writer, he had in the meanwhile given indisputable proof of his practical ability and superior taste in architecture in the east front and colonnades of the Louvre, in regard to which edifice, Bernini (invited to Paris in 1614) and other eminent artists had been consulted. It appears to have been at the instance of his brother Charles that Perrault entered into the competition, in which he bore off the prize from his rivals; and his superiority on this occasion has by one of his biographers been attributed to his being unchecked by professional prejudices and habits.

Perrault's other chief works are the Observatory (not particularly remarkable in point of design), and the Grotto, &c., at Versailles. The monument which, after the Louvre, would have best maintained his fame, the grand triumphal arch at the entrance of the Faubourg St. Antoine, was never executed, notwithstanding that the foundations were built, and a temporary plaster model of the whole was erected. Besides his translation of Vitruvius, an enlarged edition of which appeared in 1684, he published an abridgement of it, 1674; a work 'On the Five Orders,' folio, 1683; 'Essais de Physique,' 2 vols. 4to, 1680; and a work on natural history; to which may be added a posthumous one (1700), giving an account of several machines of his invention. He died at Paris, October 9th, 1683.

CHARLES PERRAULT, brother to the preceding, born January 12th, 1628, possessed also some talent for architecture, which procured for him the appointment of 'premier commis des bâtimens du roi.' He is now chiefly known as the author of the 'Parallèle des Anciens et Modernes,' Paris, 1690, wherein he extols the latter at the expense of the former; and whatever may be thought of his judgment, he must be allowed to have shown no little courage when he ventured to express his preference of such writers as Scuderi and Chapelain to Homer. Such an extravagant opinion was hardly worth serious refutation, yet it was formally opposed by Boileau, in his 'Reflections on Longinus,' intended as an answer to the 'Parallèle,' and this literary squabble was prolonged for some time. Of Perrault's work entitled 'Les Hommes illustres qui ont paru en France pendant ce Siècle,' folio, the first volume appeared in 1696, the second in 1701. A collection of his miscellaneous pieces in verse and prose appeared at Paris in 1676, previously to which he had produced some other poems, which have long since been forgotten. One of his most interesting literary productions is his own 'Mémoires,' first published at Avignon, in 1759. He died May 16, 1703. His son, PERRAULT D'ARMANCOURT, also a writer, is remembered by the 'Contes de ma Mère l'Oye,' which contain the nursery stories of Cinderella, &c., and are a classical work in that branch of literature; the 'Biographie Universelle' however states that though published in his name these tales were really written by his father.

PERRY, JAMES. [ABLANCOURT.]

PERRY, JAMES, was born in Aberdeenshire on the 30th of October 1756. He received the rudiments of his education at the rural parish school of Chapel of Garioch, studied Latin at the grammar-school of Aberdeen, and in the year 1771 was entered a student of Marischal College. He seems to have been destined for the profession of the law, and was for some time employed in the office of one of the attorneys, or, as they are by local usage termed, advocates, of Aberdeen. From Aberdeen he proceeded to Edinburgh, where he in vain attempted to procure the means of livelihood. He went afterwards to Manchester, and was rather more fortunate, obtaining employment as clerk to a manufacturer. He had all along occupied his hours of involuntary leisure in cultivating his mind, and fitting himself for those higher walks of industry which he felt an innate capacity to occupy. He had shown intelligence and ability as a member of a debating society in Manchester, and went thence in 1771 with introductions to people of some influence in London. Among the friends

who had made him general promises of assistance in procuring a situation was Mr. Urquhart the bookseller. Perry had in the meantime dropped some anonymous contributions into the letter-box of the 'General Advertiser,' which duly appeared in its columns. In one of his unsuccessful visits to Urquhart, that gentleman, who had been highly pleased with the last subject of his reading, pointed to an article in the 'Advertiser,' and told Perry that if he could write *like that* he would at once procure an engagement. The delighted aspirant claimed the article as his own, and produced from his pocket the next contribution, which he was about to drop into the letter-box. He was immediately engaged as a stipendiary contributor, both to the 'General Advertiser' and the 'Evening Post.' During the trials of Keppel and Palliser, he surprised the London world by the rapidity and completeness of the reports of the proceedings. Becoming subsequently editor of the 'Gazetteer,' he systematised the method of rapid reporting, by establishing the employment of relays of reporters, which has made so marked a change in the nature of the daily press. He became afterwards joint proprietor and editor of the 'Morning Chronicle,' to which he communicated a decided Whig spirit. From his marked position he was the first selected to be the victim of Sir Vicary Gibb's attempt to crush the independent press. On the 24th of February 1810 his case came on for trial before Lord Ellenborough and a special jury, on an 'ex officio' information for libel. The substance of the charge was a reprint in the 'Chronicle' of a paper in the 'Examiner' descriptive of the blessings which might be anticipated from a new reign commencing with a change of system. This was interpreted as an insinuation that the existence of George III. was a barrier to improvement. Perry defended himself, maintaining his right to inculcate the necessity of improvement, and to look with hopeful anticipations towards any quarter whence it might come. The jury pronounced a verdict of not guilty, and the other official informations were dropped. Mr. Perry died at Brighton December 6, 1821. He was the author of some pamphlets and poetical pieces, the reputation of which was temporary.

PERSEUS, son of Philip V., king of Macedonia, began at an early age to serve in his father's army, and distinguished himself by some successes against the barbarous nations which bordered on Macedonia. His younger brother Demetrius was carried away as a hostage by the Consul Flaminius at the time of the peace between Rome and Philip, and after remaining several years at Rome, where he won the favour of the senate, was sent back to Macedonia. After a time he was again sent by his father to Rome, on a mission, in consequence of fresh disagreements which had sprung up between the two states. Demetrius succeeded in maintaining peace; but after his return to Macedonia he was accused of ambitious designs, of aspiring to the crown, and of being in secret correspondence with Rome. Perseus, who was jealous of him, supported the charges, and Philip doomed his younger son to death; but not daring to have him openly executed, for fear of the Romans, he caused him to be poisoned. It is said that having discovered his innocence, his remorse and indignation against Perseus hastened his death. Perseus ascended the throne in the year B.C. 179.

Perseus had been brought up by his father with sentiments of hatred against the Romans for the humiliation which they had inflicted upon Macedonia; however, he dissembled his feelings at the beginning of his reign, and confirmed the treaty existing between his father and the senate. But he soon began to prepare himself for war, and he endeavoured to form alliances with the states of Greece, and especially with the Achæans. The senate, hearing of this, sent legates to Macedonia to examine the state of affairs. Eumenes, king of Pergamus, a staunch ally of the Romans, was also closely watching the doings of Perseus, and he even went to Rome to report to the senate the hostile preparations of the Macedonians. On his return from Italy, as he was going to visit the temple of Delphi, an attempt was made upon his life by assassins hired by Perseus. Eumenes escaped, and the Roman senate declared Perseus to be the enemy of Rome, B.C. 172.

The consul P. Licinius was appointed to proceed with an army to Macedonia. At the same time commissioners were sent to Greece to exhort the allies of the Romans to join in the impending struggle against Perseus. Perseus had a conference with Q. Marcius, one of the commissioners, who granted him a truce, during which the king might send ambassadors to Rome to plead his cause. When the commissioners returned to Rome they boasted of having deceived Perseus by holding out the hope of peace, in order to give time to Rome to prepare for war, whilst the delay could only be of disadvantage to the king, whose army was ready to take the field. Some of the older senators are said to have disapproved of this conduct as more deserving of the name of Punic than of Roman faith; but the majority of the senate, "who cared more for what was advantageous than for what was honest," supported the commissioners. (Livy, xlii. 47.) The legates of Perseus, after being heard by the senate, were dismissed without any satisfactory answer. Licinius, on arriving in Thessaly, B.C. 171, met the army of Perseus on the banks of the Peneus, but only partial engagements took place, in one of which the Roman cavalry was defeated, but in another it had the advantage, after which both armies went into winter-quarters. The following year, B.C. 170, seems to have been spent by both parties in preparations and desultory engagements. The Consul Hostilius Mancinus made some attempts

to enter Macedonia from Thessaly, but did not succeed. His legate Appius Claudius, being sent to Lyncidus in Illyria, attempted to surprise a town called Uscana, which was held by Perseus; but he was foiled, with the loss of most of his men. Meantime the exactions of the Roman prætors Lucretius and Hortensius had indisposed several of the cities of Greece against Rome, and produced a feeling favourable to Perseus. Those officers plundered Chalcis in Eubœa, a town allied to Rome, and allowed their soldiers to abuse the wives and children of the citizens. A citizen of Chalcis, who came to Rome to complain, said it had been found much safer to shut the gates against the Roman prætors than to receive them; for those who had shut their gates had escaped unhurt, whilst the allies of Rome were plundered. The people of Abdera, being required to furnish a heavy contingent of money and corn for the army, asked for a respite; but Hortensius entered the town, beheaded the principal citizens, and sold the rest as slaves. Envoys being sent to Rome by those unfortunate cities, the senate ordered the Abderites to be restored to liberty, and Lucretius, being summoned to Rome, was tried before the tribes, and fined a million of asces. (Livy, xliii. 4, 7, 8.) The Roman commissioners to the friendly states of Epirus, Ætolia, and Achæa, acted with less disregard to appearances, but with equal dishonesty. Those states, like all weak countries that submit to the dictates of a powerful stranger under the specious name of alliance, were divided into two parties: one willing to keep on friendly terms with Rome, but still mindful of their national honour and independence; the other servilely devoted to Rome. The leaders of the latter party sought the favour of the Roman consuls and prætors by accusing those whose views were not the same as their own of being secret enemies of Rome. Some of the persons thus accused were summoned, or in other words transported to Rome, to await the pleasure of the senate.

In the next year, B.C. 169, the new consul Q. Marcius came to take the command of the army against Perseus. He entered Macedonia unopposed, and took possession of the town of Diium; but finding it difficult to get supplies for his army, he withdrew to the frontiers of Thessaly, retaining possession however of the strong defile of Diium, which commanded the entrance of Macedonia on that side. On this occasion Polybius, with others of his countrymen, being sent by the Achæans to offer their assistance to the consul, remained some time with the Roman army.

In the year B.C. 168 Paulus Æmilius was sent to command the army against Macedonia. He passed the mountains from Thessaly and advanced to Pydna, where he met Perseus with his army. The Romans found means to break through the Macedonian phalanx, and a frightful confusion and butchery followed, in which 20,000 Macedonians are said to have lost their lives. This single battle decided the fate of a powerful and ancient kingdom: all Macedonia submitted to the Romans. Perseus fled, almost alone, without waiting for the end of the battle. He went first to Pella, the ancient seat of the Macedonian kings, then to Amphipolis, and thence to the island of Samothrace, whose asylum was considered inviolable; thence he attempted to escape by sea to Thrace, but a Cretan master of a vessel, after having shipped part of his treasures, sailed away, leaving the king on the shore. The king's attendants having also forsaken him except one, Perseus, with his eldest son Philip, came out of the temple where he had taken refuge and surrendered to the Romans. He was treated at first by Æmilius with considerate indulgence, but was obliged to parade the streets of Rome with his children, to grace the triumph of his conqueror. He was afterwards confined, by order of the senate, at Alba, in the mountains of the Marsi, near the Lake Fucinus, where he died in a few years. His son Philip also died at Alba. Another and a younger son is said to have become a scribe or writer to the municipality of Alba.

PERSIUS, AULUS FLACCUS, a Roman satirist, was born at Volaterræ, a town of Etruria, about the 20th year of the reign of Tiberius, A.D. 34. He was of equestrian rank. At the early age of six years he lost his father. His mother, who was afterwards married to another Roman knight, appears to have bestowed extraordinary care upon Persius; and he appears to have shown towards her the strongest filial affection. Persius was trained at Volaterræ till his twelfth year, and he then proceeded to Rome, where he studied grammar under Rhemnius Palæmon, and rhetoric under Virginius Flaccus. At the age of sixteen he became a pupil of Annæus Cornutus, a Stoic philosopher, who had come from Leptis in Africa to settle at Rome. Lucan, the poet, was his fellow-disciple in the school of Cornutus. Persius and Cornutus were bound to each other by feelings more like those of father and son than such as usually subsist between preceptor and scholar. This friendship continued without interruption till the death of Persius, which took place on the 24th of November, A.D. 62. He bequeathed his books and a large sum of money to Cornutus, who however declined to receive the latter, and gave it up to the sisters of Persius.

The materials for a life of Persius are scanty; but they are sufficient to show him in a very favourable light. Amidst prevailing corruption, he maintained a high moral character. He consistently applied his principles as a Stoic to the purposes of self-discipline. His acquaintance with men and things was the result of private study more than of actual converse with the world, so that, as his writings testify, he viewed human life as he thought it should be, rather than as it really

was. Different opinions are formed of Persius as a satirical poet. Quintilian and Martial, with some of the early Christian writers, bear a high testimony to his merits, as do likewise several modern critics. Others consider him not worth reading.

The works of Persius consist of six Satires with a prologue, which seems however not a very suitable introduction either to the first satire or to the six satires taken as one work. The metre of this prologue, which comprises 14 lines, is of the kind called choliambic (lame iambic), or scazon (halting), of which kind are seven of the poems of Catullus. The Satires contain altogether only 650 hexameters; and in some manuscripts they are given as one continuous work. Whether Persius wrote more than we now possess, as the author of his life attributed to Suetonius affirms, we know not; but since Quintilian and Martial speak of his claims to distinction, though he left "only one book," we should conclude that no other production of his was known in their time. Much has been said respecting the obscurity of Persius, and it has even been stated that he meant not to be easily understood. It is not very likely that a man ever wrote seriously with the intention of being obscure. It is granted that Persius is obscure; but he was, no doubt, plain enough to his contemporaries, who were acquainted with the principles of the Stoic philosophy, and with the persons and things generally referred to. Modern readers without such a key will of course find difficulties in Persius. Commentators have however thrown much light upon this author, and among them Isaac Casaubon may be mentioned first; but his comment is copious enough to frighten most readers of the present day. The comment of Koenig is briefer. "But that of Bond may be recommended as the best, particularly because it comes directly to the point, and brings forward short passages from other writers in such a way as greatly to illustrate the phraseology of Persius." The English reader may derive a correct idea of Persius from the translation and notes of Gifford. The best editions of Persius are those of Isaac Casaubon, revised by his son Meric, London, 1647; Bond, Norib., 1631; Koenig, Gött., 1803; Passow, Lips., 1809; Jahn, Lips., 1843; and Heinrich, Lips., 1844. English translations have been made by Holyday, Dryden, Brewster, Sir Wm. Drummond, and Gifford.

PERTHES, CHRISTOPH FRIEDRICH, one of the most distinguished booksellers of Germany, was born April 21, 1772, at Rudolfstadt, the capital of the petty German principality of Schwarzburg, where his father was secretary of the exchequer, who, dying in 1777, left his widow and son unprovided for, except by a pension of twenty-one florins to the widow. The widow sought to maintain herself by going to service as a nurse, while young Perthes was confided to the care of his grandmother. On her death in 1779 he was transferred to his maternal uncle, Friedrich Heubel, also a state official of the Prince of Schwarzburg, who as far as he was able instructed the young Perthes, instilling good principles into him, but little of literature. At the age of twelve he was sent to the gymnasium of Rudolfstadt, but his previous deficiencies rendered him unable to profit much by the instruction here afforded, a loss which he continued to lament in later life, and which he then made great efforts to repair. While at this seminary however he took great delight in reading travels, and they appear to have had much influence in developing a feeling of self-dependence on his own exertions; and another relation, Lieutenant-Colonel Heubel, the superintendent of public buildings, by taking young Perthes in his occasional visitations, gave him a liking for natural scenery. A brother of his father's was a bookseller at Gotha, and this seems to have led to the idea of dedicating Perthes to that trade. In 1786, therefore, he was taken to the great bookselling mart at Leipzig, as to a statute fair, to find a master for him. He was rejected by one because he could not construe *amo*, and by another as too delicate; but one, Böhme, agreed to accept him as an apprentice at the end of another year. On September 11, 1787, he entered upon his new occupation. His master was not unkind, but strict; he was employed in the lower and more irksome duties of his trade, particularly as a collector; his feet were frost-bitten in the winter; he was confined to his room for nine weeks, during which his master's daughter, Frederika, then only twelve years old, attended him, and read to him a translation of Muratori's 'History of Italy.' He recovered, and became fondly attached to his nurse. While serving his apprenticeship his desire for acquiring knowledge was great, but his means were so restricted that he had little opportunity of doing so beyond his own unaided exertions. His mother's pension (about 2*l.* a-year), a few occasional presents from his uncle Heubel, and two dollars yearly from his master, formed the extent of his funds, and with these he had to supply himself with shoes and clothes. After he had been apprenticed some time, a new apprentice, named Nesaig, was introduced. This associate became a candidate for the affections of Frederika. The rivalship revealed to Perthes that he was in love, and like a true German, he made a confidant of his rival. They agreed to each attempt to gain her, and that the unsuccessful suitor was to submit uncomplainingly to his fate. In 1792, when the French revolution broke out, both uncle and nephew took a great interest in its progress; but Perthes saw and expressed in his letters to his uncle reasons for apprehending danger. His manners appear to have been all his life peculiarly attractive, modest yet firm; and while with Böhme he became acquainted with Göthe, Herder, and Schiller. At the Easter fair of 1793, Hoffmann, a large publisher in Hamburg, having ex-

pressed a wish to hire him as an assistant, his master released him from his apprenticeship, which had yet a year to run, and he departed with Hoffmann to Hamburg. While here, though he sedulously attended to his business, he did not forget his first attachment, and corresponded with his rival, Nesaig, who undertook to give a faithful account of Frederika, and the state of her affections. His notions of bookselling appear to have far exceeded those of either of his masters. In 1794 he writes: "Where will you find a body of men so deficient in the requisite information, and so negligent of the duties of their calling, as the booksellers? Germany is deluged with wretched and abominable publications, and will be delivered from this plague only when the booksellers shall care more for honour than for gold." After a residence of about three years with Hoffmann, during which he had won the esteem of many eminent literary men, and made great efforts to repair his defective education by study and by intercourse with the numerous French emigrants then in Hamburg, and having received a promise of the reversion of his uncle's business in Gotha, for which he was not inclined to wait, he determined to begin business for himself. This he effected on borrowed capital, and in partnership with his old fellow-apprentice, Nesaig. As soon as this was effected, they both offered themselves to Frederika Böhme, who declined to marry either, though she owned that she loved both—a good reason, perhaps, for her resolution. Perthes was in despair. He writes, "my whole life-plan is ruined—ruined by her." But he immersed himself in business, in hopes of thus overcoming his apprehended ruin—and succeeded. The partnership with Nesaig did not last long, as it was found that, though not unsuccessful, the profits were not enough for two; and he now proceeded on his own account. His acquaintance with literary men extended. Fred. H. Jacobi, the Stolbergs, Voss, and Count Reventlow were among them. By Jacobi he was introduced to Claudius, the editor of the 'Wandsbecker Bote' (Messenger), whose daughter Caroline he married, after a short courtship, on August 2 of that year. She was a delicate retiring woman, possessed of strong religious feelings, and an ardent love for her husband; but his active bustling habits gave her occasional uneasiness, and she would have preferred his being more calm and less worldly. To her gentle remonstrances he replied, "I am persuaded that I am a man born to turn my own wheel, and that of others, with energy." In 1799, with an addition of capital, also borrowed, he entered into partnership with Besser, who, from his integrity, activity, and great literary knowledge, was of most essential service in the business. This went on happily and successfully till 1803, when the French occupied Hanover, placed Hamburg in a state of blockade, and in 1806 occupied the town itself; and though for a short time released by the peace of Tilsit, it was incorporated in 1810 with the French empire. Still the firm went on, though embarrassed by the Milan and Berlin decrees, and the censorship to which the press was subjected. Perthes had, in his correspondence, lamented the apathy of Germany under the French yoke, and when the French retired before the Russians in 1813, he took an active part in restoring the old constitution, and became a member of the burgher guard. But the French under Davoust and Vandamme almost immediately returned, regained possession of Hamburg, levied enormous contributions, and devastated the town. Perthes had sent his wife and family to Wandsbeck, but he was a marked man, and one of those exempted from the general pardon which was proclaimed. He was forced to fly, the shop was plundered, and sealed up as sequestered. It was now that the calm heroism and devoted attachment of his wife displayed itself. She thanked him from her heart "that your name stands among the ten enemies of the tyrant;" and subsequently, though suffering extreme deprivation, with one of her children dying, she exhorts him to persist in fulfilling his duty. In 1814 they were enabled to return to Hamburg, where, by the exertions of Besser, they met all their trade obligations, and the business again proceeded prosperously. In 1821 his excellent wife died, soon after which he resigned the Hamburg business to his partner, and in 1822 removed to Gotha, where he adventured more largely as a publisher, the works he chiefly produced being on theology and history. In theology he published for Neander, Ullman, Tholuck, Bunsen, and many others, who were opponents of the rationalistic opinions; and in history he published the 'General History of the States of Europe,' edited by Heeren and Ukert, to which many of the most eminent writers of Germany contributed. He was also the publisher of the well-known 'Almanach de Gotha.' In all these undertakings he was not only publisher, but a most efficient adviser, and his opinions were highly valued, not only by the contributors, but by men like Niebuhr and Schlegel. In 1825 he married a second time, and his choice was almost as fortunate as his first. Charlotte Becker, a widow, was an excellent mother to his children, and an attentive and affectionate wife to himself. Some few years before his death he resigned the business to his son Justus, by whom it is now carried on, and of which an establishment for printing maps on a large scale forms a part. He retired to the village of Friedrichroda, a few miles from Gotha, where, with a cheerful and tolerant piety which had always distinguished him, he awaited his dissolution, which took place on May 18, 1848.

Perthes' correspondence was very extensive, and was both instructive and entertaining. Excellent specimens of it are given in 'F. Perthes' Leben. Nach dessen schriftlichen und mündlichen aufzeichnungen.'

in 3 vols. 8vo, published, 1848-55, by his son, Clemens Theodor, who is professor of law in the University of Bonn. Besides these, some of his correspondence was published in 1819 in 'Etwas über den Deutschen Adel, in Briefen,' a correspondence between Perthes, Fouqué, Moser, and others; and in 'Beiträge zur Geschichte Deutschlands in den Jahren 1805-1809, aus brieflichen Mittheilungen,' letters between Perthes, Johann von Müller, and others, issued in 1808. His son Clemens, beside the Memoirs of his father, is the author of 'Der Deutsche Staatsleben vor der Revolution. Eine Vorarbeit zum deutschen Staatsrecht,' 1845; and 'Einverleibung Krakaus, und die Schlussacte des Wiener Congresses,' 1846. The Memoirs have been translated with some condensation, in 2 vols. 8vo, published in 1856.

PERTINAX, PUBLIUS HELVIUS, born about A.D. 126, at Villa Martia, near Alba Pompeia, now Alba in Piedmont, on the banks of the Tanarus, was the son of a freedman who dealt in charcoal, an important article of fuel in Italy even at the present day. His father gave him a good education, placing him under the tuition of Sulpicius Apollinaris, a celebrated grammarian, who is repeatedly quoted by Aulus Gellius. Pertinax became a proficient in the Greek and Roman languages; and after the death of his master, he taught grammar himself. But being dissatisfied with the small profits of his profession, he entered the army; and being assisted by the interest of Lollianus Avitus, a man of a consular family and his father's patronus, he was promoted to a command.

He was sent to Syria at the head of a cohort, and served with distinction against the Parthians, under L. Verus, the colleague of Marcus Aurelius. He was afterwards sent to Britain, where he remained for some time. Subsequently he served in Moesia, Germany, and Dacia; but upon some suspicion of his fidelity, he was recalled by Marcus Aurelius. Having cleared himself, he was made prætor and commander of the first legion, and obtained the rank of senator. Being sent to Rætia and Noricum, he drove away the hostile German tribes. His next promotion was to the consulate, and he publicly received the praise of Marcus in the senate and in the camp for his distinguished services. In Syria he assisted in repressing the revolt of Avitus Cassius. He was next removed to the command of the legions on the Danube, and was made governor of Moesia and Dacia, and afterwards returned to Syria as governor, where he remained till the death of Marcus. Capitolinus says that his conduct was irreprehensible till the time of his Syrian government, when he enriched himself, and his conduct became the subject of popular censure.

On his return to Rome, he was banished by Perennis, the favourite of Commodus, to his native country, Liguria. Here he adorned Villa Martia with sumptuous buildings, in the midst of which however he left his humble paternal cottage untouched. He remained three years in Liguria. After the death of Perennis, Commodus commissioned him to proceed to Britain, where the licentiousness of the troops had degenerated into mutiny. On his arrival, the soldiers wished to salute him emperor, and were with difficulty prevented by Pertinax, who seems to have found the discipline of the legions in that remote part of the empire in a most deplorable state. One of the legions revolted against him; and in trying to repress it, he was wounded, and left among the dead. On his recovery, he punished the mutineers, and solicited the emperor for his recall, as his attempts at restoring discipline had rendered him obnoxious to the army. He was then sent proconsul to Africa, and was afterwards made prefect of Rome, in which office he showed much temperance and humanity.



Coin of Pertinax.
British Museum. Actual size.

After the murder of Commodus, two of the conspirators, Lætus and Electus, went to Pertinax and offered him the empire, which Pertinax at first refused, but afterwards accepted, and was proclaimed emperor by the senate in the night previous to the 1st of January, A.D. 193. Pertinax recalled those who had been exiled for treason under Commodus, and cleared from obloquy the memory of those who had been unjustly put to death. But his attempts to restore discipline in the army alienated the affections of the soldiers, who had been accustomed to licences under the reign of Commodus. As he found the treasury empty, he sold the statues, the plate, and all the valuable objects amassed by Commodus, and even his concubines. By this means he collected money to pay the Prætorians, and to make the usual gifts to the people of Rome. He publicly declared that he would receive no legacies or inheritance from any one, and he took away several taxes and tolls which had been imposed by Commodus. Pertinax

was cherished by the senate and the people; but the turbulent Prætorians, secretly encouraged by the traitor Lætus, conspired against the new emperor. After offering the empire to several persons, they went to the palace, three hundred in number. The friends of Pertinax urged him to conceal himself till the storm had passed; but the emperor said that such conduct would be unworthy of his rank; and he appeared before the mutineers, and calmly remonstrated with them upon the guilt of their attempt. He was making an impression upon them, when one of the soldiers, a German by birth, threw his spear at him and wounded him in the breast. Pertinax then covered his face, and praying the gods to avenge his murder, was finished by the other soldiers. Electus alone defended him as long as he could, and was killed with him. The soldiers cut off the head of Pertinax and carried it into their camp, and then put the empire to auction, offering it to the highest bidder. [DIDIUS, JULIANUS] Pertinax was sixty-seven years of age, and had reigned eighty-seven days.

PERUGINO, PIETRO, or PIETRO VANNUCCI DELLA PIEVE, or as he subscribed himself, 'DE CASTRO PLEBIS,' was the son of a certain Cristofano, a poor man of Città della Pieve, where Pietro was born, in the year 1446. His father is said to have placed him as a shop-boy (fattorino) with a painter of Perugia. When about twenty-five years of age, according to Vasari, he visited Florence, and became a pupil of Andrea Verrocchio, the master of Lorenzo di Credi and Leonardo da Vinci; but this fact seems very doubtful, and Mariotti questions whether he visited Florence thus early. Be that as it may, in the course of a few years he attained considerable reputation, and his works were so much esteemed as to be exported. In 1475 we find him employed by the magistrates of Perugia, and the order for a payment to him in that year appears on the public records of the town. In 1480 he executed some frescoes for Sixtus IV. in the Sistine chapel at Rome: only one or two of these now remain, the greater part having been destroyed to make room for the Last Judgment of M. Angelo in the time of Paul III. The Dead Christ, and other figures so much praised by Vasari, were painted for the nuns of Santa Chiara at Florence in 1485. Francesco del Pugliese is said to have bid for this picture three times the original price, and a duplicate by Perugino, but the offer was refused. In the year 1500 Pietro executed the frescoes in the Cambio at Perugia. He afterwards visited Florence, but, in consequence of a quarrel with the artists there, returned to the city whence he derives his name. He died at Castello di Fontignano, in 1524.

The fame of Perugino has certainly been widely spread, from the circumstance of his having been the teacher of Raffaele; but, at the same time, the superior genius of the pupil has served to throw into comparative obscurity the great merit of the master. Perugino was a most unequal painter: his early works are far better than those executed after 1500. The popularity of his pictures, and the facility which he had acquired, produced repetition and mechanical execution. Vasari says "he gave all his figures one and the same air;" but that "air" is unquestionably far superior to the contortions of Vasari himself and his fellow-pupils in the school of M. Angelo. Perugino lived to see the conflict between the old and simple style and the very different principles of the great master just named. With M. Angelo himself he is reported to have had a public quarrel: Vasari's account therefore of his moral character must be received with some little suspicion. He says that Perugino was an infidel, who could never be brought to believe in the immortality of the soul, and who would do anything for money. At the same time he gives him great credit for his technical skill, especially in colouring. Perugino's pictures however are singularly pure in style, and certainly such as seems scarcely compatible with the character which Vasari gives of the painter.

Among the best pictures of Perugino now extant are:—An 'Infant Christ, Virgin, and Angels,' painted in 1480, and preserved in the Albani Palace at Rome; a Fresco in Santa M. Maddalena dei Pazzi at Florence, executed at a later period; the 'Dead Christ,' before alluded to (now in the Pitti Palace, No. 164); one or two pictures in the Accademia at Florence; and his frescoes in the Cambio at Perugia. In the National Gallery are two pictures by Perugino—'The Virgin and Infant Christ, with St. John;' and 'The Virgin adorning the Infant Christ,' with, in one of the side-compartments, the Archangel Michael and in the other the Archangel Raphael and Tobias.

Raffaele was a pupil of Perugino, and his early works, such as the 'Marriage of the Virgin,' greatly resemble those of his master. After Raffaele the following painters were among the most eminent scholars of Perugino:—Pinturicchio of Perugia; Andrea Luigi d'Assisi, called L'Ingegno; Giovanni Spagnuolo, surnamed Lo Spagna; and Rocco Zoppo of Florence. All of these closely imitated Perugino's manner, and many of the works attributed to the master are doubtless by one or other of the pupils.

(Vasari, *Vite dei Pittori*; Mariotti, *Lettere Pittoriche Perugine*; Rumohr, *Italienische Forschungen*; Lanzi, *Storia Pittorica*, &c.)

PERUZZI, BALDASSARE, an architect of less celebrity than many greatly inferior to him in design, was born in 1481 at Volterra, to which city his father Antonio had removed, in order to avoid the civil dissensions which agitated Florence. A few years afterwards Volterra itself was besieged and sacked, and Antonio fled to Siena, where the family lived in reduced circumstances, having lost nearly all their property. On his father's death, Baldassare, who had enjoyed

opportunities of access to many artists and their works, determined to apply himself to painting, which he did with so much assiduity, both from his natural inclination and from his wish to aid his mother and sister, that he made extraordinary progress. After executing some subjects in a chapel at Volterra, he accompanied a painter of that city named Piero to Rome, where the latter was employed by Alexander VI. The death of that pope frustrated their scheme of working in concert at the Vatican: however, Baldassare remained for awhile at Rome, where he painted some frescoes in the church of S. Onofrio, and in that of San Rocco à Ripa; and distinguished himself by some others at Ostia, particularly by one in chiaroscuro, representing a siege by Roman warriors, and remarkable for the strict fidelity of the ancient military costume, which he derived from bas-reliefs and other existing monuments.

On returning to Rome he found a liberal patron in the celebrated Agostino Chigi (a native of Siena), by whom he was enabled to continue at Rome for the purpose of devoting himself chiefly to the study of architecture. The acquirements he thus made soon displayed themselves in what was then quite a new career of art, namely, architectural perspectives and scene-painting; and the science of perspective and its application to pictorial illusion and effect. Vasari relates, as an illustration of the perfection to which he brought this branch of art, that on his taking Titian to see some of Peruzzi's works, that great painter could hardly believe at first that the objects were not real. Of his performances in scene-painting there is now no evidence, but some idea of his extraordinary ability in it may still be formed from the painted architecture, &c., with which he decorated a gallery in the Farnesina. It was not however in scenic and fictitious architecture alone that he displayed his talent for that art; he designed many elegant façades at Rome, and gave proof of his superior ability in the Palazzo Massimi, one of the most original and tasteful edifices of its class in that city. Instead of being perplexed by the awkwardness of the site, he availed himself of it to curve the front of the building, and thereby produce so happy an effect that such form seems to have been entirely the result of choice, and independent of other circumstances. The loggia and small inner court are singularly beautiful, and the whole edifice deserves the attention it has received in a folio work, by Suys and Haudebourg, expressly devoted to it, and containing outline engravings of all its parts and details (Paris, 1818).

In 1520 Peruzzi was appointed by Leo X. to succeed Raffaele as architect of St. Peter's; and he made a design for St. Peter's on the plan of a Greek cross, which, had it been executed, would perhaps have surpassed the present structure. He likewise made two different designs for the façade of San Petronio at Bologna. On Rome being taken and sacked by the Constable Bourbon, it was with extreme difficulty that Baldassare escaped from the hands of the soldiery; and after being pillaged of everything reached Siena, where he was most kindly received, and employed on various buildings. He returned however to Rome, and it was then that he built the Palazzo Massimi, but did not live to see it quite completed. He died in 1536, and was buried in the Pantheon, near Raffaele.

There are two works attributed to Peruzzi in the National Gallery—'The Adoration of the Magi,' which however was probably painted by a scholar; and a drawing in chiaroscuro of 'The Adoration of the Kings.'

PESCE, NICOLA or COLA, a famous Sicilian swimmer and diver, who lived towards the end of the 14th century. His name was Nicholas, and he was surnamed 'Pesce' (the 'Fish') on account of his expertness in diving. Frederic II., king of the Two Sicilies, employed him and encouraged his feats. The most incredible stories are told of him: it is said that he passed whole hours under water, and whole days in the water; that he used to swim from Sicily to the Lipari Islands, carrying letters and despatches in a leathern bag, &c. The truth seems to be that he was a most expert swimmer and diver, and that he could remain longer under water than any other person on record. He had been accustomed from his boyhood to dive for oysters and coral along the coast of his native country. It is reported that King Frederic once asked him to dive into the sea off the Point of Faro, where the current forms a whirlpool known by the name of Charybdis; and as Pesce hesitated, the king threw a golden cup into the sea, when Pesce plunged in, and after remaining a considerable time under water brought up the cup, to which the king added a purse of gold as a gift. Pesce was induced to repeat the experiment, but he never rose again from the sea. (Kiroher, 'Mundus Subterraneus,' b. i.)

Mariotti, in his 'Riflessioni' on the Lake of Perugia, speaks of a fisherman called Nonno di San Feliciano, who was "a great swimmer and diver, like Pesce Cola of Sicily, and lived almost entirely in the water. He lived till past ninety years of age." It must be observed however that the Lake of Perugia is not very deep.

PESNE or PENE, JEAN, a French painter and engraver, distinguished chiefly for his excellent prints after Nicolas Poussin, was born at Rouen in 1623. The chief merit of his prints after Poussin is the preservation of the peculiar style of that painter: they are generally of a large size, and are valued by collectors. He engraved also many prints, chiefly landscapes, after Annibal Caracci. He died at Paris in 1700.

PESTALOZZI, JOHANN HEINRICH, was born January 12, 1746, at Zürich, in Switzerland. His father, who was a medical practitioner, BIOC. DIV. VOL. IV.

died when Pestalozzi was about six years old; but his mother, with the assistance of some relatives, procured him a good education. He studied divinity and afterwards law, but instead of adopting either the clerical or legal profession, turned to farming as a means of support. At the age of twenty-three he married the daughter of a merchant of Zürich, purchased a small landed property which he named Neuhof, and went to reside upon it and cultivate it. The reading of Rousseau's 'Emile' had drawn his attention to the subject of education, and he began in 1775 to carry out his views by turning his farm into a farm-school for instructing the children of the poorer classes of the vicinity in industrial pursuits as well as in reading and writing. In this however he was little more successful than he had been in his agricultural operations: at the end of two years his school was broken up, and he became involved in debt. In order to relieve himself from his incumbrances, and to procure the means of subsistence, he produced his popular novel of 'Leinhardt und Gertrud,' 4 vols., Basel, 1781; in which, under guise of depicting actual peasant life, he sought to show the neglected condition of the peasantry, and how by better teaching they might be improved both morally and physically. It was read with general interest, and the Agricultural Society of Bern awarded him for it a gold medal, which however his necessities compelled him at once to sell. It was followed by 'Christoph und Elise,' Zürich, 1782. During 1782-83 he edited a periodical entitled 'Das Schweizer-Blatt für das Volk' ('Swiss-Journal for the People'), which was collected in 2 vols. 'Nachforschungen über den Gang der Natur in der Entwicklung des Menschengeschlechts' ('Investigations into the Process of Nature in the Improvement of the Human Race') appeared at Zürich in 1797; and he wrote also other works of less importance.

In 1798, with the assistance of the Swiss Directory, he established a school for orphan children in a convent which had belonged to the Ursuline nuns at Stanz, in the canton of Unterwalden. Stanz had been sacked by a French army, and the children were such as were left without protectors to wander about the country. In the bare and deserted convent he had, without assistance and without books, to teach about eighty children of from four to ten years of age. He was thus driven by necessity to set the elder and better-taught children to teach the younger and more ignorant; and thus struck out the monitorial or mutual-instruction system of teaching, which, just about the same time, Lancaster was under somewhat similar circumstances led to adopt in England. [LANCASTER, JOSEPH.] In less than a year Pestalozzi's benevolent labours were suddenly interrupted by the Austrians, who converted his orphan-house into a military hospital. He then removed to Burgdorf, eleven miles north-east from Bern, where he founded another school of a higher class, and produced his educational works, 'Wie Gertrud ihre Kinder lehrt' ('How Gertrude teaches her Children'), Bern, 1801; 'Buch der Mütter' ('Mothers' Book'), Bern, 1803; and some others. During this period of political excitement he joined the popular party, and in a considerable degree incurred the disapproval of the upper class. In 1802 the people of the canton of Bern sent him as their deputy to an educational conference summoned by Bonaparte, then First Consul, at Paris. His establishment at Burgdorf was prosperous, became celebrated, and was resorted to from all parts of Europe by persons interested in education, some for instruction and others for inspection. In 1804 he removed his establishment to Münschen-Buchsee, near Hofwyl, in order to operate in conjunction with Fellenberg, who had a similar establishment at the latter place; but the two educational reformers disagreed, and in the same year Pestalozzi removed to Yverdon, in the canton of Vaud, where the government appropriated to his use an unoccupied castle. This establishment became even more prosperous and more celebrated than the one at Burgdorf, and had a still greater number of pupils and of visitors. Unfortunately dissensions arose among the teachers, in which Pestalozzi himself became implicated, and which embittered the latter years of his life. The number of pupils rapidly diminished, the establishment became a losing concern, and Pestalozzi was again involved in debt, which the proceeds of the complete edition of his works ('Pestalozzi's Sammtliche Werke,' 15 vols., Stuttgart and Tübingen, 1819-26) hardly sufficed to liquidate. This edition was the result of a subscription got up in 1818 for the publication of his works, the names of the Emperor of Russia, the King of Prussia, and the King of Bavaria, standing at the head of the list.

In 1825 Pestalozzi retired from his laborious duties to Neuhof, where his grandson resided. Here he wrote his 'Schwanengesang' ('Song of the [Dying] Swan'), 1826; and 'Meine Lebensschicksale als Vorsteher meiner Erziehungsanstalten in Burgdorf und Iferthen' ('My Life's Fortunes as Superintendent of my Educational Establishments at Burgdorf and Yverdon'), 1826. He died February 17, 1827, at Brugg, in the canton of Aargau.

PETAU, DIONYSIUS, was born at Orleans in 1588. He studied at Paris, and afterwards entered the Order of the Jesuits. He lectured on rhetoric in the colleges of Reims, La Flèche, and lastly at Paris, in which he was made professor of theology in 1621. Applying himself assiduously to classical and historical studies, he became a distinguished scholar and critic. In 1627 he published his great work on chronology, 'De Doctrinâ Temporum,' 2 vols. folio, which was republished with considerable additions by himself, as well as by Hardouin and others, in 3 vols. folio, Antwerp, 1703. The 'Doctrinâ

Temporum' consists of thirteen books. In the first eight books Petau discusses the principles of the science of chronology, ancient and modern; in books nine to twelve he examines the application of chronology to history, the various eras, &c.; and in the last or thirteenth book he gives chronological tables of the principal events from the creation to the reign of Justinian. After the publication of the work, Philip IV. invited Petau to Madrid to fill the chair of history; but he declined the offer, as well as an invitation to go to Rome by Pope Urban VIII., preferring the tranquillity of his cell in the Jesuits' College of Clermont, at Paris, where he died in 1652. Just before his death he published 'Rationarium Temporum,' 2 vols. 8vo, 1652, which is a kind of abridgement of his great work, and forms a useful manual of universal chronology. It has gone through many editions, and has been translated into French, 'Abrégé Chronologique de l'Histoire Universelle, sacrée et profane,' 5 vols. 12mo, Paris, 1715. Perizonius published an edition of the 'Rationarium Temporum,' with a continuation down to 1715. At the end of the work are lists of the Roman consuls, the popes, the emperors of the Eastern and Western empires, of the various dynasties of modern Europe, as well as of the councils, and of the various heresies and schisms. Petau wrote also 'De Theologicis Dogmatibus,' 3 vols. fol., Antwerp, 1700. He edited the Breviarium of Nicephorus, in Greek and Latin, with notes, Paris, 1648; the works of Synesius, bishop of Ptolemais, in Cyrenaica; and those of St. Epiphanius, with a Latin translation, 2 vols. fol., Paris, 1622. He also wrote a dissertation upon Photinus, 'De Photino Heretico.'

PETAUVS. [PETAU, DIONYSIUS.]

PETER, SAINT, one of the twelve Apostles, was born at Bethsaida, on the western side of the lake of Genesareth. His name at first was Simon, which was changed by our Lord into Cephas, a Syriac word signifying a stone or rock; in Greek, 'petra,' whence Peter. In conjunction with Andrew his brother, he followed the occupation of a fisherman. Both were hearers of John the Baptist, by whom they were taught that Jesus Christ was the Messiah. While plying their business on the sea of Galilee, the Saviour called them to be his disciples:—"Follow me, and I will make you fishers of men:" immediately they quitted their boats and nets, and became his intimate friends and constant associates. Peter was one of the three, James and John being the others, who were favoured by our Lord with peculiar marks of his confidence.

Peter was a man of an open and generous nature, strong in his attachments, ardent, and precipitate. He was prompt on every occasion to exhibit his zeal in behalf of his Master, of which we have a memorable instance in his conduct towards the high-priest's servant, whose ear he cut off when the Jewish officers were about to apprehend our Lord. Yet, notwithstanding the ardour of his character and his solemn declaration to the contrary, he denied Christ when he was in circumstances of danger. After the denial, "Jesus turned and looked upon Peter." That look entered his heart; and, stung with deep compunction, he went out and wept bitterly.

On the day of Pentecost which succeeded the ascension of our Lord, the Holy Ghost descended upon the Apostles, and produced the most astonishing and extraordinary results. The gift of tongues came upon them; and they were enabled to address the inhabitants of different nations, each in his own language. On this occasion the character of St. Peter sustained a singular change; and he preached with so much effect, that three thousand were converted to the Christian faith. He now took a prominent position among the Apostles. When a miracle is performed, it is Peter who avails himself of the opportunity, and preaches to the people. When brought before the council for declaring the resurrection of their Master, it is Peter who speaks in reply to the charges against them. In the case of Ananias and Sapphira, it is Peter who detects and punishes the fraud.

Being at Joppa in the course of his apostolic labours, he converted Cornelius, a Roman centurion, the first Gentile who was admitted into the Church without circumcision. This event was considered satisfactory evidence that the benefits of the Gospel were intended, not for the Jews only, but for mankind universally. Shortly after, the zeal and success with which he propagated the new religion induced Herod Agrippa to cast him into prison, from which he was miraculously delivered by an angel. The last important transaction in which we find him engaged was in the apostolic council held at Jerusalem, A.D. 49, when it was decided that Christianity required of its converts neither circumcision nor the observance of any other rite of the Jewish institute. It is supposed that he afterwards preached to the Hebrew Christians dispersed through Pontus, Galatia, Cappadocia, Asia Minor, and Bithynia; and that he visited Rome in 63, where he soon after suffered martyrdom.

St. Peter was the author of two Epistles, both of which make part of our canonical Scriptures. The first, whose genuineness and authenticity have never been questioned, is addressed "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." There is much difference of opinion among the learned with respect to the persons here denominated 'strangers.' Some suppose they were Jewish Christians; others, that they were in the first instance proselytes to Judaism, and then converts to Christianity; others again, that they were Christians in general. There are two considerations which induce us to hold that the first is the more probable opinion.

The word 'strangers' (*Πατριδῆμοι*) properly signifies persons from another country; and therefore it is very suitably applied to those Jewish believers who, in consequence of persecution in Judaea, were obliged to take refuge in distant provinces: and again, since the ministry of the circumcision was committed to St. Peter, it is more likely that he should address himself to his own converts than to Gentiles.

Another controversy has been agitated with respect to the place where the Epistle was written. In the concluding verses, it is implied that the Apostle was then at Babylon; but whether the word is used in a real sense to designate the city of that name, or mystically to signify Jerusalem or Rome, is the matter in debate. In all probability the term is employed for Rome; for the Jews were fond of using figurative appellations, especially in their national distresses. Edom was frequently a name for their heathen oppressors; and as Babylon was the cause of their first dispersion and captivity, it is not unlikely that Rome, the instrument of their second, and which so closely resembled Babylon in her "abominations, idolatries, and persecutions of the saints," should be denominated by the same title. As St. Peter arrived at Rome, in 63, and suffered martyrdom about 65, the Epistle may be dated in 64. It was written in a period of general calamity to the Church; and the design of the Apostle is to console and strengthen his converts in their trials, and teach them how to bear persecution. He exhorts them to honour and obey the civil authorities; and, above all things, to lead a holy and blameless life, that they might stop the mouths of their enemies and calumniators, and by their example gain over others to the side of Christianity.

The best critics speak highly of the excellence of this Epistle. The writer displays a profound knowledge of the Gospel, and a deep conviction of the truth and certainty of its doctrines. Careless about the disposition of his words and the rounding of his periods, his heart is absorbed and his thoughts swell with the importance and grandeur of his subject. His style is vehement and fervid, and he speaks with the authority of the first man in the Apostolic college.

The second Epistle was written soon after the first. Its object is to confirm the instructions which he had formerly delivered, to establish his converts in the religion that they had embraced, to caution them against false teachers, to warn them against profane scoffers, and to prepare them for the future judgment of the world.

PETER OF BLOIS, better known by the Latinised name Petrus Blesensis (Blois being his birth-place), a writer of the 12th century, who spent much of his life in England, being invited thither by King Henry II., who gave him the archdeaconry of Bath. There is a large volume of the writings of this Peter, consisting very much of letters, from which a far better account of his life might be collected than any which has yet been prepared. He was in great favour with Richard, who succeeded Becket in the archbishopric of Canterbury, and was his chancellor. He had also in England the archdeaconry of London, having resigned his archdeaconry of Bath. Peter was a scholar of John of Salisbury; and before he came to England he had studied at Paris and Bologna, and had been secretary to William II., king of Sicily. He died in England in 1200. The edition of his works by Pierre de Goussainville, folio, 1667, is accounted the best. His works belong to the series known as the Fathers of the Church.

Peter visited Bologna for the purpose of acquiring a knowledge of Roman law, and his letters contain numerous indications of his acquaintance with this subject. A work of his on canon law and process was discovered a few years back; an account of it is given in the 'Zeitschrift für Geschichtliche Rechtswissenschaft,' vol. vii., p. 207.

(Savigny, *Geschichte des Römischen Rechts im Mittelalter.*)

PETER THE CRUEL, DON PEDRO I., son of Alonzo XI., after his father's death succeeded to the united crown of Castile and Leon, in 1350, being then only sixteen years of age. His first step was to put to death Leonora de Guzman, the mistress of his father, who had several children by her. His next proceeding was to command the city of Burgos to pay a certain tax without the sanction of the Cortes, but the people resisted and killed the collector. Upon this Pedro went to Burgos, accompanied by Don Juan de Albuquerque, his unprincipled councillor, and having summoned Garcilaso de la Vega, the adelantado of Castile, into his presence, ordered him to be instantly put to death by his ballasters, or men-at-arms. In 1352, he assembled the Cortes at Valladolid, and endeavoured, but without success, to obtain the abolition of the Behetrias, which was the name given to the political condition of certain towns that had placed themselves under the protection of some powerful noble, and were in great measure independent of the crown. He next proceeded to Ciudad Rodrigo, where he had a conference with his maternal uncle, Alonzo or Afonso IV., king of Portugal, who gave him the best advice as to the necessity of moderation, and above all as to adopting conciliatory measures towards his half-brothers, the sons of Donna Leonora, who possessed great influence in the country. Pedro listened to the advice, and he even invited the eldest of his natural brothers, Don Enrique, called Enrique of Trastamare, to his court, where another brother, Don Tello, already was. But his brothers did not trust him, and they soon left Pedro, rebelled, were defeated, and emigrated into Aragon. In 1353, by the advice of his ministers, Pedro solicited and obtained the hand of Blanche of Bourbon, a princess of the royal house of France. Pedro, who had a mistress, Maria de Padilla, behaved with

coldness to his bride, and soon confined her in the fortress of Arevalo. He next conceived a passion for Donna Juana de Castro, a young lady of a noble family, and in order to marry her, he pretended that his marriage with Blanche was null, and he found some prelates, the bishops of Salamanca and Avila, who took his part. In 1354, he publicly married Juana at Salamanca, but he soon abandoned her also, on the ground that he had deceived her as well as the prelates. Not long after Juana was brought to bed of a son. Her brother Fernando Perez de Castro, a powerful lord of Galicia, incensed at his sister's treatment, raised the standard of revolt, and joined the king's brothers and other discontented nobles. Queen Blanche being rescued from her guards, the citizens of Toledo declared themselves her champions and defenders. The league thus formed became too powerful for Pedro, and on the interference of the pope's legate, the king promised to discard Maria de Padilla and to live with Blanche. On this condition the papal legate abstained from excommunicating him, but Pedro shortly after, having obtained supplies from the Cortes at Burgos, resumed the war, confined Blanche to the fortress of Sigüenza, surprised the towns of Toledo and Toro, and put to death many of the leaders of the league; the rest escaped into Aragon. In 1358 Pedro having got into his possession his natural brother Fadrique, grand-master of the order of St. Iago, ordered him to be put to death by his guards in his own presence. Fadrique's brothers Enrique and Tello kept up a desultory warfare against Pedro on the borders of Aragon and Castile.

Pedro now entered into an agreement with his cousin and namesake, King Pedro of Portugal, for the mutual surrender of their respective subjects. Pedro of Portugal was nearly as cruel, though not quite so unprincipled as his cousin of Castile, and he was then busy in discovering and putting to death all those who had been in any way concerned in the murder of his mistress Inez de Castro. [ALONSO IV. OF PORTUGAL.] In 1360 the exchange of blood was made. The Castilian gave up the Portuguese emigrants, who were put to death, and he obtained the persons of several of his revolted subjects who had fled to Portugal, and whom he speedily despatched, except the archbishop of Toledo, the protector of Blanche, who was only banished. In 1361 that unhappy lady was put to death, it is said by poison, at Xeres, by order of her husband. Soon after, Maria de Padilla died a natural death, and Pedro, having assembled the Cortes at Seville, declared that she had been his lawful wife, and produced witnesses who swore to the nuptials as having taken place before his marriage with Blanche. The Cortes acknowledged the issue of Maria de Padilla to be legitimate.

It was about this time, 1362, that Pedro committed another atrocious murder, on the person of Abu Saïd, the Moorish king of Granada, who had come to him at Seville with a safe conduct, for the purpose of doing homage for his kingdom as a fief of Castile. The Moor came with numerous attendants and servants in splendid attire, and brought much valuable property with him. He was invited by Pedro to an entertainment, in the midst of which a number of armed men entered the hall, seized the Moors, rifled their persons, and dragged them to prison. The following day Abu Saïd, mounted on an ass, and thirty-seven of his companions, were paraded through the streets of Seville, preceded by a herald, who cried that they were condemned to death by King Don Pedro for dethroning their lawful sovereign Mohammed Ben Yusef. Being conducted to a field behind the Alcazar, Abu Saïd was stabbed to the heart by Pedro himself, whilst his companions were despatched by the Castilian guards.

The king of Aragon, joined by the king of Navarre, as well as by Bertrand Duguesclin and other French leaders and soldiers who resented the cruel treatment of Blanche, invaded Castile in 1366, entered Calahorra, and proclaimed Enrique, Pedro's natural brother, as king. Pedro, who was at Burgos, fled to Seville without fighting. Enrique was acknowledged throughout all Castile, and the people of Seville soon after revolted against Pedro, who fled into Portugal. From Portugal he went into Galicia, where he had some partisans, who urged him to try the fortune of arms; but Pedro, having already in 1363, formed an alliance with Edward III. of England, depended chiefly upon the assistance of the Black Prince, who was then in Gascony. While passing through St. Iago he committed another deed of atrocity, the motive of which is not clearly ascertained. The archbishop of St. Iago, called Don Suero, was lord of several towns and fortresses, and he was one of those who had urged Pedro to make a stand against his enemies. All at once Pedro sent for him, and on the archbishop reaching the gate of his own cathedral where the king stood as if to receive him, he and the dean were suddenly pierced by the spears of the guards, and the church was plundered. The strongholds of the archbishop were then occupied by the king's troops, after which Pedro embarked at Coruña, and sailed for Bayonne, in 1366.

Edward the Black Prince engaged to restore Pedro to his throne. Pedro on his part promised him the lordship of Biscay, with a supply of money for himself and his army. Besides the alliance existing between his father and Pedro, the French king, Charles V., being the ally of Enrique, the English prince found it his interest to put his weight on the other side of the scale. In the spring of 1367 the Black Prince, together with Pedro, put themselves in motion with an army of English, Normans, and Gascons, and passing through the defile of Roncesvalles, they crossed Navarre, with the consent of that king, and entered Castile.

The Black Prince, was joined on his march by Sir Hugh de Calverley and Sir Robert Knowles, at the head of several thousand men, who had served as volunteers in the army of Enrique, but would not bear arms against their own countrymen. The army thus reinforced amounted to about 80,000 men. The army of Enrique was much superior in numbers, but the men were not all true to his cause. The two armies met at Najera, a few miles from the right bank of the Ebro, on the 3rd of April. The battle began with the war cry of 'Guienne and St. George' on one side, and 'Castile and St. Iago' on the other. Enrique fought bravely, but his brother Don Tello fled from the field at the head of the cavalry, and the Castilian infantry, being charged by the Black Prince in person, gave way. Enrique escaped with very few followers, and retired into Aragon. Pedro, whose ferocity had not been tamed by adversity, wished to kill the prisoners, but was prevented by the Black Prince as long as he remained in Castile. Pedro proceeded to Burgos, and all Castile acknowledged him again. But he behaved faithlessly to his ally; he only paid part of the money which he had promised for the troops, and as for the lordship of Biscay, Pedro excused himself by saying that he could not give it without the consent of the states of that province. The Black Prince, disgusted, and out of health, with his troops half starved, returned to Guienne, where he arrived in July. After his departure Pedro gave vent to his cruelty, and put to death many persons at Toledo, Cordova, and Seville. This gave rise to a second insurrection, and Enrique having again made his appearance, many of the towns of Castile declared for him. Some towns however, and Toledo among the rest, held out for Don Pedro, and a desultory but destructive warfare, as all Spanish wars have been, was carried on for two years. The circumstance of Pedro having still a strong party in many towns, notwithstanding all his cruelty, gives weight to the supposition that while Pedro ruled the nobles with an iron sceptre, he was not so obnoxious to the mass of the people, who were out of the reach of his capricious ferocity.

In March 1369, Enrique, being joined by Duguesclin with 600 lances from France, laid siege to the town of Montiel, where his brother then was. Pedro, through one of his knights, made great offers to Duguesclin if he would assist him to escape. Duguesclin informed Enrique of these offers, and it was agreed, with a cold-blooded treachery, equal to that of Pedro himself, that he should entice Pedro to his tent. On the evening of the 23rd of March, Pedro came to Duguesclin's tent, when Enrique, who lay in wait, fell upon him with his dagger. They grappled together and fell to the ground, but Enrique with the aid of his attendants soon despatched his brother. Enrique II. was then proclaimed throughout Castile.

PETER THE HERMIT was born about the middle of the 11th century in the diocese of Amiens in France, of a gentleman's family according to Gibbon. He received a careful education, at first in Paris, and afterwards in Italy. He then embraced the profession of arms, and served under the Count de Boulogne in the wars against Flanders in 1071. Being of small stature he did not distinguish himself as a soldier, so he retired, married, and had several children. His wife dying, he retired first to a convent, then became a hermit. Here, says Gibbon, "his body was emaciated; his fancy was inflamed; whatever he wished he believed; whatever he believed he saw in visions and revelations." He undertook a pilgrimage to Jerusalem, was oppressed with sorrow at the miseries to which he saw the pilgrims were subjected, and was encouraged by Simon, the patriarch of Jerusalem, to make their state known in Europe. He returned on this mission to Rome, and was favourably received by Pope Urban II., who commissioned him to preach the deliverance of the holy city. He traversed Italy, France, and other parts of Europe, mounted on an ass, with his feet bare, his head uncovered, clothed in a coarse vestment bound with a cord, and bearing a crucifix in his hand. He possessed fluency of speech, an earnestness that impressed with an opinion of his sincerity, and an intelligent and expressive countenance. He conjured the faithful to take up arms, and to hasten to deliver the city of God from the captivity in which it was held by infidels, and his success was enormous. While he was thus agitating the community, Pope Urban summoned a council, which was held at first at Placentia, and then at Clermont in Auvergne, at which he detailed the sufferings of the believers. A crusade for the recovery of Jerusalem was proclaimed, and Peter proceeded again on his mission to assemble forces. In 1093 an immense crowd undertook to follow him, and still mounted on his ass, but clothed in a woollen mantle, with sandals on his feet, he undertook to lead the mighty host, which was estimated to amount to 100,000 men. It was divided into two parts, of which one was commanded by Peter, the other by Walter the Pennyless, who was by far the best fitted to be a leader. Peter had no qualities to enable him to govern the undisciplined mob who followed him. He involved himself in hostilities against the Hungarians, who had been provoked by the misconduct of his troops, and his army was beaten and dispersed at Semlin. With difficulty he conducted the remnant of his host to Constantinople, where the Emperor Alexis had been long wishing for the assistance of Europeans against the growing power of the Turks, but the predatory and barbarous habits of his new allies soon made them unbearable. He furnished them with provisions, and gladly accelerated their passage into Asia, where, refusing to wait the junction of other Christian forces, they engaged in battle with the

army of Solyman, near Nice, where they miserably perished, "and a pyramid of bones," says Gibbon, "informed their companions of the place of their defeat." Alexis sent troops to succour the three or four thousand that escaped. Peter had not accompanied them in this last expedition, and he remained with the succeeding armies of the Crusaders, but wholly undistinguished until the siege of Antioch in 1097. The forces under Godfrey were here suffering extreme privations; the soldiers and even the chiefs were deserting. Peter's enthusiasm, which had excited so many, could not support himself through these sufferings, and he, together with the celebrated Tancred, attempted to escape, but were taken and brought back to the camp, where, says Knolle, they were "enforced to take a new oath of fidelity and perseverance." After Antioch was taken, he accompanied the crusaders to Jerusalem, where he addressed a discourse to the soldiers on the Mount of Olives. Nothing further is known of him in the Crusades, but he returned to Europe, where he founded a monastery near Huy, in the diocese of Liège, where he died peaceably on July 7, 1115, one of the few out of the many thousands whom his fanatic eloquence had led to their destruction during the preceding years.

PETER I., called the 'Great,' Czar of Russia, was born at Moscow, on the 11th of June 1672. His father, Alexis Michaelovich, was twice married: by his first wife he had two sons and four daughters; and one son (the subject of this notice) and one daughter (Natalia Alexowna) by his second wife. The Czar Alexis commenced the work of improvement among his barbarous subjects; established manufactures, reduced the laws into a code, resisted the usurpations of the clergy, and invited foreign officers to discipline his armies. He died in 1677, and was succeeded by his eldest son Theodore, a youth of delicate constitution, who died in 1682, leaving no issue. The next brother, Ivan, was subject to epileptic fits, and of so weak intellect that Theodore named Peter as his successor. The Princess Sophia, an ambitious woman, who had intended to reign herself, through the medium of her incompetent brother, being enraged at this appointment, engaged the strelitzes on her side, and fomented an insurrection, which was only appeased by Ivan being proclaimed joint sovereign with Peter, and Sophia as regent. Peter narrowly escaped with his life on this occasion, for, having fled with his mother to the Troitaki convent near Moscow, at the commencement of the insurrection, he was pursued by some of the strelitzes, who found him before the altar, and were only deterred from striking a fatal blow by feelings of reverence or superstition. When Peter was seventeen, his party brought about a marriage between him and the daughter of the boyar Feodor Abrahamovich, during the absence of Prince Galitzin, who had been associated by the Princess Sophia with her in the government. On the pregnancy of the Czarina being declared, Galitzin, whose plans were entirely deranged by this event, raised an insurrection, which however was soon suppressed, and Galitzin was banished to Archangel, and forfeited his estates. The Princess Sophia was confined to a convent for the rest of her life, which terminated in 1704.

From this time (1689) Peter reigned supreme; his brother Ivan never interfered, and died in 1696. Peter was now in the eighteenth year of his age. He was tall, stout, and well made; his features were regular, but indicated, when grave, a great degree of severity; at other times he was lively and sociable, and always full of energy and activity. His education had been much neglected, and it is said that the Princess Sophia had encouraged every species of excess by placing about him corrupt companions. Although there is no doubt that much of his time was passed in debauchery, yet it is a strong proof that a portion of it must have been devoted to better objects, that he immediately commenced the vast undertaking of reforming the whole system of government and the manners of the people, in which he had to encounter the jealousies of every class of his subjects, who looked upon these changes as subversive of their ancient constitution. Peter's indomitable energy however overcame all obstacles. He first directed his attention to the army, in which department his plans were ably seconded by Generals Le Fort and Patrick Gordon, who, with other foreigners, had entered into his service. He himself entered the army as a private soldier, and rose through all the intermediate ranks before he obtained a commission. He caused all the young boyars to follow this example. He made the soldiers lay aside their long coats, shave their beards, and dress their hair, and in a very short time he had a corps of 5000 men disciplined and trained on the German plan. The sight of a small vessel built by some Dutchmen in his father's time, on the river which runs through Moscow, made a great impression on him, and he determined to have a navy. He hired Dutch and Venetian shipwrights, who built some small vessels at Pakov, in which he used to cruise on the Lake Peipus, until that becoming too confined a space for him, he went to Archangel, where he passed two summers cruising on board English and Dutch ships, and learning the duties of a practical seaman. His taste for everything connected with ships and navigation soon amounted to a passion. He resolved to be no longer dependent on foreigners for his ships, and accordingly sent a number of young Russians to Venice, Leghorn, and Holland, to learn the art of ship-building. By these measures his expenditure had been so much increased that it was necessary to take some steps towards augmenting the revenue, which he did, through the advice of his foreign councillors, by raising the custom-house duties from 5 to 10 per cent., which caused an increase of nearly 2,000,000 rubles in the

first year. In 1696, he besieged and took Azof. During the rejoicings which followed this first victory by the army and navy of his own creation, some of the discontented boyars and strelitzes conspired to put him to death, but, being betrayed by certain of the confederates, the plot was defeated by their arrest and execution.

Russia was not at this period represented at any of the courts of Europe, but Peter, being more than ever convinced of the pre-eminence of the inhabitants of Western Europe over his own barbarous subjects, resolved to visit these countries himself, and for this purpose he despatched an extraordinary embassy to Holland, accompanying it himself incognito. Before he set out on his travels in 1697, he took the precaution of leaving General Gordon, with 4000 of his guards, in Moscow, with orders to remain in that capital. He only took with him twelve attendants, among whom were his favourites, Menschikov and Galitzin, and his dwarf, then a necessary appendage to all great men in Russia. He went straight to Saardam in Holland, took a small lodging with two rooms and a garret, and a shed adjoining. He purchased carpenters' tools and the dress of the dockyard artificers, and there he and his companions spent almost all their time in working as common shipwrights. Peter went by the name of Pieter Timmerman; he rose early, boiled his own pot, and received wages for his labour. He was described by a native of Holland as being "very tall and robust, quick, and nimble of foot, rapid in all his actions, his face plump and round, fierce in his look, having brown eyebrows and curling brown hair, and swinging his arms in walking." He spent much time in sailing on the Zuider-Zee, and with his own hands made a bowsprit for his yacht; he also assisted at rope-making, sail-making, and smiths' work. A bar of iron which he forged at Olonets some years later, with his own mark stamped upon it, is preserved in the Academy of Sciences at St. Petersburg. In the same spirit of inquiry and eagerness to learn, he visited every manufactory, examining into all the details of each. He attended the hospitals, where he learned to bleed and draw teeth; he was very fond of practising in a surgical way. From Holland he proceeded to England, where he arrived in January 1698. As his chief object in coming to this country was to learn the theory of ship-building, and the method of making drafts, and laying them off in the mould-lofts, he did not disguise his annoyance at the crowds which assembled to see him, and at the festivities given in his honour.

The Marquis of Carmarthen was appointed by King William to attend upon the Czar, and they are reported to have passed their nights together in drinking pepper and brandy. Peter visited the dockyards at Deptford, Woolwich, and Chatham. At Deptford he lived at Saye Court, the seat of John Evelyn, who bitterly complains of the havoc which the Czar and his attendants made in his famous gardens: it was a favourite amusement of Peter's to be wheeled about the garden, and especially through a holly-hedge of which Evelyn was very proud, in a wheelbarrow. Peter spent much of his time at Rotherhithe, where a ship was building for him. After his day's work, he and his companions were in the habit of retiring to a public-house near Tower-hill, to smoke and drink beer and brandy. The house still bears the sign of the Czar's Head. He went to Portsmouth, to witness a grand naval review and sham fight. In April he quitted England, taking with him several men of science, engineers, and officers for his army and navy. He spent a short time in Holland, and then proceeded to Vienna to make himself acquainted with the dress, discipline, and tactics of the emperor's army, then considered the best in Europe; thence he was preparing to visit Italy, when he received news of a rebellion having broken out among the strelitzes, fomented, it was said, by the priests and the Princess Sophia. His prudence in leaving General Gordon in Moscow was now made manifest. That officer entirely defeated the rebels, many of whom lost their lives, and others were thrown into prison to await the return of the Czar. Peter quitted Vienna immediately on the receipt of this intelligence, and arrived at Moscow, after an absence of seventeen months.

The dark side of Peter's character now showed itself in the savage nature of the punishments inflicted on the rebels; in palliation of which it can only be said that this being the third insurrection during his reign, a severe example was required to deter other malcontents. He next ordained that all persons, civil as well as military, should cut off the skirts of their Tartar coats, and shave their beards: a tax was levied on all who disobeyed, which, from the love of the Russians for these appendages, became a fruitful source of revenue. He regulated the printing-press, and caused translations to be published of works on various arts and other subjects, established schools for the marine and the teaching of languages, obliged his subjects to trade with other countries, which formerly subjected them to the penalty of death, and he altered the calendar, much to the horror of the priests, ordering that the year 1700 should commence on the 1st of January, instead of the 1st of September, which day used to commence the Russian year. He also instituted the order of St. Andrew, the patron saint of Russia.

In the year 1700 Peter entered into an offensive league with Poland and Denmark against Sweden. His army was defeated before Narva by Charles XII., on the 19th of November in that year; but far from being dispirited at this event, he was only excited to renewed exertion, and he observed that the Swedes would at length teach his soldiers to beat them. In 1703 he laid the foundation of St. Petersburg; and in

the previous year the Russian army, under Scheremator, had gained a complete victory over an inferior force of Swedes, and immediately after took the town of Marienburg. The war continued with more or less success until the year 1709, when Charles XII., having rashly marched into the Ukraine, was completely defeated by the Russian army under Peter at Pultowa, on the 15th of June. Charles himself escaped to Bender, but his army was totally annihilated.

We have seen that Peter, in his seventeenth year, had a wife forced upon him, who bore him one son, Alexis. The Czarina having encouraged the factious party, who opposed all innovation, Peter divorced her and confined her in a convent before he had been married three years (1696). His son Alexis was left in her guardianship. When the prisoners taken at Marienburg filed up before him, General Bauer was much struck with the appearance of a very young girl, who appeared to be in the greatest distress. She had been married only the day before to a Livonian sergeant in the Swedish service, whose loss she was then mourning. The general took compassion on her, and received her into his house. Some time after, Meusobikov being struck by her beauty, she was transferred to him, and remained his mistress till 1704, when, in the seventeenth year of her age, she became the mistress of Peter, and gained his affections so entirely that he married her, first privately and afterwards publicly. On the 17th of March 1711 he declared the Czarina Catharine Alexina his lawful wife. She accompanied her husband immediately afterwards to the war in Turkey, which had just broken out. Peter, following the rash example of Charles XII., entered the enemy's country before his whole army was concentrated. Without sufficient force to keep up his line of communication with Russia, he crossed the river Pruth near Jassy, marched some way down the right bank, and was hemmed in by the army of the grand-vizier on one side and the Tartars of the Crimea on the opposite shore of the river. After three days' action the situation of the army became desperate, when Catharine, unknown to her husband, sent a letter to the grand-vizier, with a present of all the plate and jewels she could collect in the camp. After some delay a treaty of peace was signed, by which Peter gave up the towns of Azof and Taganrog, and the vizier supplied the Russian army with provisions. Peter's health was so much impaired after this campaign that he went to Carlsbad to drink the waters. From Carlsbad he proceeded to Dresden, where his son the Czarovich Alexis Petrovich was married to the Princess of Wolfenbuttel. From Dresden he went to St. Petersburg, where he solemnised anew his marriage with Catharine with great pomp. Peter now determined to strip Sweden of every place which could be an annoyance to his new capital. Before the close of 1713 Stralsund was the only spot in Pomerania remaining to the Swedes: Peter himself gave the plan for its siege, and then leaving Menschikov to carry it out, went to St. Petersburg, and thence with a squadron of galleys and flat boats made himself master of Abo and the whole coast of Finland. The library of Abo was transferred to St. Petersburg, and was the foundation of the present library of that city. He next defeated the Swedish fleet in a naval engagement, and instituted the female order of St. Catharine on the occasion, in honour of the Czarina, who alone could bestow it. The senate was removed from Moscow to St. Petersburg in 1718, and the emperor's summer and winter palaces were completed in 1715. He employed about 40,000 men in finishing his dockyard, building ships, wharfs, and fortifications. Goods imported into Archangel were prohibited from being sent to Moscow; and under these favourable circumstances St. Petersburg soon became a place of great commerce and wealth.

Peter had now taken the whole of Finland, and the provinces of Esthonia and Livonia; and having nothing to fear from Charles XII., he made a second tour through Europe in 1716, accompanied by the empress. They visited Mecklenburg, Hamburg, Pymont, Schwerin, Rostock, and Copenhagen, where he remained some months. While he was at Copenhagen an English and a Dutch squadron arrived: Peter proposed that the four fleets should unite, and proceed to sea in search of the Swedish fleet. The chief command was given to the Czar, who declared the moment in which he hoisted his standard to be the proudest of his life. From Copenhagen he went to Lübeck, where he had an interview with the King of Prussia, and then to Amsterdam, where he remained some time. Catharine, who had been left behind, was brought to bed at Wesel of a third child, which died the next day. She remained at Amsterdam while her husband went to Paris, where he was received with great splendour. On his return to Amsterdam he visited Berlin on his way to Russia. During this tour he purchased great quantities of pictures, cabinets of birds and insects, books, and whatever appeared likely to enrich or ornament the city of his creation. The King of Denmark presented him with a great hollow globe 11 feet in diameter, whose inside represented the celestial and the outside the terrestrial sphere. Peter showed everywhere the same dislike to parade and formal etiquette which he had always evinced, and avoided them when possible.

His eldest son, Alexis, who had unhappily been left to the guardianship of his mother, had always been a source of inquietude and trouble to Peter; and when he grew up, far from showing any desire to tread in the footsteps of his father, he chose his friends and advisers from among the disaffected and turbulent boyars and priests, who were opposed to all change. The unfortunate princess, wife of

Alexis, had fallen a victim to the brutal conduct of her husband, after giving birth to a son, Peter Alexiovich, afterwards Peter II. While yet grieving for the loss of his daughter-in-law Peter remonstrated with his son on his conduct, and told him that he should not be his successor unless he altered his mode of living. These remonstrances being treated with complete neglect by Alexis, who still pursued his vicious courses, Peter forced him, on the 14th of February 1718, to sign and swear to a deed wholly renouncing the succession to the crown; he also required from him the names of his advisers in his misconduct. The answers given by Alexis to the queries put to him were such that Peter thought it necessary to try him by the great officers of state, the judges, and the bishops, who unanimously condemned him to death. On the day of his condemnation he was seized with a violent illness, which terminated in two days, on the 7th of July 1718. His mother was strictly confined, and his advisers punished. In 1719 the Czar's son by Catharine, in whose favour Alexis had abdicated, died at five years of age. On the 10th of September 1721 the peace of Neustadt was concluded, by which Sweden ceded to Russia, Livonia, Esthonia, Ingria, Carrelia, Wyburg, and the adjacent islands, but secured the possession of the Gulf of Finland.

Peter had now attained the summit of his glory: he was requested, and after some hesitation consented to adopt the titles of 'Peter the Great, Emperor of all the Russias, and Father of his Country.' This was done amidst great rejoicings, which continued for fifteen days. He now turned his undivided attention to the arts of peace. He commenced canals to unite navigable rivers; encouraged by bounties the manufactures of woollen and linen cloths, the erection of corn, powder, and sawing mills; established a manufactory of small-arms; instituted hospitals, and established a uniformity of weights and measures; paved the streets of Moscow and St. Petersburg; and ordered the young nobility to carry their wives to visit foreign courts and countries, in order to acquire more civilised manners. Some of his measures were not so politic, although equally well intended, such as the attempt to fix the prices of provisions and the limit of expense in dress.

In 1722 Peter led an expedition to the Caspian, which however failed in producing any results. In 1723 he went to St. Petersburg to found the Academy of Sciences, and to erect a memorial of the establishment of a navy in Russia. Peter took his idea of the academy from that of Paris, of which he had been elected a member during his visit to that capital. In the same year he caused Catharine to be crowned, and his eldest daughter was married to the Duke of Holstein Gottorp. He suffered greatly at this time from a strangury in the neck of his bladder, which painful disorder he endeavoured to stifle by an unlimited indulgence in strong liquors, which so much increased the violence of his temper that even the empress is said to have feared his presence. Being partially relieved, he went, in October 1724, contrary to the advice of his physicians, to inspect the works on Lake Ladoga. On his return he proceeded to Lachta, on the Gulf of Finland, and had scarcely anchored there when a boat full of soldiers, being cast on the shore, Peter, in his ardour to assist them, waded through the water, which brought on violent inflammation in the bladder and intestines. He was conveyed to St. Petersburg, where his complaint made rapid progress, giving him intense and constant pain. He at length sunk under the disease, and expired on the 28th of January 1725. His body lay in state till the 21st of March, when his obsequies, and those of his third daughter, Natalia Petrovna, who died after her father, were performed at the same time.

Peter I., deservedly named the Great, was compounded of contradictions: the greatest undertakings and the most ludicrous were mingled together; benevolence and humanity were as conspicuous in him as a total disregard of human life; he was at once kind-hearted and severe even to ferocity; without education himself, he promoted arts, sciences, and literature. "He gave a polish," says Voltaire, "to his people, and was himself a savage; he taught them the art of war, of which he was himself ignorant; from the sight of a small boat on the river Moskwa he created a powerful fleet, made himself an expert and active shipwright, sailor, pilot, and commander; he changed the manners, customs, and laws of the Russians, and lives in their memory as the 'Father of his Country.'"

Menschikov, whose birth was so obscure as to be totally unknown, and who had risen through the favour of the Czar to be a prince and governor of St. Petersburg, caused Catharine to be proclaimed empress immediately after the death of Peter, and during her reign possessed unlimited power. Catharine died of a cancer in her breast, aggravated by excessive indulgence in wine of Tokay, in 1727, at the age of thirty-eight, having survived her husband only two years and a few months. She was succeeded by Peter II., son of the unfortunate Alexis.

Among other works connected with the mechanical arts, Peter the Great translated 'L'Architecture de Sebastien Leclerc,' 'L'Art de Tourner, par Plumier,' and 'L'Art des Ecluses et des Moulins, par Sturm.' The manuscripts of these, with his journal of the Swedish campaigns from 1693 to 1714, are preserved at St. Petersburg.

PETER II., ALEXEVICH, the grandson of Peter the Great by his son Alexis, was born in 1714, and ascended the throne in 1727, on the

death of Catharine, in virtue of a will procured by Menschikov her minister, who hoped to possess more influence with the young prince than if the sceptre passed to the Princess Anne of Holstein. He had also caused to be inserted in the will that the prince should marry one of his daughters, while his son was to marry the emperor's sister. The plan however wholly failed. Peter had taken a dislike to his proposed consort, and he had a young favourite named Dolgorouki. With his assistance, and that of some older and abler heads among the ministers of the deceased empress, Menschikov was seized, all his property confiscated, and he was banished to Siberia, where he died in poverty in 1729. Peter showed that he had some good qualities for a governor, but he was young and easily misled by his favourites, who had no desire that he should govern for himself, but by them, and sought to bring about a marriage with Dolgorouki's sister. He was encouraged in dissipations that told upon a frame not naturally strong. He fell sick, and being attacked with small pox died on January 29, 1730, and was succeeded by Anna Ivanovna. Peter was the last male representative of the family of Romanov.

PETER III., FEODOROVICH, the grandson of Peter the Great by his daughter Anna Petrovna, who had married the Duke of Holstein Gottorp, was born in 1726. In 1742 he was named heir to the throne, and went to Russia, where Oranienbaum was assigned him for a residence, but he was carefully excluded from all participation in public affairs. He had been ill educated, and while grumbling at his position, abandoned himself to drunkenness and licentiousness. In 1745 he was married to the Princess Sophia Augusta of Anhalt Zerbst, who on her re-baptism in the Greek Church took the name of Catharine. Herself an abandoned and intriguing woman, she certainly effected no reformation in her husband. On January 5, 1762, Elizabeth died, and Peter succeeded. His wife's intrigues against him immediately commenced, and Peter laid himself too open to them, even by his best qualities. He concluded a peace with Prussia, and soon afterwards joined that state against Austria; this was made use of to spread discontent among the officers; he reduced the revenues of the Church, and this displeased the ecclesiastics; he pardoned all the political criminals of the late reign and recalled them, but without receiving much gratitude. At length the conspiracy was fully organised, Catharine was proclaimed empress in St. Petersburg on July 9, 1762. Peter was then at Oranienbaum, and old Marshal Munich, the only one of the exiles that showed any disposition to serve him, advised him either to advance to St. Petersburg with the troops he had, or to retreat to his fleet at Cronstadt. Peter hesitated till it was too late. He was forced to surrender himself, was removed to Ropscha, where, poison failing, he was finally strangled by Count Orlov, and Catharine was empress. [CATHARINA II.; ORLOV.]

PETERBOROUGH, LORD. [MORDAUNT.]
PETERMANN, AUGUST HEINRICH, was born April 18, 1822, at Bleicherode, near Nordhausen in the Prussian province of Saxony. He was educated at Nordhausen with the view of entering the Church, but showing a decided preference for the study of geography, he was transferred in 1839 to Potsdam, where Professor Berghaus had established an academy. For six years he remained here, and became Berghaus's private secretary and librarian. While here he became acquainted with many of the most eminent men of Germany, and in 1841 drew the map to illustrate Baron Humboldt's 'Central Asia.' In 1845 he went to Edinburgh to assist Mr. A. K. Johnston in preparing his 'Physical Atlas,' based upon Berghaus's 'Physical Geography,' on which Mr. Petermann had been previously occupied. In 1847 he came to London, where he published, in conjunction with the Rev. Thomas Milner, an 'Atlas of Physical Geography.' He also wrote an 'Account of the Expedition to Central Africa,' in which subject he has ever taken a great interest. He promoted with much success the missions of Drs. Barth, Overweg, and Vogel, and wrote frequent communications of their progress in the 'Athenæum.' His published views respecting the existence of a Polar Sea, have received much confirmation from the discoveries of Dr. Kane. He also contributed to the new edition of the 'Encyclopædia Britannica,' and to the Geographical Division of the 'English Cyclopædia.' In 1854 the Duke of Saxe-Coburg-Gotha created him professor of geography at Gotha; and the University of Göttingen bestowed the degree of Doctor of Philosophy on him in 1855. At Gotha he is now employed in superintending the large establishment of Justus Perthes for preparing maps, and he edits for the same publisher a monthly journal, consisting of communications of maps, charts, and narratives, relating to all important modern discoveries in geography.

PETERS, BONAVENTURA, one of the most eminent marine painters of the Low Countries, was born at Antwerp in 1614. The subjects which he in general preferred were storms at sea, which he represented with great truth and feeling. Especially was he skilful in depicting storms and wrecks with their accompanying circumstances of terror or pathos. Sometimes however he painted calms and views of castles, or towns on the sea-shore, with equal merit. There is the same light and spirited touch, the same transparency in his colouring, and his water, whether agitated or still, has equal truth and delicacy. The figures are extremely well designed and exquisitely finished. In a few of his works (which perhaps are erroneously ascribed to him) the colouring is too coarse, and the draperies of the figures mingled with tints that do not harmonise with the whole. His best works are very

valuable and scarce, for he died, in 1653, at the early age of thirty-eight years.

PETERS, JOHN, brother of Bonaventura, was born at Antwerp, in 1625. He painted the same subjects as his brother, and his pictures are nearly as finely touched, as well coloured, and as transparent; they are also like those of Bonaventura enriched with excellent figures. His sea-fights were much admired; and he also painted views of villages, towns, and fortresses on the banks of rivers, which he designed after nature. He died in 1677.

PETERSEN, NIELS MATTHIAS, an eminent Danish antiquarian and historical writer, bears one of the commonest names in Denmark, the list of the Petersens occupying no less than twenty pages in the last edition of the Copenhagen directory. He was born towards the end of October 1791 at the country town of Sanderum, in the island of Funen, and adopted at the age of two by his uncle, a burgher of Odensee, the chief town of the island. In 1801, at the age of ten, he was sent to the cathedral school of Odensee, where he was joined in the same year by another scholar, whose company and conversation decided the future course of Petersen's life. This was Rasmus Rask [RÆSK], afterwards the great philologist, at that time a boy of fourteen, very small for his age. Rask, who soon received the name of the 'little professor,' exercised so strong an influence over his fellow-scholars, that when a few years after he obtained a copy of the Icelandic 'Heimskringla' for a school-prize, and by the aid of the annexed translation compiled from it an Icelandic dictionary in two tolerably thick octavos, three other boys took copies of it for their own use, one of whom was Petersen. Many interesting particulars of Petersen's school-days are contained in his Life of Rask, prefixed to Rask's 'Samlede Afhandlinger,' or 'Collected Essays,' published after his death in 1834; and also in his life of Krejdal, another school-fellow, who became an eminent mathematician, prefixed to Krejdal's 'Omrids of Pananalysis,' or 'Outline of Pananalysis,' in 1833. Though Petersen was led by Rask's example to acquire a knowledge of Icelandic, his inclinations led him to historical rather than philological studies. After taking a degree at the University of Copenhagen, he became teacher at the normal school of Brabroeløborg in Funen; but on that school being broken up in 1826 he was left without a position, and in unfavourable circumstances. A prize was offered by the Society for the Promotion of Danish Literature for the best essay on the history of the Scandinavian languages, and he obtained it by what has now become a standard work, 'Det Danske, Norske og Svenske Sprogts Historie,' 2 vols., 1829-30. Rask, who had returned from a long journey of philological exploration to Russia, India, and Ceylon, was one of the judges who awarded him the prize; and on the 21st of November 1829, when Rask was appointed librarian to the University of Copenhagen, Petersen obtained the post of assistant-librarian. The next year he was appointed registrar to the Secret Archives; in 1841 he received the title of professor; in 1845 he was made professor-extraordinary of the northern languages at Copenhagen; and by the Danish calendar we observe that he now holds the office of professor-ordinary, which is a step in promotion. He is a member of the Danish Academy of Sciences, and other learned societies of Copenhagen.

His works are numerous and important. His 'Danmarks Historie i Hedenold,' 3 vols., 1834-38, 'History of Denmark in Heathen Times,' is a lucid compendium of the present state of knowledge on a subject with many interesting points. The sketch of the political, religious, and domestic condition of the ancient Danes, which occupies the third volume, is considered of high value. His 'Handbook of Ancient Northern Geography,' 1834, has unfortunately never advanced beyond the first volume. The index to the names of places mentioned in the collection of Icelandic Sagas, called the 'Formanna Sögur,' published in twelve volumes by the Northern Antiquarian Society, and finished in 1837, was compiled by Professor Petersen as an assistance in these studies. Both the index and the handbook have an interest for English antiquarians. The index shows, for instance, that London Bridge is mentioned four times in the 'Formanna Sögur.' In the learned and entertaining 'Chronicles of London Bridge,' by Mr. Richard Thomson of the London Institution, we find that almost the earliest mention of the bridge in history is an account in one of these Sagas of its destruction by a Norwegian sea-king named Olave, the very man who, already a Christian, afterwards became a saint, and whose church now stands at one end of the bridge, while a church dedicated to his son St. Magnus stands at the other. Professor Petersen translated seven volumes of these Sagas into Danish, and published a work in four volumes on the 'Voyages and Travels of the Icelanders at Home and Abroad,' 1839. A 'Danish Mythology' from his pen appeared in 1849. He edited, in conjunction with Professor Molbech [MOLBEC], a 'Selection of hitherto unpublished Danish Documents and Letters of the 14th, 15th, and 16th centuries.' A very important work from his pen is now in progress—his 'Contributions to the History of Danish Literature' ('Bidrag til den Danske Literatur Historie'), of which the first volume, comprising the middle ages, appeared in 1853, and the second, comprising the time of the Reformation, in 1854. He proposes to continue it to the death of Oehlenschläger in 1850. The contributions of Professor Petersen to the 'Athene,' the 'Danske Magazin,' and other periodicals are numerous; one in the 'Athene' is a poem in honour of Shakspeare. He is one of the supporters of the new system of Danish orthography

proposed by Raak, and which Raak first mentioned to him when they were both at school at Odensee. [See SUPPLEMENT.]

PETIS DE LA CROIX, FRANÇOIS, a learned French Orientalist, was born at Paris, towards the close of 1653. He was the son of the king's interpreter for the Oriental languages, and received an education to qualify him for the same employment. At the early age of sixteen he was sent by the minister Colbert to reside in the East. He spent several years at Aleppo, Ispahan, and Constantinople, where he became master of the Arabic, Persian, and Turkish languages. During his stay at the first-named city he translated into elegant Arabic an account of the campaign of Louis XIV. in Holland, which his contemporary Pellisson published in 1671. He returned to Paris in 1680, and two years afterwards was sent to Morocco, as secretary to M. de Saint Amand, who had been appointed ambassador to Muley Ismail, the reigning sultan. He is reported to have pronounced before that sovereign a speech in Arabic, which excited the admiration of the whole court by the facility of the delivery and the elegance and purity of the style. In the two following years he accompanied the French armaments against Algiers, under Duquesne, Tourville, and D'Amfreville, filling under each of these generals the situation of secretary-interpreter of the marine, in which capacity he was employed to translate into Turkish the treaty of peace, concluded in 1684, between France and the regency of Algiers. In 1685 he performed the same office with respect to the negotiations with Tunis and Tripoli, when he gave decisive proofs of his integrity and patriotism. It is asserted that while the negotiations with the latter power were going on (one of the conditions of the treaty being that the Bey of Tripoli should pay to the King of France the sum of 600,000 livres) Petis was offered a considerable bribe if he would put down in the original treaty Tripoli crowns instead of French ones, which would have made a difference of a sixth part; but his fidelity to his sovereign was incorruptible. In 1687 he assisted the Duke de Mortemart in concluding a treaty of peace and commerce with the empire of Morocco. In short, it was through his intervention that all the affairs between France and the Eastern courts were transacted from the year 1680, when he was first employed in diplomacy, to the time of his death. As a reward for his eminent services, Petis was appointed, in 1692, Arabic professor to the Collège Royal de France, and after the death of his father (1695) the office of Oriental interpreter was also conferred upon him. From this period Petis never left his native country, but employed himself in various translations from the Eastern languages, with most of which he was familiar; for, besides the Arabic, Turkish, and Persian, he is said to have been well acquainted with the Mogul, Armenian, and Ethiopian.

He died at Paris, on the 4th of December, 1713, at the age of sixty, leaving a son named Alexandre Louis Marie, who succeeded him in his office of secretary-interpreter of the marine, and made likewise several translations from the Persian and the Turkish.

His principal publications are—'Les Mille et un Jours' ('The Thousand and One Days'), translated from the Persian, 5 vols. 12mo, Paris, 1710-12; 'Contes Turcs,' a translation from Sheikh Zadeh, 12mo, Paris, 1707; 'The History of Timur,' translated from the Persian of Sheref-ed-din Ali Yezdi, 4 vols. 12mo, Paris, 1722. Most of his works however still remain in manuscript: these are his 'Travels through Syria and Persia, from 1670 to 1680;' a 'History of the Conquest of Syria by the Arabs,' translated from the Arabic of Wakedi; 'The Bibliographical Dictionary of Haji Khalfah,' from the Turkish; a 'History of the Ottoman Empire,' from the same language; a 'Dictionary of the Armenian Language;' a work on 'The Antiquities and Monuments of Egypt;' an 'Account of Ethiopia;' a treatise entitled 'Jerusalem, Modern and Ancient;' and several others, the titles of which are given at full length in the 'Mémoire sur le Collège Royal,' by Goujet, Paris, 1758. In some biographies of Petis de la Croix, a 'History of Gengis-Khan,' from the Persian (Paris, 1710), is attributed to him; but this is an error, since the above translation, though edited by Petis, was the work of his father, whose Christian name was also François.

PETIT, JEAN-LOUIS, was born at Paris in 1674. Litter, a celebrated professor of anatomy, being a resident in his father's house, inspired the young Petit with such a zeal for the same study, that at twelve years of age he acquired sufficient dexterity in dissecting to be appointed to prepare the subjects for his preceptor's lectures, and to be placed at the head of his anatomical class. At sixteen he was apprenticed to a surgeon; and so great was his zeal in his studies that Mareschal, the chief surgeon of the Hospital La Charité, on going very early in the morning to visit his patients, more than once found Petit asleep by the door, awaiting his arrival, that he might secure a good place during the operations. In 1692 he obtained the post of surgeon in the army, and was in active service till 1700, when he returned to Paris, and obtained the degree of Master in Surgery. Here he delivered several courses of lectures to a school of anatomy and surgery which he established, and in which many of those who were afterwards among the first surgeons in Europe were pupils. His reputation rapidly increased, and he was elected a member of the Academy of Sciences at Paris, of the Royal Society of London, and of many learned societies. In 1731, at the foundation of the Academy of Surgery in Paris, of which he was one of the most active promoters, he was elected director. He died April 20, 1750.

Petit was for many years the most renowned surgeon in Europe, and contributed more to its advancement as a science than any one who had preceded him. He not only raised the character of surgery in France, but many of his pupils were invited to take charge of important offices in different parts of Europe; and by carrying thither his improvements, and some of his zeal, gave a fresh stimulus to its progress. At the time of his death, Petit had been engaged twelve years in the composition of an extended 'Treatise on Surgery.' It was completed and published in 1774 by De Leane, and is still a standard work. The other most important of his surgical writings are a 'Treatise on the Diseases of the Bones,' and numerous papers published in the memoirs of the academies of surgery and of the sciences.

PETIT, PETER, was born 31st of December 1598 (Niceron), or 8th of December 1594 ('Biog. Univers.'), at Montlucan, a small town in the present department of the Allier. When young he occupied himself in mathematical studies and experimental philosophy, which he afterwards evinced considerable aptitude in applying. In 1626 he succeeded his father in the office of Contrôleur en l'Élection de Montlucan, which office he sold in 1633, after the death of his parents, and then removed to Paris. Here he was introduced to the Cardinal de Richelieu, and appointed by that minister to inspect the sea-ports of France and Italy. Between this time and 1649 there were conferred upon him the appointments of provincial commissary of artillery, intendant of fortifications, and geographer, engineer, and councillor to Louis XIII. Upon his return from Italy he communicated to Mersenne a critical examination of the 'Dioptrics' of Descartes, which led to his being introduced to Fermat, who had also questioned the soundness of the Cartesian theory. Subsequently however he became very intimate with Descartes, and an unreserved supporter of all his doctrines. In 1646-47 a series of experiments, made by Pascal and Petit, confirmed the explanation then recently given by Torricelli of the phenomena of the barometer and common pump. Petit died on the 20th of August 1667, at Lagni on the Marne, about five leagues from Paris.

The following list of his works is given by Niceron in the forty-second volume of the 'Mémoires des Hommes Illustres':—1, 'L'Usage du Compas de Proportion,' 8vo, Paris, 1634; 2, 'Discours Chronologiques,' 4to, Paris, 1636; 3, 'Carte du Gouvernement de la Capelle;' 4, 'Avis sur la Conjonction proposée des Mers Océane et Méditerranée par les Rivières d'Aude et de Garonne,' 4to; 5, 'Observations touchant le Vide fait pour la première fois en France,' 4to, Paris, 1647; 6, 'Discours touchant les Remèdes qu'on peut apporter aux Inondations de la Rivière de Seine dans Paris,' 4to, 1658; 7, 'Observations aliquot Eclipsium—Dissertatio de Latitudine Lutetiae et Magnetis Declinatione—Novi Systematis Confutatio,' published in Duhamel's 'Astronomy,' Paris, 1659-60 (the object of the second of these tracts is to prove that the latitude of Paris was not permanent, an opinion which had been entertained with regard to geographical positions generally by the Italian astronomer Maria); 8, 'Dissertation sur la Nature des Comètes,' 4to, Paris, 1665 (written at the desire of Louis XIV., to lessen the alarms of the people occasioned by the appearance of the comet of 1664); 9, 'Lettre touchant le Jour auquel on doit célébrer la Fête de Pâques,' 4to, Paris, 1666; 10, 'Dissertations sur la Nature du Chaud et du Froid,' 12mo, Paris, 1671.

PETITOT, JOHN, an eminent painter in enamel, the son of a sculptor and architect, was born at Geneva in 1607. Being designed for the trade of a jeweller, he was placed under the direction of Bordier, and in this occupation was engaged in the preparation of enamels for the jewellery business. He was so successful in the production of colours, that he was advised by Bordier to attempt portraits. They conjointly made several trials, and though they still wanted many colours which they knew not how to prepare for the fire, their attempts had great success. After some time they went to Italy, where they consulted the most eminent chemists, and made considerable progress in their art, but it was in England, whither they removed after a few years, that they perfected it.

In London they became acquainted with Sir Theodores Mayern, first physician to Charles I., and an intelligent chemist, who had by his experiments discovered the principal colours proper to be used in enamel, and the means of vitrifying them, so that they surpassed the boasted enamelling of Venice and Limoges. Petitot was introduced by Mayern to the king, who retained him in his service and gave him apartments in Whitehall. He painted the portraits of Charles and the royal family several times, and copied many pictures, after Vandyck, which are considered his finest works. That painter greatly assisted him by his advice, and the king frequently went to see him paint.

On the death of Charles, Petitot retired to France with the exiled family. He was greatly noticed by Charles II., who introduced him to Louis XIV. Louis appointed him his painter in enamel, and granted him a pension and apartments in the Louvre. He painted the French king many times, and, amongst a vast number of portraits, those of the queens Anne of Austria and Maria Theresa. He also occupied himself in making copies from the most celebrated pictures of Mignard and Lebrun.

Petitot, who was a zealous Protestant, dreading the effects of the revocation of the Edict of Nantes, solicited leave, but for a long while in vain, to return to Geneva. The king employed Boissuet to endeavour

to convert him to Romanism, in which however that eloquent prelate was wholly unsuccessful. At length Louis permitted him to depart, and leaving his wife and children in Paris, he proceeded to his native place, where he was soon after joined by his family. Arrived now at eighty years of age, he was sought by such numbers of friends and admirers, that he was forced to remove from Geneva, and retire to Vevay, a small town in the canton of Berne, where he continued to labour till 1691, in which year, whilst painting a portrait of his wife, he was suddenly attacked by apoplexy, of which he died.

Bordier, in conjunction with whom he worked for fifty years, and who painted the hair, backgrounds, and draperies of his pictures, married his wife's sister. In the museum of the Louvre there is a collection of fifty-six portraits by Petitot; but his principal work is a magnificent whole-length portrait of Rachel de Rouvigny, countess of Southampton, in the collection of the Duke of Devonshire, painted from the original in oil by Vandyck, in the possession of the Earl of Hardwicke. The enamel is nine inches and three-quarters high, by five inches and three-quarters wide—a prodigious size for a work of this description, and by far the largest that had been then, and for a century and a half afterwards, executed: it is dated 1642. This work was some years ago entrusted to the late Mr. Bone, the enamel-painter and royal Academician, to repair, it having been seriously damaged by a fall, by which a large portion of the enamel had been displaced. Different from the practice now adopted, the plate on which this was painted is formed upon a very thick piece of gold, the back having cross-bars attached of the same metal, filled up with enamel, the metal alone weighing more than three ounces.

In the earlier part of his career Petitot received twenty guineas for a portrait, which price he afterwards raised to forty. He generally used plates of gold, but seldom copper, and sometimes, it is said, silver, though this seems improbable, for that metal generally has the effect of tinging the enamel with yellow. Amongst a vast number of his works painted in England, we have never met with one the plate of which was composed of silver. His custom was to have a painter to draw the likeness of his sitter in oil, from which he commenced his enamel, and then finished it from life. He copied those of Louis XIV. from the best portraits of him, but generally obtained one or two sittings for the completion.

The pictures which Petitot painted in England are executed in a more free style, and have a greater depth and richness of tint than those executed in France, whilst the latter are remarkable for the extreme delicacy of touch and the exquisitely elaborate finish. He may be called the inventor of enamel-painting; for though subjects of fruit and flowers were long before painted on this material for the purposes of jewellery, he was the first who made the attempt to execute pictures, and it was he who at once brought the art to perfection. The principal objection to the tone of colour of his works—a defect observable in the pictures of all other practitioners in enamel till the present century—is a prevalence of purple in the flesh-tints.

He had a son, John, who followed this art in England, but his pictures, though possessing great merit, are inferior to those of the father.

PETŐFI, SANDOR or ALEXANDER, an eminent poet, and more especially an eminent song-writer, who may be called the Burns of Hungary, was born at Félégyház, in the district of Little Kumania, in the county of Pesth, on the 1st of January 1823. His father, who had migrated from the mountains of the north of Hungary to the plains, bore then and till his death the name of Petrovics, equivalent to 'Peterson,' which showed that he was of Slavonic descent; the son changed the name to Petőfi, which has the same meaning in the Magyar or Hungarian language. The fact is worthy of note, as showing, in conjunction with some similar instances, that in a country where the rivalry of different nationalities has been pushed to a disastrous extreme, the most vehement defenders of one nationality may be recruited from the ranks of another. Petőfi's father was a butcher, who, having succeeded in trade, was anxious to see his son in a profession of some kind, and seems to have been indifferent whether in divinity, law, or medicine. The youth was wild and unruly, and extravagantly stage-struck, and was expelled from the school at Selmecz, to which his father had sent him, for engaging in some theatrical performances. Not daring or not wishing to return home, he went to Pesth, where at the age of fourteen he gained a precarious livelihood by assisting as a scene-shifter at the theatre, but spent most of his time in the streets. His father came to Pesth in search of him, took him home by force, and kept him as a sort of prisoner for about two years, after which he again sent him to school at Oedenburg.

The first thing that Petőfi did on arriving there was to go to the barracks and enlist as a soldier in an Austrian regiment, which he understood was to be quartered in the Tyrol, when he intended to desert, and enjoy a free life among the mountains. The regiment was sent instead to Croatia, and his disappointment was so great that he fell ill, and continued seriously affected so long that the regimental doctor in 1841 recommended his discharge. Being now of the age of eighteen he resumed his studies at the college of Pápa, near Raab, and became acquainted with two young men who have since attained to some eminence—Orlay as a painter, and Jokai as a novelist. At that time Orlay was ambitious of becoming a poet, Jokai a painter, and Petőfi an actor, and all three failed in their respective ambitions. Petőfi, who

soon left college to commence his career as a strolling player, seems never to have met with even the most moderate degree of success, and was soon plunged in the most abject poverty. He had long been in the habit of composing songs for his own amusement, and on a visit to Pesth in 1843 he called with some of them on Bajza, the editor of the 'Athenæum,' a popular periodical, mentioning to him that they were the composition of one Petőfi, but not mentioning that Petőfi was himself. The poems awakened the attention of Vörösmarty, at that time the leading poet of Hungary, who predicted that the author would soon stand high, and began to exert himself to bring him into notice. Some other friends procured him literary employment to translate into Hungarian a novel of G. P. R. James's, entitled, 'Forest Days,' and with the money thus obtained he set off for Debreczin, to gratify his theatrical aspirations, by appearing as the Prince of Morocco in a translation of the 'Merchant of Venice.' He found his way back to Pesth on foot, and Vachot, the editor of the 'Divatlap,' or 'Journal of Fashion,' engaged him as a regular contributor of poetry to its pages. At this period he suddenly burst into fame, and became in a few weeks the most popular poet in Hungary. Two or three of his short poems appeared every week, and they were at once on the lips of the nation. The ease and fluency of his language recommended him even to the lowest classes, while he counted some of his warmest admirers among the highest. The sudden tide of success seems to have carried him off his feet, and even his eulogists speak of him as having become perhaps the proudest man in Hungary. His triumphs however were not unmingled; a novel which he wrote at the suggestion of Eötvös, entitled 'A' Hohér Kötelo' ('The Hangman's Rope'), dropped still-born, and when, in 1845, he offered a play to the managing committee of Pesth, it was unhesitatingly rejected. Though in the same year he was allowed to make an appearance on the stage at Pesth, in the character of 'the Deserter,' the result was what is called 'a dead failure,' and he then finally took the hint and withdrew from the stage. For some time afterwards he continued in the enjoyment of a wide-spread popularity; a larger poem under the title of 'A' Vitez Janos' ('the Hero John'), was received with unbounded applause, and he had a train of imitators, even in the particular of costume in which he was somewhat eccentric. He was at the height of his fame at the outbreak of the revolution of 1848, which found in him one of its most ardent admirers and supporters. He had always been an uncompromising advocate of the independence of Hungary, and distinguished for hostility to the aristocracy, as well as by a warm feeling of personal independence.

On the 15th of March, it was Petőfi who incited the students of the university to action by reading aloud in the yard of the university his poem of 'Talpra Magyar' ('Hungarians, up!') which was received with shouts of applause; the poem was the same day issued in innumerable copies, being the first poem printed in Hungary without passing the censorship; and at the theatre that evening, after the great events of the day, it was sung again and again, the whole audience joining in the chorus. His other poems, 'Most vagy soha' ('Now or Never'), and 'Csatadal' ('Battle-Song'), had a great influence on the popular mind. He failed however as a candidate for a seat in the National Assembly for Little Kumania, but seized every opportunity of demonstrating his adhesion to the principles of Kosuth. When on the 21st of August 1848, the two parties of the Moderate and the Extreme Liberals in the National Assembly came to a conflict on the question, if the words of command to the Hungarian army should be given in Hungarian, or as they had always been before, in German, Vörösmarty, who was one of the deputies, gave his vote on the side of the Moderates, who, on that occasion were first brought into a minority by the party of Kosuth. Petőfi, who, only a few months before had dedicated the collected edition of his poems to Vörösmarty, "as a sign of love and esteem," on this occasion wrote a poetical address to him renouncing his friendship, each stanza concluding with the lines,

"I do not tear the laurel from thy brow,
'Tis thy own hand has torn it now;"

and in spite of the remonstrances of mutual friends, gave it to the public in the 'Életkepek' ('Pictures of Life'), a periodical he was then publishing in conjunction with Jokai. Soon after he exchanged the pen for the sword, and joined the division of the army under the command of General Bem, who appointed him his aide-de-camp. A dispute with General Mészáros, who found fault with the poet's inattention to discipline, induced him to throw up the appointment in May 1849, and quit the service, his enemies remarking that the quarrel was between a butcher (the meaning of Mészáros in Hungarian) and a butcher's boy. The approach of the Russians led him to take up arms anew; he again became aide-de-camp to Bem, and he shared the last terrible campaign of that general in Transylvania. After one of the most desperate fights of that period, he was seen no more, and it was universally believed that he was one of the slain. One of his most spirited poems contained an ardent aspiration that he might meet death on the battle-field. His body however was never found, and in 1852 a report was in circulation among the Hungarian refugees in London and elsewhere, that Petőfi was still alive and in concealment. Fifteen additional years have now elapsed without any tidings being heard of him; his wife has been long re-married, and there

seems little probability that he is still among the living. In the last poem of the first collection of his works beginning "Egy gondolat bánt engemet," he expresses a horror of dying in bed, and puts up an ardent prayer for death on the battle-field.

There is a collected edition of the poems of Petöfi up to 1846, in two small volumes, of which a first edition was published at Pesth in 1847, and a second in 1848. Two additional volumes, containing his subsequent works, were seized and suppressed by the Austrian government after the defeat of the revolution of Hungary. Many of them are to be found in a volume entitled 'Hangok á multból' ('Sounds from the Past'), published at Leipzig in 1851, of which a German translation by Vasfi and Benkö, with interesting notes, was issued at Brunswick in 1852, under the title of 'Nationallieder der Magyaren.' As the wonderfully idiomatic elegance of the language is always spoken of as one of the principal charms of the poems of Petöfi, the foreign reader can hardly expect to appreciate them with any approach to the relish of a native; but there is a lightness and airiness about the songs which make it easy to believe in the effect they are said to produce on the sympathies of an Hungarian reader. It may be remarked, that though Petöfi has often been spoken of as a wild son of nature, he had, as has been shown, enjoyed ample opportunities of education; and he was in reality well acquainted with the German, French, and English languages and literature. Gyulai, from whose biographical article in the 'Uj Magyar Muzeum' our information is chiefly taken, informs us that in English his favourite authors were Shakspeare, Byron, Moore, and Dickens; and that he was accustomed to call Dickens, from the kindness which his writings tend to inculcate, a "benefactor of mankind." Characteristically enough in a song-writer, he regarded Béranger as "the world's greatest poet." His own long poems are very inferior to his short ones; and in prose he can only be considered to have succeeded in some short tales and articles in the 'Életkepek.' Translations by Sir J. Bowring appeared in 1866.

PETRARCA, FRANCESCO, born at Arezzo, in July 1304, was the son of Pietro, or Petracco (an idiomatic form of Pietro), a notary of Florence, who was banished in 1302, at the same time as Dante and others of the Bianchi faction. [DANTE.] The true name of Petrarca was Francesco di Petracco, or 'Francis the son of Petracco,' which he afterwards changed into the more euphonic name of Francesco Petrarca. After losing all hope of being restored to his native town, Petracco removed with his family to Avignon, where Pope Clement V. had fixed the residence of the Papal court, and whither strangers from every country resorted. His son Francesco, after studying grammar and rhetoric, was sent by his father to Montpellier, and afterwards to Bologna to study law, which was considered the most profitable profession. Young Petrarca however had little taste for the law, especially as it was taught in that age, and he devoted much of his time to reading and copying manuscripts of the classic writers. His father and mother having died at Avignon nearly about the same time, Petrarca left Bologna, and on his arrival at Avignon he found that his paternal inheritance was but little. He assumed the clerical dress, without however having taken priestly orders, that habit being then, as it still is, the customary dress of good company at the Papal residence. The Papal court at Avignon was very gay and even licentious; and Petrarca, who was then only two and twenty years of age, and of a handsome person, was one of the gayest in the fashionable circles. But his love of pleasure was tempered by the love of study. He contracted a friendship with the jurist Soranzo, with the canon John of Florence, who was apostolic secretary, and with James Colonna, bishop of Lombes in Gascony, and other distinguished men, who were fond of learning, and who supplied him with books, a scarce and expensive commodity in those times. Petrarca accompanied the Bishop of Lombes to his diocese at the foot of the Pyrenees, where they spent much of their time in literary discussions and excursions in the mountains, with two other friends of similar tastes, whom Petrarca has recorded under the classical names of Socrates and Laelius ('Trionfo d'Amore,' ch. 4). On his return to Avignon, the Cardinal John Colonna, brother of James, gave Petrarca apartments in his own palace, and became his patron; and when his father, Stephen Colonna, a sturdy warlike old baron, but not illiterate, and well known for his quarrels with Boniface VIII., came from Rome to Avignon on a visit to his sons, Petrarca was introduced to him, and soon won his favour. Azzo da Correggio, lord of Parma, having come to Avignon to defend, before Pope Benedict XII., his title to that sovereignty against the claims of Marsiglio Rossi, became acquainted with Petrarca, and prevailed on him to act as his advocate at the Papal chancery. Petrarca undertook the cause and won it. Azzo had brought with him Guglielmo Pastrengo, a learned man of Verona, the author of a work 'De Originibus Rerum,' a kind of historical dictionary in alphabetical order, which is considered the first specimen of that kind of work. Petrarca formed an intimacy with Pastrengo as well as with the Calabrian monk Barlaam, who came to Avignon on a mission from the emperor Andronicus the younger, and from whom he learned the rudiments of Greek. But before this time an incident had occurred which exercised a powerful influence over Petrarca's life.

On the 6th of April 1327, while he was attending service in the church of St. Clair, at Avignon, he was struck with the beauty of a young lady who happened to be near him, and he conceived a violent passion for her. The lady's name was Laura. According to the

received opinion, supported by documents, for Petrarca himself never mentions her family name, she was the daughter of Audibert of Noves, a small place in the territory of Avignon; she had a considerable fortune, and had been married about two years to Hugh de Sade, a gentleman of Avignon; when Petrarca first saw her, she was nineteen years of age. The attractions of Laura's person have been so fully described and probably exaggerated by Petrarca, that it is needless to say anything on the subject. But the qualities of her mind, which he also praises, seem to have been truly remarkable in a provincial lady of those times and of no very exalted rank. In her conduct for a long course of years towards her handsome, accomplished, and impetuous admirer, whom she could not help meeting wherever she went, at parties of pleasure, in walking, or at church, she exhibited a rare mixture of firmness and courtesy, of respect for her own character with a considerate regard for her enthusiastic lover. She has been called a coquette, but we ought not to judge the conduct of a Frenchwoman of the 14th century by the standard of manners in England or even France in the 19th century. To those acquainted with the manners of Italy and Spain even at the present day, the passion of Petrarca for Laura de Sade is nothing uncommon. Such attachments are frequent, and though often of a platonic nature, are certainly not always so. That the attachment of Petrarca continued to be platonic, was owing to Laura's sense of duty, or to her indifference, or to both, but that it did not drive her lover to madness and ruin was owing to her consummate address, of which we have abundant evidence in Petrarca's own confessions. When he ventured on a declaration, she sternly rebuked him, and avoided his presence; but when she heard that he was ill, she assumed towards him the manners of a friend interested in his welfare; she succeeded in purifying his passion, and in making him satisfied with her conversation, and with giving vent to his feelings in poetry. (Petrarca's Latin 'Epistle to James Colonna, bishop of Lombes.') She was probably flattered by his praise, which brought no imputation on her character, and made her the most celebrated woman of her day. Petrarca's sonnets and canzoni in praise of Laura circulated throughout Europe. When Charles of Luxembourg, afterwards the Emperor Charles IV., came on a visit to Avignon, one of his first inquiries was after the Laura celebrated by Petrarca, and being introduced to her in the midst of a large assembly, he respectfully begged to be allowed to kiss her on the forehead as a mark of his esteem. (Petrarca, 'Sonnet' 201.) It was not however without a violent struggle that Petrarca allowed himself to be led by her better judgment. For ten years after he had first seen Laura, his life was one continued strife between his passion and his reason. He left Avignon repeatedly, travelled about, returned, but was still the same. Wishing, if possible, to forget Laura, he formed a connection with another woman, and had by her a son, and afterwards a daughter. But still his mind recurred perpetually to the object of his first attachment. He took care of his illegitimate children, but broke off the connection. For several years he fixed his residence at Vaucluse, a solitary romantic valley near Avignon, on the banks of the Sorga, of which he has given some beautiful descriptions. In a letter addressed to James Colonna, and dated June 1338, he assigns as a reason for his retirement, that he was disgusted with the vice and dissoluteness of the Papal court of Avignon, in leaving which, he says, he sang to himself the psalm 'In exitu Israel de Aegypto.' He also says, that he was tired of waiting for the fulfilment of the promises of honour and emolument made to him by the pope.

Meantime, year after year rolled on, and the beauty of Laura faded away. She became the mother of a large family. But Petrarca continued to see her with the eyes of youth. In the year 1348, while Petrarca was staying in Italy, the plague spread into France and reached Avignon. Laura was attacked by the disease, and she died after three days' illness, on the 6th of April, in the fortieth year of her age. Her death, from the account of witnesses, appears to have been placid and resigned as her life had been. Petrarca has beautifully described her passing away like a lamp which becomes gradually extinct for want of nourishment. ('Trionfo della Morte,' ch. i.)

When the news reached Petrarca in Italy, he felt the blow as if he had lost the only object that attached him to earth. He wrote on a copy of Virgil, his favourite author, the following memorandum: "It was in the early days of my youth, on the 6th of April, in the morning, and in the year 1327, that Laura, distinguished by her virtues, and celebrated in my verses, first blessed my eyes in the church of St. Clair, at Avignon; and it was in the same city, on the 6th of the very same month of April, at the same hour in the morning, in the year 1348, that this bright luminary was withdrawn from our sight, whilst I was at Verona, alas! ignorant of my calamity. The remains of her chaste and beautiful body were deposited in the church of the Cordeliers, on the evening of the same day. To preserve the painful remembrance, I have taken a bitter pleasure in recording it particularly in this book, which is most frequently before my eyes, in order that nothing in this world may have any further attraction for me, and that this great bond of attachment to life being now dissolved, I may by frequent reflection, and a proper estimation of our transitory existence, be admonished that it is high time for me to think of quitting this earthly Babylon, which I trust will not be difficult for me, with a strong and manly courage, to accomplish." Petrarca's 'Virgil,' with this affecting memorandum, is now in the Ambrosian library at Milan.

Here begins a new period of the life of Petrarca, and with it the second part of his love poetry. Hitherto he had written verses in praise of Laura; he now wrote verses 'on Laura's death.' He fancied himself in frequent communion with her spirit; he describes her appearing to him in the middle of the night, comforting him, and pointing to Heaven as the place of their next meeting. (Sonnet beginning 'Levommi il mio pensier,' and the other 'Né mai pietosa madre.') The second part of Petrarca's poetry is superior to the first in purity of feeling and loftiness of thought. He himself felt this, and blessed the memory of her who, by the even tenour of her virtue, had been the means of calming and purifying his heart. (Sonnet 249.) More than twenty years after Laura's death, when he was himself fast verging towards the grave, and when he was able to think of her with more composure, he drew from his memory a picture of the heart, the principles, and the conduct of the woman who had made all the happiness and all the misery of his life. He describes Laura as appearing to him through a mist, and reasoning with him on the happiness of death to a well prepared mind; she tells him that when she died she felt no sorrow except pity for him. On Petrarca entreating her to say whether she ever loved him, she evaded the question by saying that although she was pleased with his love, she deemed it right to temper his passion by the coldness of her looks, but that when she saw him sinking into despondency, she gave him a look of consolation and spoke kindly to him. ('Trionfo della Morte,' ch. ii.)

We have dwelt at some length on this subject because it has acquired an historical importance, and has been the subject of much controversy. Unable to comprehend feelings with which they were unacquainted, some critics have anered at the passion of Petrarca for Laura; others have doubted its existence; whilst others again have disbelieved the purity of Laura's conduct. We have now however sufficient evidence to establish two facts: 1, that the attachment of Petrarca for Laura was real and lasting; 2, that Laura's conduct was above suspicion. What her inward feelings were towards the poet we have no means of knowing, and Petrarca himself does not seem to have ever known. Laura appears to have been imbued with religious sentiments, united with serenity of mind, self-possession, discretion, and good sense. There have been doubts expressed concerning the identity of the Laura of Petrarca with Laura de Sade, but the evidence seems to be strong in favour of that identity. (De Sade, 'Mémoires pour la Vie de F. Pétrarque,' Foscolo, 'Essays on Petrarch,' Baldelli, 'Del Petrarca e delle sue Opere,' 2nd edition, Fiesole, 1837; and the article 'Noves, Laure de,' in the 'Biographie Universelle'.)

But the life of Petrarca was not spent in idle though eloquent wallings. He was an active labourer in the field of learning, and this constitutes his real merit and his best title to fame. Besides the works which he wrote, he encouraged literature in others, and he did everything in his power to promote sound studies. Petrarca was a great traveller for his age; he visited every part of Italy, he went several times to France and Germany, and even to Spain. Wherever he went, he collected or copied manuscripts, and purchased medals and other remains of antiquity. At Arezzo he discovered the 'Institutions' of Quintilian; at Verona, Cicero's Familiar letters; in another place, the epistles to Atticus; at Liège he found some orations of Cicero, which he transcribed; he also speaks of Cicero's book 'De Gloria,' of Varro's treatise 'De Rebus Divinis et Humanis,' and of a compilation of letters and epigrams of Augustus, which he had once seen or possessed, but which have not come down to us. ('Rerum Memorandarum,' b. i.) He was liberal in lending manuscripts, and thus several of them were lost. He applied himself also to the diplomatic history of the dark ages, and he investigated the means of distinguishing authentic diplomas and charters from numerous others which were apocryphal. ('Epistolæ Seniles,' b. xv., ep. 5.) He was the friend and instructor of Boccaccio, John of Ravenna, and other Italian and foreign contemporaries. He was the founder of the library of St. Mark at Venice. He encouraged Galeazzo Visconti to found the University of Pavia. In his extensive correspondence with the most distinguished persons of his time, he always inculcated the advantages of study, of the investigation of truth, and of a moral conduct; he always proclaimed the great superiority of intellectual over corporeal pleasures. He and his friend Boccaccio are justly considered as the revivers of classical literature in Italy. His admiration of antiquity was carried to excess, not being tempered by the light of criticism which arose much later in Europe. It was this classical enthusiasm that led him to support the tribune Rienzi, and attach too great importance to his abortive schemes. Petrarca beheld Rome as entitled to be again what she had once been, the mistress of the world, as if the thing were possible, or even desirable. This error he perpetuated by his writings, and his authority has contributed to that classical tendency of recollections and aspirations which has led astray many Italian minds. By aspiring to be what they cannot be again, they have lost sight of what they might and ought to be as members of the great modern European family.

Petrarca acted an important part in the affairs of state of his time. His influence over the great and powerful is one of the most extraordinary parts of his character, but it is a well ascertained fact. He enjoyed the friendship of several popes, of the Correggio lords of Parma, of the Colonna of Rome, the Visconti of Milan, the Carrara of Padua, the Gonzaga of Mantua, of Robert, king of Naples, and of Charles IV.,

emperor of Germany. He was invited in turn by them all, was consulted by them, and was employed by them in several affairs of importance. He was sent by the nobles and people of Rome as their orator to Clement VI., in order to prevail on that pope to remove his residence from Avignon to Rome. He afterwards wrote a Latin epistle to Urban V., Clement's successor, urging the same request, and the pope soon after removed to Rome, at least for a time. In 1340 the senate of Rome sent him a solemn invitation to come there and receive the laurel crown as a reward of his poetical merit. Petrarca accepted the invitation, and, embarking at Marseille, landed at Naples, where King Robert, himself a man of learning, in order to enhance his reputation, held a public examination in presence of all his court during three days, in which various subjects of science and literature were discussed. At the termination of these meetings, King Robert publicly proclaimed Petrarca to be deserving of the laurel crown, and sent an orator to accompany him to Rome to attend the ceremony, which took place on Easter-day in the year 1341, when Orso dell' Anguillara, senator of Rome, crowned the poet in the Capitol, in presence of a vast assemblage of spectators, and in the midst of loud acclamations.

Petrarca had ecclesiastical benefices at Parma and at Padua, which were given to him by his patrons of the Correggio and Carrara families, and he spent much of his time between those towns. From Padua he sometimes went to Venice, where he became acquainted with the Doge Andrea Dandolo, who was distinguished both as a statesman and as a lover of literature. Venice was then at war with Genoa. Petrarca wrote a letter to Dandolo from Padua, in March 1351, in which he deprecated these hostilities between two Italian states, and exhorted him to peace. Dandolo, in his answer, praised his style and his good intentions; but he defended the right of Venice, after the provocations that she had received from her rival. In the following year, after a desperate battle between the fleets of the two nations in the Sea of Marmara, Petrarca wrote from Vaucluse, where he then was, to the doge of Genoa, for the same laudable purpose, that of promoting peace. In the next year, 1353, the Genoese fleet was totally defeated by the Venetians off the coast of Sardinia; and Genoa in its humiliation sought the protection of John Visconti, archbishop and lord of Milan, the most powerful Italian prince of his time. Petrarca was staying at Milan as a friend of Visconti, who had made him one of his councillors, and as such he was present at the solemn audience of the deputies of Genoa and at the act of surrender. In 1354 Visconti sent Petrarca on a mission to Venice to negotiate a peace between the two republics. He was received with great distinction, but failed in the object of his mission. Soon after John Visconti died, and his three nephews divided his dominion amongst them. The youngest and the best of them, Galeazzo, engaged Petrarca to remain at Milan near his person. In November, 1354, the Emperor Charles IV. arrived at Mantua from Germany; and he wrote to Petrarca, who had been in correspondence with him before, to invite him to his court. Petrarca repaired to Mantua, spent several days with the emperor, and accompanied him to Milan. Petrarca wished to persuade him to fix his residence in Italy; but the emperor, after being crowned at Milan and at Rome, hastened to return to Germany. However, before he left Italy, peace was proclaimed between Venice and Genoa. In 1356 Petrarca was sent by the Visconti on a mission to the emperor, whom they suspected of hostile intentions towards them. He met Charles at Prague, and having succeeded in his mission, he returned to Milan. In 1360 he was sent by Galeazzo Visconti on a mission to Paris to compliment King John on his deliverance from his captivity in England. In his "familiar epistles" he describes the miserable state of France, and the traces of the devastation perpetrated by fire and sword. He was well received by the king and the dauphin, and after three months spent at Paris, he returned to Milan. The next year he left Milan to reside at Padua. The introduction into Italy of the mercenary bands called 'Companies,' which the marquis of Monterrat and other Italian princes took into their pay, and which committed the greatest outrages, and the plague which they brought with them into Lombardy, were the reasons which induced Petrarca to remove to Padua. In 1362, the plague having reached Padua, he retired to Venice, taking his books with him. Soon after his arrival, he offered to bequeath his library to the church of St. Mark. The offer was accepted, and a large house was assigned for the reception of Petrarca and his books. This was the beginning of the celebrated library of St. Mark, which was afterwards increased by Cardinal Bessarion and others. At Venice, Petrarca was visited by his friend Boccaccio, who spent three months in his company. Petrarca passed several years at Venice, honoured by the doge and the principal senators, and now and then making excursions to Padua, Milan, and Pavia, to visit his friends the Carrara and Galeazzo Visconti. In 1368 he was present at the marriage of Galeazzo's daughter Violante with Prince Lionel of England. From Milan he returned to Padua, where he received a pressing invitation from pope Urban V., who had fixed his residence at Rome, and who wished to become acquainted with him. Petrarca had a great esteem for Urban's character; and he determined, notwithstanding his age and his infirmities, on a journey to Rome; but, on arriving at Ferrara, his strength failed him; he fell into a swoon, and remained for thirty hours apparently dead. Nicholas d'Este, lord of Ferrara, and his brother Hugo, took the

greatest care of him, and he was restored to life; but the physicians declared that he was unable to proceed to Rome, and he was taken back to Padua in a boat. Petrarca had been long subject to palpitations and epileptic fits, the consequence of his too great application to study. From Padua he removed, in the summer of 1370, to Arquà, a pleasant village in the Euganean Hills, where he enjoyed a pure air and retirement. He built a house there, and planted a garden and orchard: this is the only residence of the numerous houses which he had at Parma, Padua, Venice, Milan, Vauluse, and other places, which still remains, and is shown to travellers. In this retirement he resumed his studies with fresh zeal. Among other things, he wrote his book 'De sui ipsius et multorum aliorum Ignorantia,' intended as a rebuke to certain Venetian freethinkers who, inflated with the learning which they had gathered from Averroes' 'Commentaries on Aristotle,' of which a Latin translation had spread into Italy, sneered at the Mosaic account of the creation, and at the Scriptures in general. Four of these young men had sought the society of Petrarca while he resided at Venice, and he was at first highly pleased with them; they were accomplished and witty, and fond of study. But this sympathy did not last long. Petrarca had no blind veneration for Aristotle, and still less for Averroes; he was a believer in the Scriptures, and moreover he had no great bias for natural history, in which his visitors were skilled, and he used to observe to them that it was of greater importance to "investigate the nature of man than that of quadrupeds, birds, and fishes." The four admirers of Aristotle were scandalised at his own freethinking concerning their oracle, and they held a kind of jury among them to decide upon the true merits of Petrarca. The verdict was, that Petrarca was a good kind of a man, but destitute of real learning, "Bonus vir, sine literis." This judgment spread about Venice, and made a great noise. Petrarca at first laughed at it, but his friends took up the business seriously, and urged him to defend himself, which he did in his retirement at Arquà, by the book already noticed. In this work he acknowledges his own ignorance, but at the same time he exposes the ignorance of his antagonists. With regard to Aristotle he says what others have said after him, that "he was a great and powerful mind, who knew many things, but was ignorant of many more."

The air of the Euganean hills did not prove sufficient to restore Petrarca to health. His physician Dondi told him that his diet was too cold; that he ought not to drink water, nor eat fruit and raw vegetables, nor fast, as he often did. But Petrarca had no faith in medicine. He absolutely wrote four books of invectives against physicians. He valued Dondi, not as a physician but as a philosopher, and he used to tell him so, but Dondi still remained attached to him. The news of Urban V.'s return to Avignon, and of his subsequent death, caused much grief to Petrarca, who had a great esteem for that pontiff. His successor Gregory XI., to whom he was also personally known, wrote to Petrarca, in 1371, a most kind letter inviting him to his court. But Petrarca was unable to move. He was often seized with fits, and sometimes given up for dead. He wrote to Francesco Bruni, the Apostolic secretary, that "he should not ask the pope for anything, but that if his Holiness chose to bestow on him a living without cure of souls, for he had enough to take care of his own soul, to make his old age more comfortable, he should feel grateful, though he felt that he was not long for this world, for he was waning away to a shadow. He was not in want; he kept two horses, and generally five or six amanuenses, though only three at the present moment, because he could find no more. He could have more easily obtained painters than transcribers. Although he would prefer to take his meals alone, or with the village priest, he was generally besieged by a host of visitors or self-invited guests, and he must not behave to them as a miser. He wanted to build a small oratory to the Virgin Mary, but he must sell or pledge his books for the purpose." ('Variarum Epistolarum,' the 43rd.) Some months after (January 1372), writing from Padua to his old college friend Matthew, archdeacon of Liège, he says, "I have been infirm these two years, being given up several times, but still live. I have been for some time at Venice, and now I am at Padua, performing my functions of canon. I am happy in having left Venice, on account of this war between the republic and the lord of Padua. At Venice I should have been an object of suspicion, whilst here I am cherished. I spend the greater part of the year in the country; I read, I think, I write; this is my existence, as it was in the time of my youth."

In September 1378 peace was made between Venice and Francis of Carrara, lord of Padua. One of the conditions was that the latter should send his son to Venice to ask pardon and swear fidelity to the republic. The Lord of Padua begged Petrarca to accompany his son. Petrarca appeared before the senate, and pronounced a discourse on the occasion, which was much applauded. After his return to Padua he wrote his book 'De Republica optime administranda,' which he dedicated to his patron and friend Francis of Carrara.

The following year his health grew worse: a slow fever consumed his frame. He went as usual to Arquà for the summer. On the morning of the 18th of July one of the servants entered his library and found him sitting motionless, with his head leaning on a book. As he was often for whole hours in that attitude the people of the house at first took no notice of it, but they soon perceived that their master was quite dead. The news of his death soon reached Padua.

Francis of Carrara, accompanied by all the nobility of Padua, the bishop and chapter, and most of the clergy repaired to Arquà to attend the funeral. Sixteen doctors of the university bore his remains to the parish church of Arquà, where his body was interred in a chapel which Petrarca had built in honour of the Virgin Mary. Francesco da Brossano, his son-in-law, raised him a marble monument supported by four columns; and in 1667 his bust in bronze was placed above it. On one of the columns the following distich was engraved:—

"Inveni requiem; spes et fortuna valet;
Nil mihi vobiscum est, iudite nunc alios."

Petrarca had had two natural children, a son and a daughter. The son died before his father. The daughter, Tullia, married in her father's lifetime Francesco da Brossano, a Milanese gentleman, whom Petrarca made his heir. He left legacies to various friends, and among others to Boccaccio, who did not survive him long. The portraits of Petrarca are numerous, but they differ from one another; that which is considered the most authentic is at Padua, in the Episcopal palace, above the door of the library. It is a fresco painting, which was cut out of the wall of the house of Petrarca at Padua, when it was pulled down in 1581. (Valéry, 'Voyages Littéraires.') An engraving of it is given at the head of the handsome edition of Petrarca's verses by Marsand.

The works of Petrarca are of three kinds: 1, his Italian poetry, chiefly concerning Laura; 2, his Latin poetry; 3, his Latin prose. His Italian poetry, called 'Il Canzoniere,' or 'Rime di Petrarca,' consists of above 300 sonnets, about 50 canzoni, and three short poems, in terza rima, styled 'Trionfo d'Amore,' 'Trionfo della Morte,' and 'Trionfo della Fama.' Petrarca's 'Canzoniere' has gone through more than 300 editions, with and without notes and commentaries. The best is that edited by Professor Marsand, 2 vols. 4to, Padua, 1819-20, with a biography of Petrarca, extracted from his own works. The character of his poetry is well known; its greatest charm consists in the sweetness of numbers, "enlivened by a variety, a rapidity, and a glow which no Italian lyric has ever possessed in an equal degree." (Foscolo.) That in Petrarca's sonnets there is too much ornament, that he indulges too much in metaphors, that his antitheses are often forced, and his hyperboles almost puerile—all this is true; and yet there is so much delicacy and truth in his descriptions of the passion of love and of its thousand affecting accessories which he brings before the mind of the reader, that he awakens many associations and recollections in every heart; and this is perhaps the great secret of the charm of his poetry, notwithstanding its perpetual egotism. There is much to choose among his sonnets, many of which, especially those which he wrote after Laura's death, are far superior to the rest in loftiness of thought and expression. He borrowed little from the Latin poets, and much from the Troubadours; but his finest imitations are drawn from the sacred writings. He improved the materials in which the Italian language already abounded, and he gave to that language new grace and freshness. No term which he has employed has become obsolete, and all his phrases may be and still are used in the written language. Far inferior to Dante in invention, depth of thought, and in boldness of imagery, Petrarca is superior to him in softness and melody. Dante was a universal poet; he describes all passions, all actions: Petrarca paints only one passion, but he paints it exquisitely. There are some of his canzoni which soar higher than the rest in their lyric flight, especially the one which begins "Italia mia," and which has been often quoted; and another which he wrote in 1333, when a new crusade was in contemplation. His beautiful canzone, or 'Ode to the Virgin,' with which he closes his poetry about Laura, is also greatly admired for its sublimity and pathos.

Petrarca's Latin poetry consists, 1, of the 'Africa,' an epic on the exploits of Scipio in the second Punic war, a dull sort of poem, with some fine passages: it was however much admired at the time; 2, Epistles, in verse, addressed to several popes, for the purpose of urging their return to Rome, and also to several friends; 3, Eclogues or Bucolics, which are acknowledged by himself to be allegorical, and were in fact, like Boccaccio's eclogues, satires against the powerful of his time, and especially against the papal court of Avignon.

Ginguené, in his 'Histoire Littéraire,' and others, have endeavoured to find the key to these allegories. The sixth and seventh eclogues are evidently directed against Clement VI.; and the twelfth, entitled 'Confictatio,' has also some violent invectives against the Papal court. This circumstance has given rise to strange surmises, as if Petrarca were a secret heretic, an enemy of the church of Rome, belonging to some supposed secret society. We know from Petrarca's own letters, especially those styled 'sine titulo,' that he spoke very plainly to his friends concerning the disorders and vices of the Papal court, which he called the modern Babylon, the Babylon of the west. He says that Jesus Christ was sold every day for gold, and that his temple was made a den of thieves; but we also evidently see that in all these invectives he spoke of the discipline of the Church, or rather of the abuses of that discipline, and not of the dogmas—things which have often been confounded, both by the advocates and the enemies of Rome. Petrarca, like many other observing men of that and the succeeding century, could not be blind to the enormous abuses existing in the Church; but their indignation was poured out against the individuals who fostered those abuses, and they never thought of attacking the fabric itself. This was especially the case in Italy. There might

be in that country secret unbelievers and scoffers at revelation, but there were no heretics. There were many who openly charged the pope and his court with heinous crime, but who at the same time felt a sort of loathing at the very name of heretic or schismatic. The influence of traditional veneration for the authority of the Church, the persuasion of its infallibility, remained, although divested of all devotion, of all enthusiasm, of all respect even for the person of the head of that Church.

Petrarca was not a man of extremes: his dislike of the Papal court of Avignon originated in two feelings, one of honest indignation against its corruptions, and another of national, or rather classical attachment to Rome, which made him urge with all his powers of persuasion the return of the head of the Church to a residence in that city. When he spoke of Babylon he alluded to the captivity of the Jews, to which he compared the residence of the popes at Avignon. Of several popes, such as Urban VI. and Gregory XI., he speaks in his letters with great respect and personal attachment. He went to Rome expressly to attend the jubilee of 1350, and, as he states in his letters to Boccaccio ('*Epistolæ Familiæres*'), for the sake of obtaining the plenary indulgence, and "with a firm resolve of putting an end to his career of sin." He had an accident on the road, which made him lame, and which he said was a salutary punishment for his sins. He gives some account of that jubilee, and of the vast number of pilgrims who resorted to Rome on the occasion. After having visited the churches and performed his devotions, he wrote that "he had now become free from the plague of concupiscence, which had tormented him till then, and that in looking back to his past life he shuddered with shame." ('*Epistolæ Seniles*, viii. 1.) So much for those who would persuade us that Petrarca was a concealed heretic. His hostility was local and personal; it was directed against Avignon, and not against Rome; against the corrupt dignitaries of the Church, not against the Church itself. Petrarca however, although religiously disposed, was far from superstitious. He was one of the few of his age who spurned astrology, and yet, strange to say, a cardinal had nearly persuaded Pope Innocent VI. that he was a magician, because he was familiar with strange books—a very serious charge in those times. Petrarca's letter of advice to Boccaccio, when he thought of turning monk, is a lasting monument of sound religion and good sense.

The Latin epistles of Petrarca, which are very numerous, are the most important of his prose writings. They embrace a stormy and confused period of nearly half a century, for the history of which many of them afford trustworthy materials. Petrarca was one of the earliest and most enlightened travellers of modern Europe; he was an eye-witness of many important events; he corresponded with kings, emperors, popes, statesmen, and men of learning.

Professor Levati, of Milan, has composed out of the '*Epistles*' of Petrarca an entertaining work descriptive of the manners and history of his age, in which he gives copious extracts translated into Italian, '*Viaggi di Francesco Petrarca in Francia, in Germania, ed in Italia*,' 5 vols. 8vo, Milan, 1820. Professor Meneghelli, of Padua, published in 1818 '*Index F. Petrarche Epistolarum quæ editæ sunt, et quæ adhuc ineditæ*;' but his list, as he himself admits, is not complete. Domenico de' Rosetti, of Trieste, has published a bibliography of the works of Petrarca, their various editions, commentaries, &c.; and he has also edited a biography of Petrarca by his friend Boccaccio, '*Serie cronologica di edizioni delle Opere di Petrarca*,' Trieste, 1834.

The other prose works of Petrarca are:—1. '*De Remediis utriusque Fortunæ*,' libri ii. 2. '*De Vita Solitaria*,' lib. ii. 3. '*De Otio Religiosorum*,' lib. ii. 4. '*Apologia contra Gallum*,' 5. '*De Officio et Virtutibus Imperatoris*,' 6. '*Rerum Memorandarum*,' libri iv. In this work, in which he has imitated Valerius Maximus, without however borrowing from him, Petrarca quotes a vast number of facts from ancient and modern history, each illustrative of some principle of moral philosophy; it is in fact a treatise of practical ethics. 7. '*De verâ Sapientiâ*,' being dialogues between a sophist and an uneducated man. 8. '*De Contemptu Mundi*,' being imaginary dialogues between the author and St. Augustine. Petrarca had studied the Latin fathers attentively. 9. '*Vitarum Virorum illustrium Epitome*.' Another and ampler work of Petrarca under the same title, of which the one just mentioned is only an abridgement, has remained inedited, but an imperfect Italian translation, by Donato degli Albanzoni, was published at Venice in 1627 (D. de Rosetti, '*Petrarca, Giulio Celso, e Boccaccio, illustrazione Bibliologica*,' Trieste, 1828). 10. '*De Vita Beata*.' 11. '*De Obedientiâ ac Fide Uxorâ*.' 12. '*Itinerarium Syriacum*.' 13. Several orations, '*De Avaritiâ vitandâ*,' '*De Libertate capescendâ*,' &c. Of his Latin style the following judgment is given by an Italian scholar:—"In modelling his style upon the Roman writers, he was unwilling to neglect entirely the fathers of the Church, whose phraseology was more appropriate to his subjects; and the public affairs being at that period transacted in Latin, he could not always reject many of those expressions which, although originating from barbarous ages, had been sanctioned by the adoption of the universities, and were the more intelligible to his readers. In sacrificing gravity he gained freedom, fluency, and warmth; and his prose, though not a model for imitation, is beyond the reach of imitators, because it is original and his own." (Foscolo '*On the Poetry of Petrarch*.) Petrarca's '*Opera Omnia*' were published at Basel in 1581, 2 vols. folio.

PETRONIUS ARBITER is the name of the author, or supposed

author, of a kind of novel in Latin, of which we have only fragments, descriptive of the licentious manners of the Romans under the empire. Several young debauchees, one of whom is the chief narrator, are represented strolling about Campania, and then proceeding by sea to Croton; they meet with numerous adventures with men and women of various ranks, but all as profligate as themselves. Both the descriptions and the dialogue are extremely obscene, and serve to corroborate the testimony of Juvenal and other writers as to the excessive depravity of morals under the empire. As a picture of manners the work is not without its value, though it is totally unfit for general readers. The style is fluent, and the language is considered classical. The episode entitled '*Trimalcion's Feast*' is a curious description of a banquet given by a pompous wealthy freedman. The narrative is intermixed with verses and fragments of poems, one of which refers to the civil wars of Cæsar, and contains a very strong invective against the corruption of Roman manners. The prose narrative has been supposed by some to be a satire on Nero and his court, but this supposition does not seem to rest on sufficient evidence. Indeed the age of the work is not ascertained, and some date it as late as the time of the Antonines. (Ignarra, '*De Palaestra Neapolitana*.) Caius Petronius, a man of high rank, is mentioned by Tacitus ('*Annal.*' xvi. 18, 19) as being for a time a favourite of Nero, and minister of his pleasures, "*arbiter elegantiæ*," which may be translated "*umpire of fashion and master of the ceremonies*." Being afterwards discarded by Nero through the jealousy of Tigellinus, and expecting his sentence of death, he anticipated it by causing his veins to be opened in the bath, and allowing himself to die gradually while conversing with his friends on light subjects (A.D. 66). He is stated during this interval to have written an account of Nero's secret debaucheries, which he sent to the emperor. Whether the fragment which we have was part of this work, or whether it was written by another Petronius, has been much disputed. The best edition of Petronius is that by P. Burmann, 2 vols. 4to, 1743, in which all the various opinions on the work and its author are given.

PETROV, VASSILI PETROVITCH, was the son of a clergyman at Moscow, where he was born in 1736. While in the Zaikonospasskoi school in that city he distinguished himself by his aptitude for ancient and modern languages, and also by a natural eloquence, and fluency of ideas and words. It was not however until his twenty-seventh year that he composed the ode on Catharine's coronation, which obtained for him the notice and protection of the empress, and of many of the nobles at her court, and especially of Prince Potemkin. For a time he held the appointment of reader to the empress, but at his pressing solicitations obtained leave to travel. He visited England, and several other countries, from the year 1772 to 1774. After his return he was made imperial librarian, which situation however he resigned in 1780 on account of ill-health, and he retired with a pension to a village in the government of Orlov. Here he divided his time between literary and agricultural pursuits, visiting Moscow every winter for the purpose of availing himself of its libraries. So diligent were his habits of study, that at the age of sixty he began to learn the modern Greek language. He died December 4-16, 1799, in his sixty-fourth year.

A complete edition of his original works appeared in 3 vols. 8vo, 1811; besides which there is a translation by him of Virgil's '*Æneid*,' in 2 vols., 1781-86. His poems consist chiefly of odes and epistles; and although they have now lost much of their first interest, having been written upon particular occasions, many of the odes are stamped by high poetical beauty and merit, by vigour and originality of ideas, and by energy of expression, though his versification is occasionally harsh and his diction not sufficiently polished. It should be borne in mind however that at the time Petrov began to write the language itself had not received that refinement which it now possesses, and he certainly did much for his native literature. Merzliakov calls him the "*philosopher bard*," and says that he "*abounds in transcendent imagery, traced with a pen of fire*."

PETRUS APONIS. [ABANO, PIETRO DI.]

PETRUS HISPANUS, a native of Lisbon, son of a physician named Julian, became eminent for his acquaintance with the sciences, particularly that of medicine, the practice of which he followed for some time with great reputation. He afterwards entered holy orders, and advanced by degrees to high preferment. After being Archbishop of Braga in Portugal (Bracara Augusta), he was made cardinal by Gregory X. in 1273; and on the death of Adrian V. he was elected to the pontifical dignity, September 13, 1276. He took the name of John, and styled himself on his seal Joannes XX.; but in his epitaph at Viterbo he is called Joannes XXI. One of the first acts of his pontificate was to confirm Adrian's revocation of the famous constitution of Gregory X. (enacted at the Council of Lyon, 1274), which ordered that the cardinals should be strictly shut up in the conclave during their election of a new pope. He did all in his power to assist the Christians in the East, and sent legates to the different princes of Europe to persuade them to engage in a fresh crusade against the Saracens. He died at Viterbo, about eight months after his elevation to the holy see, May 17, 1277, of the injuries occasioned by the falling of the roof of his bed-chamber. He was a very learned man himself, and a great patron of learning in others; but he does not seem to have been eminent for piety and holiness of life. He wrote several works on medicine, logic, &c., of which the greater part are still

unpublished. A list of their titles may be seen in Ciaconius, 'Vitis Pontiff. et Cardd.,' tom. ii., p. 213. The most celebrated is a short medical treatise entitled 'Thesaurus Pauperum, seu de Medendis Corporis Humani Morbis per Euporista,' of which there are several editions. It was first printed in 1476, fol., Antwerp; the last edition was published in 1577, 16mo., Paris, with a sort of continuation by J. Liebault, entitled 'Thesaurus Sanitatis, Paratu facilis.' A Spanish translation was published at Valladolid in 1672, and an English one by Humphrey Lloyd, 8vo., London, 1585. It consists of ninety chapters, containing a short account of a great number of diseases, and at the end of each is given a quantity of medical formulæ taken from the works of the Greek, Latin, and Arabic physicians, to which is now and then added the word 'expertum.' It is not of much value, and contains a great deal that is foolish and superstitious. In the collected edition of the works of Isaac (commonly called 'Isaac Israelita'), fol., Ludg., 1515, there are three treatises by Petrus Hispanus: one entitled 'Commentarium singulari super Librum Diatarum Universalium Isaac,' fol., xi. ciii.; the second a commentary on Isaac's work, 'De Distis Particularibus,' fol., ciii. clvi.; and the third on his work 'De Urinis,' fol., clvi. cciii.

PETTIGREW, THOMAS JOSEPH, was the son of an apothecary in Fleet-street, London, who placed him at St. Bartholomew's Hospital under the celebrated Abernethy. He became a member of the Royal College of Surgeons in 1812. In early life he obtained the patronage of the Dukes of Kent and Sussex, and obtained the appointment of surgeon to each. He was afterwards appointed his librarian by the Duke of Sussex. In this capacity he published the 'Bibliotheca Sussejana,' a descriptive catalogue, with historical and biographical notices of the manuscripts and printed books contained in the library of H. R. H. the Duke of Sussex. His introduction to the library of the Duke of Sussex may be said to have laid the foundation of his antiquarian pursuits. He particularly directed his attention to the history of the Egyptians, especially in connection with the light thrown on it by the examination of the mummies, or embalmed dead of Egypt. He investigated a large number of these personally, and formed a collection of the antiquities of ancient Egypt. He has given an account of his various researches on this subject in his 'History of Egyptian Mummies, and an account of the worship and embalming of the Sacred Animals;' and he has pursued the same subject in his 'Preliminary Essay and Specimen of an intended Encyclopædia Egyptiana.' The antiquities and history of the profession of medicine have also occupied Mr. Pettigrew's attention, and he has written a work on this subject, entitled, 'On Superstitions connected with the History and Practice of Medicine and Surgery.' This work was published in 1844, and contains a variety of curious information on the subject to which it is devoted. Mr. Pettigrew was one of the founders of the British Archæological Association, of which he is at present the treasurer. He has been one of the most constant attendants at the meetings of this association, and has contributed largely to the interest of its proceedings. He has also contributed extensively to the 'Archæological Journal' published by this association.

Although so well known as an archæologist, Mr. Pettigrew has not neglected the cultivation of his profession. Early in his medical career he published his 'Views of the basis of the Brain and Cranium.' He has also published papers on hydrophobia, cholera, and other professional subjects. He was formerly surgeon to the Charing-cross Hospital, to the Royal Dispensary for Children, and the Asylum for Female Orphans.

As a literary man Mr. Pettigrew is known by his 'Memoirs of the Life and Writings of Dr. Letteom;' his 'Medical Portrait Gallery, or Biographical Memoirs of the most celebrated Physicians and Surgeons;' and his 'Life of Lord Nelson.' He is a Fellow of the Royal Society, and a Fellow of the Royal College of Surgeons of England, Doctor of Philosophy of the University of Göttingen, and a member of the Academy of Medicine of Marseille, and other scientific and professional societies in Europe. [See SUPPLEMENT.]

PETTY, SIR WILLIAM, an eminent political economist, was born May 16th, 1623, at Romsey in Hampshire, where his father carried on the business of a clothier. After remaining until the age of fifteen at the grammar-school of his native place, he went to pursue his studies at Caen in Normandy. On his return he is said to have entered the navy, but the time which he spent in this service must have been short, as in 1643 he again visited the Continent, and spent three years in France and the Low Countries. During this interval he studied medicine and anatomy. In 1648 he published a small work, addressed to Mr. Samuel Hartlib, recommending the extension of education to objects connected more immediately with the daily business of life. Soon afterwards he went to Oxford, where the visitors appointed by the parliament had ejected the royalists, and employed himself in giving instruction in anatomy and chemistry; in 1649 he was created Doctor of Physic, and elected a Fellow of Brazen-nose College. In 1650 he was appointed to the anatomical professorship in the university. He was an active member of a society instituted in Oxford for the cultivation of natural science, and which was the immediate precursor of the Royal Society. When the Royal Society was established, he was one of the council. In 1652 the period of his good fortune commenced by his appointment as physician to the army in Ireland. In

1654 he was employed in that country in the survey of forfeited estates, a work which he performed with great ability. He was subsequently engaged as a commissioner in dividing these lands amongst the officers and soldiers of Cromwell's army, when, besides the land allotted to him, he made advantageous purchases. He also acted as secretary to Henry Cromwell, lord-lieutenant of Ireland. He appears however to have been well received by Charles II. at the Restoration, and in 1661 was knighted. Sir William Petty died at his house in Westminster, December 16th, 1687, and was buried in the church of his native town, where a plain stone marks his grave, with the simple inscription:—"Here lies Sir William Petty." The widow of Sir William Petty was created Baroness Shelburne. He left two sons and a daughter. The eldest son succeeded to the title, but dying without issue, it was revived in Henry, the second son, great uncle of the first Marquis of Lansdowne.

Sir William Petty was the author of several scientific works and inventions, and various papers on mathematical and chemical subjects in the 'Philosophical Transactions;' but he is far better known in the present day as a writer upon trade and commerce and political arithmetic. Notwithstanding the great variety of his pursuits, he had emancipated himself from nearly all the errors and prejudices of his contemporaries. The 'Political Anatomy of Ireland,' one of his best works, contains valuable information respecting the state of Ireland in the latter part of the 17th century, and gives the first comparatively authentic account of the population. Sir William Petty clearly foresaw the advantages of a union of Great Britain and Ireland, and of a free commercial intercourse between the two countries. The survey of Ireland which he made during the Protectorate continues, after the lapse of nearly two centuries, to be a work of reference in courts of law in matters relating to landed property. His treatise on 'Taxes and Contributions,' published in 1667, contains in general sound views on the subjects of finance and revenue; and in this work the doctrine was first clearly stated, though only in an incidental manner, that the labour required for the production of commodities alone determines their value. The 'Political Arithmetic' treats chiefly on the subject of population, particularly with reference to London. His predictions concerning the growth of the metropolis are amusing, and do not exhibit his usual acuteness. At the time when he wrote, he calculated that the population of London doubled itself in 40 years, and that of England in 360 years; and hence he concluded that the population must reach a stationary point before 1840, at which period it would be ten millions for the metropolis, and also ten millions for the rest of England. "Wherefore (he remarks) it is certain and necessary that the growth of the city must stop before the said year 1840." Sir William Petty published his 'Quantulumcunque' (a treatise on money) in 1682, at which period the question of the monetary circulation was of great interest. He recommended that one metal should be made the uniform measure of value, in which view he was supported by Locke: Sir Isaac Newton proposed both the precious metals. The subject is treated with great ability, but the error of his time is perceptible in some of his arguments, which show that he entertained the false notion that there was something about gold and silver distinguishing them as articles of commerce from all other commodities. In this work he condemned laws regulating the rate of interest, observing that there might as well be laws to regulate the rate of exchange; and he exposed the prevailing fallacy that a country may be drained of cash by an unfavourable balance of trade. A list of the remainder of Sir William Petty's works is given in Watt's 'Bibliotheca Britannica.'

PEYER, JEAN-CONRAD, was born at Schaffhausen in 1658. He studied medicine at Basel and at Paris, and having taken the degree of doctor of medicine at the former university, returned to practise at his native town. He held there successively the professorships of eloquence, of logic, and of the physical sciences: but his present reputation is derived chiefly from his having first clearly described the little bodies which are scattered in patches along the end of the small intestines, and which are therefore commonly called Peyer's glands. He died in 1712. Besides his work on the intestinal glands, Peyer wrote numerous detached papers on morbid anatomy, of which he was one of the most assiduous of the early cultivators, and a few on practical medicine and comparative anatomy.

PFEFFEL, GOTTLIEB CONRAD, was born June 28th, 1736, at Colmar, where his father held an appointment in the office for foreign affairs. His parent dying in 1738, Pfeffel was left entirely to the charge of an excellent mother. At the age of fifteen he was sent to the University of Halle for the purpose of applying himself to the study of jurisprudence; but this plan was entirely frustrated by a severe attack of ophthalmia, which terminated in his total blindness at the age of twenty-one. He married about two years after this misfortune, and at a later period (1773) obtained permission to establish at Colmar a military seminary for the education of Protestant youths, in conducting which he had an able colleague in his friend Hofrath Lersse. Among his pupils, who were chiefly the sons of Swiss families, were many who afterwards distinguished themselves. The changes produced by the French Revolution however caused his school to be broken up, and Pfeffel henceforth applied himself entirely to those literary occupations which, notwithstanding his blindness, he had before pursued at intervals. In 1803 he was made president of

the Evangelical Consistory at Colmar, then recently established. He died May 1st, 1809, just after the publication of the ninth volume of his 'Poetischen Versuche.'

His poems generally display shrewdness and humour, together with a strong vein of moral and religious feeling; but his peculiar power shows itself most in his fables, which have frequently an epigrammatic energy and a piquant turn of expression that render the moral couched in them additionally striking and effective. Besides these and his tales, his other productions consist chiefly of poetical epistles, epigrams, ballads, and lyrical pieces. In addition to these original compositions he translated (very freely) a great many dramatic pieces from the French, which he published in five separate volumes or collections, from 1765 to 1774. His own dramatic attempts were deficient in sustained interest and effect.

PFEIFFER, MADAME IDA, celebrated for the extent of her travels, including two journeys round the world, was born about 1795 in the city of Vienna. Her maiden name was Reyer. She says that from her infancy she had a longing to see the world; that when she was a girl of ten or twelve years old she read nothing so eagerly as voyages and travels; that she made many journeys with her parents, and, after she was married, with her husband; and that she only took to staying at home when, her husband's affairs requiring his presence partly in Vienna and partly in Lemberg, the superintendence of the education of their two sons was committed entirely to her. Her husband having died, and the sons being established in life, she resolved to make a journey to Palestine, in order "to have the ineffable delight of treading those spots which our Saviour had hallowed by his presence." She had accumulated in the course of about twenty years funds sufficient for the purpose. She left Vienna in March 1842, and returned to that city in December the same year. She kept a diary, which she published after her return, without her name, under the title of 'Reise einer Wienerin in das Heilige Land' ('Journey of a Vienna-Woman in the Holy Land'), 12mo, Vienna, 2 vols. This journey included Constantinople, Brussa, Beirut, Jaffa, Jerusalem, the river Jordan and the Dead Sea, Nazareth, Damascus, Baalbeck, the Libanus, Alexandria, Cairo, and the Desert to the Red Sea; then back by Malta, Sicily, Naples, Rome, &c., to Vienna.

Madame Pfeiffer's next travels were performed in 1805, in Sweden, Norway, and Iceland, and were published under her name, under the title of 'Reise nach dem Skandinavischen Norden und der Insel Island, im Jahre 1845,' 2 vols. 12mo, Pesth, 1846.

On the 29th of June 1846 Madame Pfeiffer set out from Hamburg in a Danish brig, on her first journey round the world, and reached Rio de Janeiro on the 16th of September. She left Rio on the 8th of December in an English vessel for Valparaiso, where she landed on the 2nd of March 1847. After remaining there a fortnight she took passage in a Dutch ship for Macao, touching on the way at Otaheite, and reached Macao on the 8th of July. She went in a Chinese junk to Canton, accomplished her return safely to Hong-Kong, and then took passage by a British steamer to Ceylon. She landed at Point de Galle on the 17th of October, visited Candy, and took her departure from Colombo on the 17th of October in another British steamer for Calcutta, where she landed on the 4th of November. In December she steamed up the Ganges to Benares, and then travelled overland by Allahabad and Agra to Delhi, where she arrived on the 19th of January 1848. From Delhi she travelled in a bullock-wagon, with native drivers only, and reached Bombay on the 15th of March. From Bombay she proceeded in an English steamer to Bassora, calling at Muscat and Bushira. She was next taken by the government-boat from Bassora up the Tigris to Baghdad, where she arrived on the 12th of May. On the 17th of June she set out to ride with a caravan to Mosul, and thence to Tabriz, where she arrived on the 5th of August, after a journey of great danger, difficulty, and privation, without another European in company, and entirely unacquainted with the native languages. She travelled by caravan to Erivan, and by post to Tiflis, whence she made her way to Redout-Kalè on the eastern shore of the Black Sea. By a Russian steamer she reached Kertch, and by another Odessa, calling on the way at Sebastopol on the 29th of September. From Odessa, which she left on the 2nd of October, she proceeded by steamers to Constantinople, Smyrna, Athens, and Trieste, where she arrived on the 30th of October. She entered Vienna on the 4th of November 1848, having gone round the globe in two years and three months, and traversed, by her own reckoning, about 40,000 miles by water, and 2760 miles by land, independently of many small excursions. She published an account of these travels under the title of 'Eine Frauenfahrt um die Welt; Reise von Wien nach Brasilien, Chili, Otaheiti, China, Ost-Indien, Persien, and Klein-Asien,' 3 vols. 12mo, Vienna, 1850. The work has been translated into English under the title of 'A Woman's Journey round the World, from Vienna to Brazil, Chili, Tahiti, China, Hindoستان, Persia, and Asia-Minor; an Unabridged Translation from the German of Ida Pfeiffer,' 12mo.

In April 1851 Madame Pfeiffer came to London, preparatory to undertaking another journey, towards which the Austrian government had given her 100*l*. She was present at the opening of the Great Exhibition of Industry, and took her departure from the Thames on the 27th of May, in a sailing-vessel, for the Cape of Good Hope, where she arrived on the 11th of August. From the Cape she passed by

Singapore to Borneo, in which island she travelled much in the interior among the wild tribes of Dyaks. She left Borneo on the 22nd of May 1852, and proceeded to Batavia at the north-western end of the island of Java, whence she passed to the island of Sumatra, reaching Padang, the chief town of the Dutch settlements, on the 13th of July. In Sumatra she visited the cannibal tribes of the Batacks, and by her calm and fearless bearing converted them into friends. This was an exceedingly fatiguing as well as dangerous excursion. She reached Padang on her return on the 7th of October, having travelled in Sumatra altogether 700 miles on horseback, and 150 miles on foot. She afterwards returned to Batavia, whence she proceeded by sea to Samarang, on the west coast of Java, and visited several places in the interior of the island. From Java she went by steamer to Macassar, the chief settlement of the Dutch on the island of Celebes. Thence, after a very short stay, rain having set in, she went to the islands of Banda, Ceram, and Ternate, and returned to Celebes on the 7th of March 1853. After making several excursions into the interior of the island, she returned to Batavia, whence, on the 7th of July, she sailed in an American vessel for California, a voyage of nearly half the circumference of the globe through the seas of Java and China, and across the wide Pacific Ocean. On the 27th of August she entered the bay of San Francisco, and remained in the "execrable city," as she calls it, and its vicinity, including a voyage of 800 miles northwards to the Crescent City in Oregon, till the 10th of December, when she took her departure by steamer for Panama, which was reached on the 28th of December. From Panama she proceeded by steamer to Callao, the port of Lima, where she arrived at the end of January 1854. She went over a portion of Peru, crossed the chain of the Andes to the sources of the river Amazonas, and returned to the coast at Guayaquil. Thence she returned to Panama, crossed the Isthmus, sailed to New Orleans, and ascended the Mississippi as far as the Falls of St. Anthony, which she saw on the 8th of August. Thence she went to Chicago, on Lake Michigan, and afterwards to Lake Superior, Lake Huron, Lake Erie, and the Falls of Niagara, which she beheld with unbounded admiration on the 10th of August, remaining there several days. She passed over Lake Ontario, and descended the St. Lawrence to Montreal and Quebec. Returning to Montreal on the 20th of August, she crossed the river into the United States, and then by railway, and by steamer across Lake Champlain and down the Hudson, reached New York. On the 10th of November she left New York by steamer for Liverpool, where she arrived in safety, and reached London at the end of December 1854. At the beginning of 1855 she went to the island of St. Michael, one of the Azores, where one of her sons was a resident, and after remaining some months with him returned to Vienna. She published an account of this second series of travels, and the work has been translated into English under the title of 'A Lady's Second Journey round the World, from London to the Cape of Good Hope, Borneo, Java, Sumatra, Celebes, Ceram, the Moluccas, &c., California, Panama, Peru, Ecuador, and the United States,' 2 vols. cr. 8vo, London, 1855. There have been two or three translations into English of each of her series of Voyages and Travels.

Madame Pfeiffer's accounts of her travels are not of much value as works of information. They are generally meagre, vague, and unsatisfactory. Her travels in the Holy Land and in Iceland are more interesting than her two journeys round the world. She was then less hurried, and her observations and remarks are more copious, distinct, and interesting, than the greater part of her subsequent travels. Calm courage, steady perseverance, and womanly tact, distinguished Madame Pfeiffer throughout the whole of these arduous journeys, and she has probably accomplished what no male traveller ever has or could have done. Though always practising the most rigid economy, her funds would have been quite inadequate to meet the expenditure required had she not been aided to a large extent by the free conveyances and gratuitous hospitality afforded to her by the English and Dutch colonial governments and embassies, and especially by American captains and railway proprietors, who behaved to her with unbounded liberality as well as with uniform kindness and respect. [See SUPP.]

PHÆDRUS, a Latin writer of the Augustan age, according to the general opinion. Little is known of his life except that it appears that he was born in Thrace, was brought to Rome in his youth as a slave, found friends at Rome, applied himself to study, and became a perfect master of the Roman language, and was made free by Augustus, who patronized him. He wrote several books of fables in iambic verse, borrowing, as he says in his prologue, his subjects from Æsop. The fables of Phædrus have long been a favourite work, for the graceful simplicity of their style, the pointedness of their humour, and the general soundness of their morality. They were first published by Pithou in 1596, from a manuscript supposed to have been written in the 10th century, and which is called the Rosamboanus manuscript, from the name of the owner of it. Another manuscript, which existed at Rheims, was destroyed by fire in the last century, but it had been previously collated with Pithou's edition, and the variations had been copied, as well as those in another manuscript, called Danielinus, and they have been used in the later editions of Phædrus. Perotto, bishop of Manfredonia in the 15th century, made a collection of Latin fables from Phædrus, Avienus, and others, for the instruction of his nephew, among which were thirty-two fables which are not contained in the usual editions of Phædrus, in five books. These fables,

'Fabulae Novae' were published at Naples, in 1808, as an additional or sixth book of Phaedrus. Perotto's manuscript however was found much damaged, and the fables were in a mutilated state. Since that time Angelo Mai discovered in the Vatican Library another manuscript of Perotto, in a state of good preservation, with a prefatory letter of the bishop to his friend Mannus Veltrius, of Viterbo, and from this manuscript the additional fables were published in a correct form: 'Phaedri Fabulae Novae XXXIII., e Codice Vaticano reintegratae ab A. Maio, Supplementum Editionis Orellianae,' Zürich, 1832. There seems little doubt now that these fables belong to Phaedrus; they are perfectly similar in style and manner to the rest. The Fables of Phaedrus were also edited by Bentley, and appended to his edition of Terence. The best edition of Phaedrus is that of J. C. Orelli, 8vo, Zürich, 1832.

PHALARIS, a tyrant of Agrigentum in Sicily, of whom very little is known. He was a native of Astypalea in Crete. It is generally agreed that he reigned sixteen years, but accounts differ in regard to the commencement of this period. Eusebius and Suidas place his accession in Ol. 52 (a.c. 570); Jerome, in Ol. 53, 4 (a.c. 565). A still earlier date than the former has also been given, namely, Ol. 31, 2 (B.C. 655); but this is contradicted by the statement of Aristotle ('Rhetor.,' ii. 20, sec. 5), who speaks of Phalaris as the contemporary of Stesichorus, and by Diodorus Siculus ('Excerpta Vaticana,' xxviii. p. 25), who mentions Phalaris between Aesop and Croesus. Phalaris was deposed and put to death by Telemachus, the great-grand-father of Theron and Xenocrates, who flourished in the time of Pindar. ('Schol. Pind.,' Ol. iii. 68.) Phalaris was infamous for his cruelty, and especially for the particular device, which he owed to Perillus, of burning the victims of his savage tyranny in a bull of bronze, in order that he might enjoy the pleasure of hearing their cries. (Cic., 'De Republ.,' iii. 30, sec. 41.) This appears to have been the tradition widely spread even in the time of Pindar, who says ('Pyth.,' i. 95):—"Croesus's reputation for hospitality fades not away, but an evil report everywhere attaches itself to the cruel Phalaris, who burned people in a brazen bull; nor is he praised in festive meetings where the harp resounds in the hall and where the youthful choruses sing." Perillus, the maker of the bull, was the first of those who perished in this way; and when Phalaris was deposed, the mob rose against him, and practised upon him the same cruelty to which he had often subjected others. (Cicero, 'Off.,' ii. 7, § 26; 'De Nat. Deorum,' iii. 33, § 82; 'Verr.,' v. 56, § 145; 'De Fin.,' iv. 23, sec. 64.) Ovid, 'Ibid.,' 439, says that his tongue was first cut out ('lingua prius ense resecta'); and Heracleides Ponticus, that his mother and his friends were burnt with him. The other accounts of his death are not trustworthy. (Bentley's 'Phalaris,' p. 135.) This bull was carried to Carthage: the image which was shown by the people of Agrigentum in the time of Timaeus was not the bull of Phalaris, but a representation of the river Gela; the bull of Phalaris was however afterwards restored to the Agrigentines by Scipio. (Cic., 'Verr.,' iv. 33, sec. 73; 'Diodorus Siculus,' p. 614, 90. On the bull of Phalaris, see Ebert, *Zweites*, Regiomont, 1830, p. 10, seqq.) There were other stories about this tyrant: as that he was an eater of human flesh (Aristot., 'Ethic. Nicom.,' vii. 5, § 7); that he used to devour sucking children ('Clearchus, apud Athenaeum,' p. 396); and that he even fed upon his own son (see the passages quoted by Bentley, 'Phal.,' p. 369). The name of Phalaris is best known in modern times from the celebrated controversy between Bentley and Boyle with regard to the authenticity of the epistles attributed to him, the spuriousness of which was most satisfactorily established by Bentley in his admirable 'Dissertation on the Epistles of Phalaris.' These epistles, which were probably written by some rhetorician or sophist in the time of the Caesars, are utterly worthless in a literary point of view, though Sir William Temple ventured to select them as one of the greatest works of antiquity. They have been reprinted several times since Boyle's notorious edition. The best edition is that by Schäfer ('Phalaris Epistola, Gr. et Lat., cum notis Lennepii, Valckenaerij, et Schaeferi,' Lips., 1823.)

PHANODEMUS, an historian of Athens, is referred to by Dionysius of Halicarnassus, as having written upon Attic antiquities. (Hoffmann's 'Lexicon;' Fabricius, 'Bibl. Graeca.') His age and place of birth are both uncertain, but he must have lived before the time of Augustus. Fragments of Phanodemus, together with some of Democritus, Clitodemus, and Ister, were edited by Siebelis, 8vo, Leipzig, 1812; and by C. and T. Müller, 'Fragmenta Historicorum Graecorum,' Paris, 1841.

PHAVORINUS VARINUS, a native of Favara, a place near Camerinum in Italy, whence he called himself Favorinus, in Greek Phavorinus (Φαβρίπιος). His family name was Guarino, which he turned into Varinus. He is also called Camers, from the town of Camerinum. The precise time of his birth is unknown, but it was probably some years after the middle of the 15th century. He is represented about 1490 as a pupil of Angelo Poliziano, and as exquisitely skilled in Greek and Latin. He devoted himself to the service of the Church, and joined the order of the Benedictines. In 1512 he became librarian to Giovanni de Medici, afterwards Pope Leo X.; and in 1514 he was made Bishop of Nuceria, over which diocese he presided twenty-three years. He died in 1537.

Phavorinus, assisted by two other eminent scholars, Charles Antenorius and Aldus Manutius, edited, in 1496, 'Cornu Copiae et Horti Adonidis,' consisting of seventeen grammatical tracts in Greek,

selected from thirty-four ancient grammarians. In 1517 he published a collection of apophthegms from Stobaeus, which he dedicated to Leo X. But the work by which he is chiefly known is his Greek Lexicon, which, after the labour of many years, he completed in the lifetime of Leo X. It was published at Rome in 1523, fol., and reprinted at Basel in 1538, fol., under the direction of Joachim Camerarius, with several improvements. The last edition, still further improved, was printed at Venice in 1712, by Antony Bartoli, in a neat type and in a handsome form: this is by far the best edition for all the purposes for which a lexicon is consulted. The words are given in alphabetical order, and all the definitions and explanations are in Greek, which Phavorinus is said to have spoken and written as well as a native Greek. Henry Stephens appears to have been greatly indebted to the work of Phavorinus in the compilation of his Greek Lexicon, though he nowhere acknowledges his obligation.

PHEIDON, the supreme ruler of Argos, lived about the middle of the 8th century before the Christian era. The Parian marble (No. 31) and several ancient writers make him contemporary with Iphitus and Lycurgus; but the statement of Pausanias (vi. 22, § 2), that he celebrated the eighth Olympic games, places him in B.C. 748, which date is also supported by the testimony of Ephorus (apud Strab., viii. p. 358), that he was in the tenth generation from Temenus. Pheidon is usually called Tyrant of Argos, but he was in fact the hereditary king. He appears to have obtained the name of tyrant on account of having made himself absolute (Aristot., 'Rep.,' v. 8, § 4.) Pheidon was an active and enterprising prince; and while Sparta was weakened by her wars with the Messenians, he greatly extended the dominions of Argos, and appears to have acquired possession of the whole eastern coast of Laconica as far as Cape Males, and of the island of Cythera, which, as we learn from Herodotus (i. 82), once belonged to Argos. He attacked the towns which were said to have been taken by Hercules, and claimed the right of presiding over all the festivals which Hercules had instituted. On this ground he deprived the Eleians of their presidency of the Olympic games, which he presided over in conjunction with the Pisians. (Strabo, viii. 358; Paus., vi. 22, § 2.) But his usurpation united the Eleians and Lacedaemonians against him, and thus led to his overthrow.

Pheidon is said to have invented weights and measures, which bore his name (Strabo, viii. 376; Plin., 'Hist. Nat.,' vii. 56; Pollux. x. 179), and is also stated by most ancient writers to have been the first person to coin silver money; though, according to Herodotus (i. 94), the Lydians were the first people who put a stamp upon gold and silver.

PHERECRATES (Φερεκράτης), a writer of the old comedy, was contemporary with Plato, Aristophanes, Phrynichus, and Eupolis. (Suidas, 'Plato.') His play, called the 'Countrymen' ('Ἄγριοι'), was represented B.C. 420. (Athen., v. p. 218, d; Plato, 'Protag.,' c. 47, p. 327, d.) He wrote seventeen comedies (Suidas, 'Pherocrates'), of which a few fragments remain, which have been published, together with those of Eupolis, by Runkel, Leipz., 1829. Pherocrates is only mentioned once by Aristophanes ('Lysist.,' 158). He invented a particular kind of metre, which has been called from him the Pherocratic.

PHERECYDES (Φερεκίδης). There were two Greek writers of this name, the philosopher and the historian, who are frequently confounded, as in Lucian, 'Macrob.,' c. 22; Clem., 'Strom.,' v. p. 567, c; Euseb., 'Chron. ad Olymp.,' 59, 4.

PHERECYDES, the philosopher, was a native of Syros. His father's name was Babis, and he was born, according to Suidas ('Pherocydes'), in the 45th Olympiad, that is, about B.C. 600. Diogenes Laertius informs us (i. 121) that he flourished in the 59th Olympiad, that is, about B.C. 544, which date agrees with the account of Cicero, who says ('Tusc.,' i. 16) that he was contemporary with Servius Tullius. He is said by some writers to have obtained his knowledge from the sacred books of the Phoenicians, or from Egypt, and by others to have been a disciple of Pittacus. (Diog. Laert., i. 116.) He taught Pythagoras (Suidas; Cic., 'Tusc.,' i. 16; 'De Div.,' i. 50), and appears to have had a considerable acquaintance with natural science. (Diog. Laert., i. 116.) He is said by Cicero ('Tusc.,' i. 16) to have taught the immortality of the soul. According to Suidas, one of his works was entitled 'Ἐπτάμυθος, or the 'Seven Secrets,' and another θεολογία, which gave an account of the generation and succession of the gods. Theopompus says (apud Diog. Laert., i. 116) that Pherocydes was the first among the Greeks who wrote on the nature of the gods. There are no particulars of the life of Pherocydes worth recording. His death is variously related: some writers say that he died in the territory of Magnesia in Asia Minor; some, that he threw himself down from the Corycian rock above Delphi; and others, that he died in Delos.

PHERECYDES, the historian, was contemporary with Herodotus, and flourished between B.C. 480 and 456. Suidas mentions two historians of this name, and says that one was born at Athens and the other at Leros; but Vossius ('De Hist. Gr.,' iv. 4) has shown that they are the same person. It appears probable that Pherocydes was born at Leros, and afterwards settled at Athens, whence the mistake of Suidas arose. The work of Pherocydes, which is often quoted by the Scholiasts and by Apollodorus, was a mythological history in ten or twelve books; but it also included events subsequent to the mythological period, as the Scythian invasion of Darius (Clem., 'Strom.,' v. p. 567, c.), and the

Ionic migration led by the sons of Cadmus (Strabo, xiv. p. 682). Compare Clinton's 'Fast. Hell.,' vol. ii. p. 372. The fragments of Pherecydes have been published by Sturz under the title of 'Pherecydis Fragmenta, e variis scriptoribus collegit, emendavit, commentationem de Pherecyde utroque, et historico et philosopho præsinit, &c.,' Gerae, 1787; 2nd edition, Lip., 1824; also by C. and T. Müller, in 'Frag. Hist. Græc.,' Paris, 1841.

PHIDIAS, one of the most celebrated artists of antiquity, was a native of Athens. His father's name was Charmidas. The exact time of his birth is not known, but, as far as can be judged from the ascertained dates of some of his works, it seems to be generally admitted that it must have occurred between the seventieth and seventy-third Olympiads, that is, from 490 to 480 B.C. It is said that in early life Phidias practised painting, but there is no authority for his having followed it as a profession, and if he ever practised it, as it is probable he did, from some of his family being painters, he doubtless soon relinquished it for the sister art of sculpture, in which he afterwards became so eminent. Phidias, according to ancient writers, had two masters, Hippias, and Eladas, Geladas or Ageladas. Hippias is mentioned only by one author (Dion. Chrysostom., 'Orat.,' lv.), and the modern writers on the life of Phidias seem disposed to reject that testimony. (Emeric David, Müller, Sillig, and others.) Ageladas was one of the most distinguished artists of the age. He was a native of Argos.

The times in which Phidias lived were peculiarly favourable to the development of his genius and talents, and his ability must have been shown at a very early age, as it appears he was extensively employed upon great public works, even during the administration of Cimon. Afterwards, when Pericles attained the supreme power in Athens, Phidias seems to have been consulted on all occasions in which the embellishment of the city, either by magnificent buildings or by sculptured decorations, was contemplated. "It was Phidias," says Plutarch ('Pericles'), "who had the direction of these works, although great architects and skilful artificers were employed in erecting them." Among the more remarkable objects upon which his talents were at this time exercised, the temple of Minerva, called the Parthenon, justly claims pre-eminence. No pains and no expenses were spared to make this one of the most splendid and perfect monuments of art; and, fortunately, enough exists in the present day, both of its architecture and sculptural decorations, to confirm the high encomiums passed upon it by those who saw it in its perfection. The temple itself was constructed of marble. The architects employed upon it, under the direction and superintendence of Phidias, were Calliades and Ictinus; but the statue of the goddess within the temple was the work of Phidias himself, and, with the exception of the statue of the Olympian Jupiter, which he made at Elis, was the most celebrated of his performances. Minerva was represented standing. In one hand she held a spear; in the other a statue of Victory. Her helmet, highly decorated, was surmounted by a sphinx. The naked parts of the figure were made of ivory. The eyes were of precious stones, and the drapery throughout was of gold—of which metal, it is said, no less than forty talents' weight was used. We are told that by the advice of Pericles, Phidias so arranged the drapery that it could at any time be removed without injury. This seems to have been suggested by the feeling that the Athenians might possibly desire to ascertain whether the gold was fairly appropriated; and subsequent events proved the wisdom of the counsel. The people, desiring to have all the glory of this work, had a decree passed prohibiting Phidias from inscribing his name on the statue, but he contrived to introduce his own portrait (as an old bald-headed man, hurling a stone) in the representation of the combat of the Athenians and Amazons which decorated the shield. A likeness of Pericles was also introduced in the same composition. The exterior of this temple was likewise enriched with sculpture; the two pediments, the metopes, and the frieze being filled with statues and reliefs, many of them from the hand and all of them executed under the direction of Phidias. Part of these (known now as the Elgin Marbles, from their having been brought to this country by the earl of Elgin) form a portion of our collection of sculpture in the British Museum. [BASO RELIEVO; ELGIN MARBLES, in ARTS AND SCIENCE DIV.] Of their merits it is enough to say that the most eminent judges of modern times have without exception added their testimony to that of the ancients by bestowing on them the highest commendation.

The enemies of Pericles, with the view of implicating him also in the charge, accused Phidias of having misapplied part of the gold entrusted to him for the statue of Minerva, and desired that he should be brought to trial. The prudent foresight of Pericles saved both Phidias and himself. He immediately ordered the gold to be taken off and weighed before the people. This however was not done, and the accusation of embezzlement fell to the ground. They then declared the sculptor was guilty of sacrilege in having placed his own portrait on the shield of Minerva. Some accounts say he was thrown into prison, and there died by poison; others that he was banished. Some affirm there was no sentence passed, but that fearing the consequences of this charge, the sculptor fled from Athens and took refuge in Elis, and that he was employed there to execute a costly statue of the Olympian Jupiter, to be erected in his temple in Altia. This statue was the most renowned of the works of Phidias. It was

of colossal dimensions, and was what the ancients called 'chryselephantine;' that is, composed of gold and ivory. The god was represented seated on his throne. His brows were crowned with a wreath of olive, and he held in his hand a statue of Victory. The accessories and enrichments of the throne, footstool, and pedestal, which were of the highest quality of art, are described by Pausanias (v. 11, 14, 15), Strabo (viii. p. 358, Casaub.), and other ancient writers; and in the valuable work by M. Quatremère de Quincy, 'Sur le Jupiter Olympien.'

A tradition connected with this statue is interesting from its exhibiting the importance which the Greeks attached to works of art of high character and merit. Phidias, after the completion of his design, is said to have prayed Jupiter to favour him with some intimation of the divine approbation. A flash of lightning immediately darted into the temple and struck the pavement before him. This was hailed as a proof of the favour of the god, and in commemoration of the event a brazen urn or vase was placed on the spot. Pausanias (v. 11) says that this existed in his time. It is pretended that Phidias was again accused of robbery by the people of Elis, and that he died in prison. There are however strong reasons for thinking that these accusations against Phidias not only are false, but that the accounts of his death and disgrace are not founded on fact. There can be little doubt, from an expression in Aristophanes ('Peace,' 605, &c.), that an unjust feeling had been excited against Phidias, though it is not clear whether he fled or was exiled; and it seems highly probable that he died at Elis. Müller ('De Vitâ Phidiæ'), on the other hand, supposes that Phidias executed the Minerva of the Parthenon, and was then invited by the people of Elis to execute for them the statue of Jupiter; that he returned to Athens, and was, after a time, accused by the enemies of Pericles, who threw him into prison, where he died in the 87th Olympiad. The scholiast on Aristophanes ('Peace,' 604) says he died at Elis: it is also said that he was put to death by the people of Elis, but for what reason is not stated, though some say it was to prevent his ever producing a work that should eclipse their statue. An honour which was paid to his memory would go far to disprove the assertion that he suffered the death of a criminal. The care of his masterpiece, the statue of the Olympian Jupiter, was entrusted to his family under the title of Phaidruntal. His study or workshop near the temple was also preserved with great respect, and in the middle of it an altar was raised, consecrated to all the gods. Pausanias (v. 14) tells us that the Phaidruntal, descendants of Phidias, existed in his time—600 years after the erection of the statue of Jupiter. The death of Phidias is placed about B.C. 432.

Phidias has been called the "sculptor of the gods" (Quintilian, xii. 10) from the grand and sublime character which he threw into his productions. Reference has already been made to his two greatest works, the Minerva of the Parthenon, and the Jupiter at Elis. He also executed much admired statues, some in marble, but chiefly in bronze, of Venus, Apollo, Mercury, an Amazon, &c., &c. (See Pausanias, passim; Plin., 'Hist. Nat.,' xxxvi.; Lucian, 'De Imag.')

His statues of Minerva were numerous: no less than eight or nine are recorded. One of these, the Minerva Areia of the Plataeans, was of wood, gilt; with the exception of the extremities, which were made of the marble of Pentelicia. Although Phidias exercised his skill as a sculptor in all the materials which were in general use for the purposes of art, gold, ivory, bronze, marble, and even wood, yet his productions in a mixture of the two former (chryselephantine sculpture) appear to have been the most highly esteemed, both from the extensive scale upon which he used such rich materials, and from the great importance of the works to which they were applied. This is a branch of what the ancients called tereutic art, which seems to mean the union of metal with any other material.

Phidias brought to perfection the grand or sublime style of sculpture. The artists before him are represented as having a hard, stiff, dry manner. Phidias improved upon this by making a more careful selection and use of the finest models in nature. After Phidias a softer style was introduced, in which Praxiteles, and after him Lysippus, were eminent. The age of Phidias is justly considered the grand and golden age of sculpture.

PHILARETUS (*φιλάρητος*), the reputed author of a short treatise 'De Pulsibus,' which is written in Greek, but of which only a Latin translation has hitherto been published. Nothing is known about his life, nor the time when he lived; nor is it even certain that he is the author of the work in question, as it is sometimes attributed to Philotheus and sometimes to Theophilus Protospatharius. It was written (as the author tells us) because he thought all former writers on the subject were either too superficial and inaccurate or too prolix; but it is not of much value, and seldom if ever ventures to differ from Galen. It consists of ten chapters, and was translated by Albinus Torinus, and published, Basel, 1638, 8vo. An older and barbarous translation is inserted in the various editions of the curious old collection of medical works called 'Articella.' The translation by Albinus Torinus is to be found also in the second volume of the 'Medicæ Artis Principes,' by H. Stephens, Paris, 1687, folio.

PHILEMON (*φίλημων*), a writer of the new comedy, was born at Soli in Cilicia, according to Strabo (xv. 671), or at Syracuse, according to Suidas ('Philemon'). Philemon began to exhibit comedies a little

earlier than Menander, and before the 113th Olympiad, that is, B.C. 328. He lived to the age of ninety-six or ninety-seven (Lucian, 'Macrob.', 25), and died in the reign of the second Antigonos, son of Demetrius; he must consequently have been alive subsequent to B.C. 283. He is said to have written ninety-seven comedies, of which Fabricius, in his 'Bibliotheca Græca' (vol. ii, p. 476, ed. Harles), has preserved the titles of fifty-three. Of these comedies, fragments only have come down to us, which are usually published with those of Menander. It seems possible that some of these plays may exist; at least there is evidence that some if not all of them were in existence in the 17th century.

Philemon was the great rival of Menander, and was considered superior to him by many of their contemporaries; but posterity, as Quintilian informs us ('Inst. Orat.', x. l, p. 222, ed. Pipont), regarded him as inferior to Menander. From the 'Mercator' of Plautus, and the fragments which remain of his plays, Philemon appears to have closely resembled Menander, of whose style, and of the new comedy in general, an account is given under MENANDER.

The son of Philemon is also said to have written comedies. ('Athen.', vii., p. 291, E.) Suidas says that they were fifty-four in number.

There is extant a grammatical work entitled 'Lexicon Technologicum,' written by a grammarian of the name of Philemon, who probably lived in the 12th century of the Christian era. This work is divided into eight books, according to the eight parts of speech, which are respectively treated of in each book. The Greek text was first published by Burney, 8vo, London, 1812; but a more accurate edition, with valuable notes, was published by Osann, Berlin, 1821.

PHILES or PHILE (MANUEL), (*Μανουήλ Φίλης*, or *Φίλης*), a native of Ephesus, was distinguished (according to Fabricius, 'Bibl. Gr.') from four other persons bearing the same surname. As his work is dedicated to the Emperor Michael Paleologus the younger, he must have lived about the beginning of the 14th century. He was born of poor parents, came at an early age to Constantinople, became one of the pupils of George Pachymer, and made great progress in literature. He afterwards gave offence to the emperor by some expressions made use of by him in one of his works, called 'Chronographia,' which is no longer extant, and was thrown into prison. He is supposed to have died somewhere about the year 1340. He is known chiefly as the author of a work, *Περὶ ζώων ιδιότητος*, 'De Animalium Proprietate,' written in a sort of barbarous Greek iambics, called 'versus politici.' It is a curious work, but of little or no value to a zoologist, taken almost entirely from Ælian's 'Natural History,' and full of the most absurd fables. It was first published at Venice, 1533, 8vo, Græce, by Arsenius, archbishop of Monembasia (a town on the east coast of Laconia, now called Napoli di Malvasia). An edition was published at Leipzig, 1574, 4to, (or, with a fresh title-page, Heidelb., 1596), Gr. and Lat., by Wernsdorf, with notes and an excellent preliminary dissertation on the life and works of Philes. The longest poem in the volume is one of nearly a thousand lines, written in the same barbarous kind of verse, in the form of a dialogue between the author and the city of Constantinople, which he designates by the name *Néris*, 'mens.' It is composed in praise of Joannes Cantacuzenus, who was afterwards emperor. The other poems consist of epigrams and various shorter pieces, together with one of nearly four hundred verses on the 'Elephant,' addressed to an emperor named Leo, which (as no emperor of that name was contemporary with Philes) probably belongs to some other person. Two other short poems, in the same metre as the rest, are to be found in the first volume of Cramer's 'Anecdota Græca Parisiensis,' p. 43, 8vo, Oxon, 1839. Wernsdorf gives, in his 'Preliminary Dissertation,' a list of several works by Philes which still remain unedited in various libraries of Europe.

PHILETAS, a grammarian and poet of the island of Cos, who, according to Suidas, flourished in the times of Philip and Alexander the Great, and was preceptor to Ptolemy Philadelphus: Clinton places his death about B.C. 290. He wrote epigrams, elegies, and other poems, and died of emaciation brought on by excessive study. (Suidas, 'Lexicon.') Fragments of Philetas and two other poets were edited by Bach, 8vo, Halle, 1829; they are also included in the editions of the Greek 'Anthology.'

PHILIDOR, ANDRÉ, a French dramatic composer of eminence in his day, but better known out of his own country as a most distinguished and unrivalled chess-player, was born at Dreux in 1726. His grandfather was musician-in-ordinary to Louis XIII.; his father held the same office; and his uncle established in 1726 the famous Concert-Spirituel. André was admitted at the usual early age as a page, or chorister, in the chapel of Louis XV., and studied under Campra, Maître de la Chapelle. In 1737, when he had only completed his

eleventh year, he produced a motet for a full choir, for which the Grand Monarque deigned to thank him; but it does not appear that this condescension was followed by any acknowledgment of a more solid kind, for after quitting the chapel on his voice changing he subsisted for some time by copying music and giving a few lessons. But all his vacant hours, and these were many, he devoted to the game of chess, in which his proficiency was so great that he sought to profit by his skill, and in 1745 commenced a tour in Holland, Germany, and England. This also enabled him to improve his knowledge and taste in music, by hearing the best works of the great masters. He tried his strength as a composer in London in 1753 by setting Congreve's 'Ode to Harmony,' which Handel heard, who approved his choruses, but thought him defective in melody. Chess however had occupied more of his thoughts than his avowed profession, and he had previously, in 1749, published his 'Analysis of the Game of Chess,' for which he obtained a great list of subscribers, and his reputation was established. This work gives several games, with notes explaining the reasons for the moves; and thus it was by far the most useful book of any then published for those who study chess.

In 1754 he returned to Paris, and devoted himself wholly to his profession. He composed some sacred music, which the king thought too much in the Italian style, and thus his effort to obtain the appointment of Maître de la Chapelle was frustrated. Four years after this he turned his attention to dramatic music, and produced at the Opéra-Comique many works, most of which proved eminently successful. The author of the 'Dictionnaire des Musiciens' considers him to have been, together with Duni and Mousigny, the joint father of the Opéra-Comique; but adds that, though he was a profound harmonist, he was not so happy in melody.

In 1777 Philidor reprinted his treatise on chess, considerably augmented. In 1779 he produced at Freemasons' Hall, in London, the 'Carmen Seculare' of Horace, set to music, consisting of airs, choruses, &c. This was published in 1788, in a splendid volume in score, dedicated to Catharine of Russia. It was again performed, under the composer's direction, in 1788, at an entertainment of a mixed kind given by the Knights of the Bath at the Pantheon. From that period Philidor seems to have passed much of his time in London, chiefly occupied by the game of chess, at which he played at Parsloe's Club in St. James's-street, where, we believe, persons were admitted to witness his exploits on the payment of a small fee. It was there he exhibited his marvellous powers by playing three games, against different adversaries at different boards, all at the same time; and only two months before his decease he played two games, blindfolded, simultaneously, against very expert players, and was victorious.

His health now rapidly declining, he applied for a passport to return to his native country, but was refused, having been, most unjustly, proscribed by the French government as a suspected person. This affected him deeply; his grief admitted of no alleviation; and he died in London in 1795. Philidor was a very worthy and amiable man; but it was the generally-received opinion that his mental powers were almost exclusively confined to music and chess.

PHILINUS, a Greek physician, born in the island of Cos, was one of the pupils of Herophilus, and (according to Galen, 'Introduct.') the founder of the sect of the Empirici. He lived somewhere about the year B.C. 250 (Ol. 132, 3), wrote a work on botany (Athen., 'Deipnosa,' lib. xv., sec. 28, pp. 681, 682), which is probably the work quoted by Pliny ('Hist. Nat.,' lib. xx., cap. 91), and some commentaries on the aphorisms of Hippocrates, neither of which works is now extant. With respect to the system of the Empirici, the rejection of anatomy, physiology, and pathology as useless studies, would of course, at least in the opinion of modern physicians, prevent their ever attaining any higher rank than that of clever experimentalists; but still it must not be denied that *Materia Medica* is indebted to them for the discovery of the properties of many valuable drugs.

PHILIP, the name of several kings of Macedonia, of whom two deserve particular notice.

PHILIP II., a younger son of Amyntas, succeeded (B.C. 359) at the age of twenty-three years to a throne which, since the death of his father, and during the reigns of his two elder brothers, Alexander and Perdiccas, had been shaken to its foundation by foreign invasion and civil war. Fortunately for the independence of his kingdom, the young monarch was endowed with talents and energies of the highest order; and a residence during his boyhood at Thebes, whither he had been sent as a hostage in the best days of the republic, while the celebrated Pelopidas and Epaminondas were in power, had obtained for him all the advantages of a liberal Grecian education. On his accession to the throne, his inheritance was overrun by the victorious Illyrians, who had defeated and slain his brother Perdiccas; his own title was disputed by two pretenders to the crown; and the people of Macedonia were dispirited by accumulated national calamities. But his courage and eloquence revived the hopes of his subjects; and his military skill and activity soon inspired them with confidence. While these qualities were successfully exerted in the field, negotiations and bribes were as artfully employed to induce the supporters of the rival claimants to abandon their cause; and Philip finally not only repelled the Illyrian and Pæonian invaders of his country, but penetrated in turn into their territory, and extended his own dominions at their expense. He subsequently further strengthened himself by a marriage with Olympias,

daughter of the king of Epirus, who became the mother of Alexander the Great, but whose temper and conduct made her so little agreeable to her husband that he finally divorced her.

From the period of the full establishment of his authority over his native kingdom, Philip seems to have commenced the design, which he thenceforth steadily pursued and ultimately accomplished, of destroying the power and influence of the Athenian people on the northern shores of the Ægean Sea. As his projects, both on the present occasion and subsequently, brought him into frequent collision with that republic, the state of affairs at Athens throughout his reign requires some detailed notice.

After the general peace which followed the battle of Mantinea and death of Epaminondas (B.C. 362), Athens had again become the most prominent state in Greece. The naval successes and moderation of Timotheus and a few other officers of similar character had won her the public respect; and the people of the Ægean islands and coasts, to secure the protection of her navy against piracy, had resumed their relations to her as subject allies. She had thus nearly recovered the naval supremacy lost by the fatal termination of the Peloponnesian war; but this brief renovation of glory was soon obscured by a relapse into former habits of oppression towards her allies; and these produced (B.C. 358) the Confederate or Social War, by a league of some of the dependent islands and towns against her, which lasted three years, and ended in the loss of her sovereignty. Philip ably took advantage of the distraction of Athens in this contest to reduce or win over in succession Amphipolis, Pydna, Potidea, and other towns on the northern shores of the Ægean Sea, until in those parts Methone alone remained in the Athenian interest. Some conquests in Thrace also gave the Macedonian prince possession of the gold-mines of Pangæus; and near these he built or enlarged a city, which he peopled with Greeks from the conquered towns, and named after himself Philippi. Here, under his personal inspection, the mines were worked to such advantage that they produced him one thousand talents annually; and the gold 'Philippe' which he coined served him in the sequel both to bribe the venal orators of the Grecian states and to hire the mercenary troops with which he now openly assailed their freedom.

The ambition of Philip indeed soon taught him to extend his views of aggrandisement into Greece itself; and at whatever epoch the plans were organised which he formed and realised for the acquisition of a general supremacy over the Grecian states, the first occasion for interfering in their domestic politics was afforded to him by the Phocian or Sacred War, which had already commenced before the close of the contest between Athens and her allies. The real cause of the persecution of the Phocians was the hatred with which that people had inspired the Thebans by refusing to join them in the late war against Sparta. To this source of political enmity were added some uncertain motives of personal offence between individuals of the neighbouring communities; and, moved by such passions of public and private revenge, the Thebans rashly excited a commotion which was doomed eventually to bring destruction upon their own state, as well as to annihilate the general liberties of Greece. Availing themselves of their influence in the Amphictyonic Council, of which they hoped also to obtain the absolute control, as well as the command of the temple of Delphi and its treasures, by destroying the Phocians, they accused that people of having cultivated lands which had been devoted to the Delphic god. The Phocians were found guilty by the compliant Amphictyons, and condemned to pay a fine so enormous, that for its liquidation their whole country was declared forfeit to the god. Perceiving that their only appeal against this iniquitous sentence must be to arms, the Phocians anticipated their enemies by boldly seizing upon Delphi (B.C. 357), and, supported by Athens and Sparta, they commenced a sanguinary war with the Thebans and their allies.

During the progress of this struggle, Philip gained a footing in Thessaly by assisting some of the Thessalian nobles, or Aleuadae (the ancient allies of Macedon), against the tyrants of Phæra, who were supported by the Phocians and their Athenian confederates. The successful interference of Philip in this quarter brought him into opposition with Athens; but the jealousy of that republic was still more excited by his continued machinations against her influence on the Thracian coasts. When she attempted, in conjunction with the people of Methone, to repel these injuries by hostilities, he suddenly appeared before that place, and took it after an obstinate siege, in which he lost his left eye by an arrow. The people of Olynthus, hitherto his allies, now taking alarm at his ambition, applied to Athens for aid against him; but though the Athenians, moved by the eloquence of Demosthenes, repeatedly sent reinforcements to the Olynthians, Philip defeated the confederates, and finally besieged and captured Olynthus (B.C. 347). After this event, both the Athenians and the Macedonian princes were equally desirous of peace, and in the following year a treaty was concluded between them. But the ambassadors who were sent to Philip to arrange the terms suffered themselves to be either outwitted or bribed by the artful monarch; and the Phocian allies of Athens were excluded from the benefits of the treaty.

That brave and unfortunate people, who had hitherto maintained the war with advantage, were now abandoned to the mercy of their more numerous and powerful enemies. The Thebans, who were nearly exhausted in the struggle, applied to Philip for aid, which he was but too happy to render. From Thessaly, passing the defiles of Ther-

mopylae, which had been left unguarded, he marched rapidly into Proper Greece, and profiting by the misconduct of party leaders and the treachery of the Phocian general, he was completely successful. The Phocians were compelled to surrender unconditionally; the Amphictyons assembled, and decreed that their towns should be destroyed and the inhabitants disarmed and heavily assessed; and their privileges at Delphi and votes in the Amphictyonic Council were solemnly transferred to the pious monarch of Macedon. Thus ended (B.C. 346) the Sacred War, which ruined an innocent people and destroyed the little reverence for religion that had yet remained in Greece.

The crisis was now approaching in the great struggle between Athens and Philip, which, on the part of the former, was for the independence of Greece, and on that of the latter for the general supremacy in her national government and councils. But the contest was almost as much one of factions at Athens itself, as between the republic and the Macedonian king. The aristocratic party in that city inclined, perhaps naturally, to the side of Philip, through conviction of the degenerate character of the democracy and consequent hopelessness of a successful collision with the power of Macedon, which they either thought it useless to resist, or considered not likely to be injurious to their country. They might also sincerely believe that in Greece, for all the evils of intestine commotions of which they were weary, there remained no cure but a general diversion, headed by Macedon, of the national energies against Persia. Their leaders were the venerable Isocrates and upright Phocion, both patriots of unquestionable integrity, and anxious for the independence of Athens. But it was the misfortune of this party, that its ranks gave shelter to the venal orators, such as Æschines, Demades, and others, who were undoubtedly in the pay of Philip, and who basely promoted his designs. On the other hand the democratic, or war party, as a modern historian has termed it, eager for the licence and plunder which were promised by a state of hostilities, was principally guided by the infamous Chares, to whom, together with the mercenary Charidemus, the conduct of military expeditions was often entrusted. But to this party, through a well-founded persuasion of the ambitious project of Philip, and a generous and patriotic enthusiasm for the independence of his country, had the great Demosthenes attached himself; and a view of the principles upon which he acted will be found in a former article. [DEMOSTHENES.]

After the conclusion of the Phocian war, Philip turned his attention for a time again to the northward of Greece, and laboured to consolidate his empire in that quarter by obtaining possession of the cities of the Propontis and Thracian Chersonese. But Demosthenes had now roused the Athenians to so much alarm and energy, that when the Macedonian attacked and invested Perinthus and Byzantium, a strong armament was fitted out at Athens, which, under the command of Phocion, compelled him to raise the siege of those cities (B.C. 339). This was perhaps the most glorious moment in the life of Demosthenes, and the most mortifying check in the successful career of Philip. But the triumph of the great orator and the disappointment of the ambitious prince were alike momentary; and the event soon proved how unequal was the conflict between the desultory impulses which could be given to a feeble and divided democracy, without secrecy, unity, or consistency of purpose, and the concentrated power of a monarch of high talent and immense resources, whose political designs were veiled in the profoundest mystery until they were ripe for execution, by adroit ministers, experienced generals, and well-disciplined armies. In the very next year after his repulse before Byzantium, Philip found a pretext for appearing again in arms in Greece itself. He was appointed by the obsequious Amphictyonic Council their general in a new sacred war which they had denounced against the people of Amphissa for cultivating some devoted lands; and after reducing that city, he suddenly threw off the mask by seizing Elateia, the key of Bœotia, at the head of 32,000 veteran troops. The Athenians were filled with dismay; but the eloquence and activity of Demosthenes both animated them to signal exertions, and induced the Thebans, Corinthians, and others to join with Athens in the cause of independence. The numerical superiority of the confederates however, though they fought with great bravery, could not prevail against generalship and discipline; and the fatal battle of Chæroneia (B.C. 338) for ever extinguished the liberties of ancient Greece.

Nothing was more characteristic of the disposition and policy of Philip than his conduct after the battle of Chæroneia. As soon as the victory was secured, he immediately, with his usual humanity, stopped the slaughter; and when, on revisiting the field next morning, after a night carousal, he beheld the dead Thebans of the Sacred Band lying in ranks where they had valiantly fought and fallen, he is said to have shed tears, and exclaimed, "Perish they who imagine these to have done or suffered shame!" But this burst of admiration did not prevent him from treating the party that had been hostile to him at Thebes with great severity; and he imposed a Macedonian garrison upon the subjugated city. To the Athenians, on the contrary, he behaved with the greatest clemency, dismissing without ransom those among them who had been made prisoners, and granting their republic peace upon very easy terms, the principal condition being that they should send deputies to a general congress of the Amphictyonic states at Corinth. Here the great object of the ambition of

Philip seemed to approach its fulfilment. After his orators had set forth the injuries which Persia had continually inflicted upon Greece, it was unanimously resolved in the assembly that a national war should be declared against the Persian empire, and that the Macedonian king should be appointed commander-in-chief, with power to apportion the contingent of each Grecian state. But when he was making the most active preparations for the great expedition which he meditated, and which his son was destined to accomplish, his days were cut short by the hand of an assassin. While celebrating the nuptials of his daughter Cleopatra with the king of Epirus, he was stabbed by a young Macedonian of his own body-guard, Pausanias, whose motive for the deed, as he was himself put to death on the spot, could not be ascertained, but has been most probably ascribed to personal revenge, on the king's refusal to grant him redress for an intolerable insult which he had received from the queen's uncle.

Thus fell Philip (B.C. 336), at the early age of forty-seven years, and in full vigour of life and intellect, at the moment when he seemed to be entering on the meridian splendour of his career of glory.

The character of Philip of Macedon has often been sketched, like too many other historical portraits, in the spirit of party. Too favourably estimated by the opponents of democracy, the ardent advocates of republican freedom have not unnaturally been led to regard the Macedonian king with strong prejudice as the exemplar of monarchical tyranny. Of all the princes of antiquity, however, it would be difficult to name one worthy of comparison with Philip in the fairer features of his character. His government of his own kingdom must be judged, by the silence of his opponents, to have been mild, just, and popular. Personally kind to his enemies, he was to a singular degree free from that cruelty which was the common reproach of the Greeks of his age: humane, generous, and magnanimous, he often showed himself capable of forgiving injuries, of sparing the vanquished, and of using success with moderation. It was indeed his boast and his truest glory, that he conquered more by mercy and conciliation after victory than by mere force of arms. His splendid abilities were equally conspicuous as a statesman and a general; and his intellectual tastes for literature and philosophy, for the drama and the arts, were alike refined and passionate. He made his court therefore no less the seat of eloquence and mental cultivation than it was the school of consummate political science. Yet he was as insatiable in his ambitious schemes as he was unscrupulous in the means which he employed to advance them: he hesitated as little as the worst politicians at corruption and perfidy. The vicious intemperance of his private life will not bear any comment; but his vices, like his accomplishments, were those of the Greeks, and of the state of society which produced them: his virtues were peculiar to himself, and superior to his times.



Coin of Philip II.
British Museum. Actual size.

PHILIP V., the only other of the Macedonian kings of that name whose life and reign merit some attention, ascended the throne (B.C. 220) at the age of 17, on the death of his uncle Antigonus Doon. He was the grandson of Antigonus Gonnatas, and therefore lineally descended from the first Antigonus, one of the generals of Alexander the Great, whose family, in the vicissitudes which succeeded the dismemberment of that conqueror's empire, had finally obtained the crown of Macedon and a general ascendancy over the affairs of Greece. Philip was an able prince, whose character, both in its political energies and personal vices, was not without some points of resemblance to that of his greater namesake and predecessor on the Macedonian throne. At the commencement of his reign, the struggle between the Ætolian and Achaean leagues, in which the latter people had been worsted, caused them to call in his aid; and in the war which followed, and in which he was placed at the head of the Achaean confederation, his activity and military skill were much distinguished. His successes soon disposed the Ætolians to peace, which he as readily granted them, in order that he might direct his sole attention to Italy, where the disasters of the Romans in the second Punic War inspired him with the hope that, by throwing his weight into the Carthaginian scale, he might finally acquire the preponderance of power for himself. With this view, after the battle of Cannæ (B.C. 216), he formed with Hannibal an alliance offensive and defensive, which he prosecuted with little vigour, but which ultimately proved his own ruin; for the Romans, after the great crisis of their fate was over in Italy, no sooner began to prevail in the struggle with Hannibal, than they determined to take vengeance upon Philip for his aggression. After some intervals of indecisive hostility and hollow pacification, during which they found means to deprive him of most of his allies in Greece, they declared war anew against him on various pretexts; and at length he sustained from the consul T. Quintus Flaminius, at Cynoscephalæ, in Thessaly (B.C. 197), a defeat so decisive as for ever to break the Mac-

donian power. Philip however, after this calamity, obtained peace on terms less severe than might have been anticipated: but his proud and restless spirit could ill brook the subjection to which he was reduced; and the remaining years of his life were passed in covert preparations for a new war with Rome, which he saw to be inevitable. He died (B.C. 179) just before the last crisis in the fortunes of Macedon, leaving his unworthy son Perseus to abide the struggle which was to bereave him of his crown and liberty.

PHILIP, ST., was the first disciple of Jesus Christ, and one of the twelve apostles. He was a native of Bethsaida, a town near the sea of Tiberias. After his call to the apostleship not much is recorded of him in the New Testament. He has sometimes been confounded with Philip the Deacon, mentioned in the Acts of the Apostles; but a little examination will plainly show that they were quite different persons.

Nicophorus Callisti tells us that in the distribution of regions made by the Apostles for their respective spheres of labour, St. Philip had Syria and Upper Asia assigned to him, with St. Bartholomew; and that having there made numerous converts, he came into Hierapolis in Phrygia, where he succeeded in bringing many of the inhabitants from gross idolatry to the belief and practice of Christianity, on which account he was at length seized by the authorities, imprisoned, and scourged, and then martyred by being hanged upon a pillar, but in what year is not stated.

The Gnostics attributed a book to St. Philip, which they called his Gospel; but no other sect ever pretended that this apostle left any writings.

The feast of St. Philip is observed by the Eastern churches November 14th, but by the Western on the 1st of May.

PHILIP was the name of five Spanish sovereigns, four of whom were of the house of Austria, and one of the Bourbon family.

PHILIP I., King of Castile, surnamed the Handsome, was the son of Maximilian I., emperor of Germany, by Mary of Burgundy, in right of whom he inherited and transmitted to his posterity of the house of Austria the seventeen provinces of the Netherlands. In the year 1496 he married Joanna, or Jane, eldest daughter of Ferdinand the Catholic and Isabella, sovereigns of Aragon and Castile; and in 1504, on the death of Isabella, who bequeathed the kingdom of Castile to her daughter Jane, Philip, as well as his consort, assumed the regal title. He was crowned at Burgos with her; and in consequence of her mental weakness, exercised all the functions of government during the short remainder of his life, which closed September 25th, 1506, at the early age of twenty-eight.

His queen Jane survived him for fifty years, in a state between insanity and fatuity; and her malady is said to have been much aggravated by grief at his death, though he had never loved her. She traversed her kingdom, carrying his dead body with her, and causing it to be uncovered at times that she might behold it, until she was at last persuaded to permit its removal and interment. She had by Philip, besides daughters, two sons, both in the sequel emperors of Germany, as Charles V. and Ferdinand I., the elder of whom, Charles, on the death of his grandfather Ferdinand the Catholic, finally re-united the crowns of Castile and Aragon. But such was the attachment of the nation to their insane queen, that throughout her long life she was always recognised as sovereign of Spain in conjunction with her son; and their names were mentioned together in every formal act of government.

PHILIP II., King of Spain, the only legitimate son of the Emperor Charles V. by Isabella of Portugal, was born on the 21st of May 1527, and ascended the Spanish throne on his father's abdication in January 1556, having in the preceding year entered on the government of the Netherlands, which Charles had in the same manner resigned to him. His inheritance also included the kingdom of the Two Sicilies, Milan with other Italian provinces, and the empire of the New World; and it was a true and expressive phrase for the extent of his power, that "the sun never set upon his dominions." The revenues which he drew from the American mines and his European realms far exceeded those of any prince of his times, and are declared to have amounted to 25,000,000 of ducats yearly. His navy was more numerous than that of any other power; and his veteran armies were composed of the best troops, led by the ablest generals of the age.

As the reign of Philip II., which fills a long and important period in European history, received its dark colouring from his personal qualities, a slight preliminary sketch of his private character will best illustrate the features of his policy and the events which it produced. He was naturally of a stern and morose temperament, and as he had also been deeply imbued from his youth with the sternest Romanist doctrines, the very sincerity of his belief acting upon a cold heart, a gloomy temper, and a narrow mind, was sufficient to render him obstinately bigoted and inexorably cruel. In temporal affairs, the despotic principles in which he had been brought up had filled him with extravagant ideas of regal authority; and his father's example had taught him to aspire to universal monarchy. With a superstitious creed he therefore mingled the most unbounded schemes of worldly ambition; and perhaps conscientiously believing that with his own projects of dominion he was promoting at the same time the glory of God, he pursued without remorse the most inhuman course of religious persecution and civil tyranny.

Philip has therefore truly been represented as a monster of bigotry and cruelty; but it appears unjust to add to these revolting qualities, as some writers have done, the reproach of hypocrisy. Charles was a persecutor only from policy, but Philip from conviction. Charles made religion subservient to his views of temporal aggrandisement; Philip often sacrificed his true political interests to what he conceived to be the service of religion. The emperor held the pope a prisoner, while he burnt others for denying his supremacy; his son engaged only with deep reluctance in a legitimate war against Pope Paul IV., and in order to purchase a reconciliation with that arrogant pontiff he abandoned the fruit of victory like a repentant criminal. The indulgence of sensual passion has been adduced as another proof, no less than his cruelty, of the hypocrisy of Philip's religious pretensions; but the licence of his private life in this respect was one of those inconsistencies which have sullied purer minds.

The marriage of Philip II. with Mary, queen of England, which had taken place in 1554, enabled him, soon after his accession to the Spanish crown, to engage his consort's kingdom with his own, in 1557, in a war against France. The only memorable event of this contest was the victory of St. Quentin, gained by his troops. He was not himself present at the battle; but at the subsequent assault of the town he showed himself in armour to encourage the soldiery, though without sharing their danger; and it was observed that this was the first and last time in which he appeared on the field, and the only other occasion on which he assumed a military suit was when he directed the arrest of his son, the unhappy Don Carlos. The war was concluded in 1559 by the peace of Cateau Cambresis, upon terms advantageous for Philip. He had meanwhile, by the death of Mary, to whom he had been a cold and unkind husband, lost his connection with England. Leaving his provinces of the Netherlands under the government of his natural sister Margaret, duchess of Parma, Philip sailed for Spain, which he never quitted again; and his arrival in that kingdom was immediately followed by a sanguinary persecution, through which he succeeded in crushing the germs of the Reformation in the peninsula. He was present at an *auto-da-fe*, or public act of faith, at which forty unhappy persons were led to the stake by the Inquisition. When passing him, one of the victims in this dreadful procession appealed to him with loud cries of mercy. "Perish thou, and all like thee!" was his merciless reply; "If my own son were a heretic I would deliver him to the flames."

It was amidst such scenes that he accomplished a vow, made to heaven and to St. Lawrence, on the day of which saint the battle of St. Quentin had been gained, to testify his gratitude for that victory. At the village of Escorial, near Madrid, he built a superb palace, to which, in honour of the saint and of the instrument of his martyrdom, he gave the form of a gridiron. At the same period he transferred the seat of government from Toledo, the ancient capital of Castile, to Madrid, which latter city thenceforth became the metropolis of Spain. In the south of that kingdom his persecution goaded to revolt the Moorish population, who had compounded for the quiet possession of their native seats by a pretended conversion to Christianity; and after a furious contest, embittered by religious hatred and marked by horrid atrocities on both sides, a portion of the Moors were driven to seek refuge in Africa, and the remainder (1571) reduced to submission.

Meanwhile Philip diligently applied himself to the extirpation of heresy in the rest of his dominions. In his Italian possessions, both of Milan and Naples, fire and the sword were successfully employed for this purpose; but the attempt to establish the Spanish Inquisition in the Netherlands with the same view first provoked a spirit of insurrection (1566), which, throughout the remainder of his long reign, exhausted his immense resources of men and money, and after the frightful devastation of those fertile and flourishing provinces, for ever tore seven of them from the Spanish monarchy. When Philip found that the government of Margaret of Parma wanted strength to enforce his religious edicts in the Netherlands, he replaced her by the ferocious Ferdinand Alvarez de Toledo, duke of Alva. The character of this man's administration may be estimated by his sanguinary boast that in less than six years he had consigned 18,000 heretics to the stake and the scaffold, before his master was compelled, by the failure of his cruel measures, to recall him. The milder government of his successor Requesens—the warlike renown, the energies, and the artifice of Don John of Austria, natural brother of Philip (who had gained for him the great naval victory of Lepanto over the Turks in 1571)—and the military genius of Alessandro Farnese, duke of Parma, the ablest general of his times—were all in succession equally ineffectual to suppress the revolt of the Netherlands. William the Silent, prince of Orange, whose deep enmity Philip had provoked, proved the most dangerous of his insurgent subjects; and under that prince and his son Maurice they successfully prosecuted a struggle, of which the principal events are related under another head. [NASSAU, HOUSE OF.]

While the cruel and bigoted tyranny of Philip was thus dissevering seven provinces of the Netherlands from his dominions, he unexpectedly acquired possession of another kingdom. On the death of Henry, king of Portugal, without issue, Philip, as his nephew, asserted his title to the succession; and his power easily enabling him to prevail against his feeble competitor, Don Antonio de Crato, his troops,

under the Duke of Alva, entered Lisbon, and in two months (1580) annexed the Portuguese crown and colonial dependencies for sixty years to the Spanish monarchy.

This acquisition seemed but a step to the universal dominion at which Philip aimed; and in the pursuit of his double ambition of extending his sway and extirpating the Protestant faith, the remainder of his life was passed in designs for subjugating both France and England. In the former country, after secretly allying himself with the queen-mother, Catherine de' Medici, and the Romish party, for the destruction of the Huguenots, he subsequently and openly supported the Roman Catholic league, under the Guises, against Henri IV.; and it was not until that sovereign by changing his religion completed his victories over the league, that the subtle tyrant of Spain abandoned his hopes of reducing France to subjection. His project for the conquest of England was more avowedly proclaimed, more perseveringly pursued, and more disgracefully defeated; but it is needless in this place to repeat the narrative, so glorious in our annals, of the destruction of the magnificent fleet of 150 vessels of war which, under the presumptuous title of the Invincible Armada, Philip had equipped for the reduction of this island (1588). [ELIZABETH, vol. ii., col. 761-764.] The manner in which he received the mortifying intelligence of the annihilation of his fondest hopes by the shipwreck as well as the defeat of his navy, displayed some greatness of mind as well as religious resignation: "I sent my fleet," said he, "to combat with the English, but not with the elements: God's will be done!"

The close of Philip's reign and life was embittered by the failure of all his plans of ambition and intolerance. The contest in the Low Countries was daily becoming so adverse to the Spanish arms, that one of his last acts was an abdication of his title over the whole of those provinces in favour of his daughter Isabella and her consort the Archduke Albert. His haughty spirit was reduced to submit to this measure, as the only remaining expedient for preventing the total alienation of the Netherlands from his house. England and France also had escaped from his toils; and the peace of Vervins, which he was compelled to conclude with Henri IV., left that sovereign securely established on the French throne. Philip died September 13th, 1598, at the age of seventy-two, after protracted and excruciating suffering, under a complication of dreadful maladies.

Philip II. was four times married. The Queen of England, by whom he had no issue, was his second wife. His first was his cousin, Mary of Portugal; and by her he had one son, Don Carlos, whose fate has deepened the sombre aspect of his reign. That young prince, who appears to have been of a haughty and violent temper, was exasperated by his father's refusal to admit him to a share in the administration of the kingdom, though he had never shown any capacity for public affairs. After giving many proofs of a discontented and disordered mind, he was, on the charge, as it would seem from the researches of Mr. Prescott, of aiming at the king's life, and of having shown heretical tendencies, arrested in his bed by Philip himself at midnight on the 18th of January 1568. To the council of state, and to foreign courts, Philip merely assigned as his reason for so acting the necessity laid upon him by "his duty to God and regard for the welfare of the monarchy." Philip it was clear had come, for some reasons, to regard his son with settled aversion, and it soon came to be understood that he was condemned to an imprisonment from which there was no hope of release, and in which he was to be treated with the utmost rigour; and that it was a subject on which every one must be silent. Happily for him, death in the course of a few months terminated his miserable existence (July 24, 1568), at the age of twenty-three years. The horrid suspicion that his death had been hastened through poison or other means by his father's command, which prevailed at the time, has been frequently repeated since, and is directly though inconclusively stated by Llorente, the secretary of the Inquisition, in his 'Histoire de l'Inquisition,' tom. iii., p. 171, &c. Be the manner of his death however what it may, there can be little doubt that, as Mr. Prescott observes, "the responsibility to a great extent must be allowed to rest on Philip, who, if he did not directly employ the hand of the assassin to take the life of his son, yet by his rigorous treatment drove that son to a state of desperation that brought about the same fatal result." ('Hist. of Philip II.,' book iv., chap. 7.) But the authentic version, which we have related, of this mysterious and tragical affair, has been still further variously discoloured by calumny and fiction. Writers, who believed Philip to be the murderer of his son, have upon this foundation formed the superstructure for a romantic tale of a mutual and criminal passion between Don Carlos and his father's third wife, the Princess Elizabeth of France, who had originally been betrothed to himself, and whose life, which closed quickly afterwards, is also said to have been sacrificed to the jealous vengeance of her husband. For this charge against all the parties, there seems however to have been no foundation. (See a full sketch of the career of Don Carlos, and an elaborate, able, and just examination of the whole question of his connection with Elizabeth, and his treatment by his father, in Prescott's 'History of the Reign of Philip the Second,' vol. ii., book-iv., chaps. 6, 7, and 8.) By Elizabeth, Philip had two daughters, who, together with his son and successor by his fourth wife Anne, daughter of the Emperor Maximilian II., were the only legitimate issue which he left. In the midst of his persecuting zeal he had given one purer proof of his regard for religion, and sacred literature owes an obligation to him

memory for the publication of the beautiful Polyglot Bible which bears his name, and which was printed at Antwerp in 1669-72, in 8 vols. folio.

PHILIP III was a prince, in everything except the bigotry of his faith, of a character most opposite to that of his father. Gentle, humane, and unconquerably indolent, he surrendered himself and the whole management of his affairs, from the very commencement of his reign, to the guidance of his favourite, the Marquis of Denia, who had been his chief equerry, and whom he raised to the dignity of Duke of Lerma. This nobleman, who governed Spain as prime minister with unbounded power for twenty years, was a personage of dignified mien and of a mild and beneficent disposition; but as a statesman, though he wanted neither prudence nor firmness, he was otherwise of only moderate capacity, and he rendered his administration injurious to the state by his love of pomp and lavish expenditure, and the consequent derangement of the national finances. He was supplanted at last in the affections of his feeble master (1618) by his own ungrateful son, the Duke of Uzeda, under whom the kingdom was not better governed; and the aged Lerma was solaced by the Pope in his unmerited disgrace with a cardinal's hat, which he had used the foresight to solicit a little before his fall, as a protection from the persecution of his enemies.

The principal circumstances which distinguished the reign of Philip III were the recognition of the independence of the revolted provinces in the Low Countries, and the expulsion of the Moors from Spain. Notwithstanding the cessation by Philip II. of the general sovereignty of all the Netherlands to his daughter Isabella and her husband the Archduke Albert, which was ratified by Philip III. immediately after he ascended the throne, the war in those provinces continued with unabated fury, and with indifferent success to the Spanish arms, until the year 1609; when the exhaustion of the immense revenues of the monarchy compelled the Duke of Lerma to conclude in his master's name a truce for twelve years with the Seven United Provinces, by which the king of Spain acknowledged them free and independent states. In the same year, under the plea that the remains of the Moorish population in Spain, notwithstanding their pretended conversion to Christianity, continued in their hearts to be obstinate infidels, and to hold treasonable intercourse with their African brethren, a royal edict was issued, commanding all the Moors in the kingdom of Valencia to quit the Spanish dominions; and, soon after, a decree, extending this sentence of banishment to all the Moors in the peninsula, completed in 1610 the fatal measure from which Spain has never recovered. On the impulse of a blind superstition, and contrary to every dictate of wise policy, above a million of the most industrious subjects of the Spanish crown were driven into exile, and the most flourishing provinces were depopulated by their removal to the opposite shores of Barbary.

After these events Spain may be said to have languished, rather than found refreshment, in peace, which was interrupted but slightly, by the commotions of the times in Italy and Germany, during the remainder of the reign of Philip, who died of a fever, March 31, 1621, at the age of forty-three years. By his queen, Margaret of Austria, he left three sons: Philip, who succeeded him; Charles, who died in 1682; and Ferdinand, for whom, at the age of only ten years, he obtained from the pope a cardinal's hat, with a dispensation to hold by proxy the archbishopric of Toledo, and who, in consequence of these ecclesiastical dignities, is known in history under the title of the cardinal-infant. Of his daughters, the eldest, Anne, married Louis XIII. of France; and the second, Maria Anne, after having been contracted to Charles I. of England, when Prince of Wales, was finally married to the king of Hungary, who subsequently ascended the Imperial throne under the title of Ferdinand III.

PHILIP IV. was only sixteen years of age when he ascended the throne; and, like his father, after he had become the sovereign of his people, he remained the subject of a favourite. This was the famous Count-Duke Olivarez [OLIVAREZ], who affecting to condemn the supine inactivity of the last reign, and to pursue a more vigorous course of policy, concluded for his sovereign with the emperor a strict family league for the aggrandisement of both branches of the house of Austria. The means proposed for this object were the renewal of the war in the Low Countries at the expiration of the twelve years' truce, and the consolidation of the Spanish power both in these provinces and in Italy; while in Germany the Imperial authority should be secured by the subjugation of the Protestants. It was hoped that France, torn by religious wars, could offer no resistance to these designs; and England was to be amused with that matrimonial treaty which produced the strange journey of Prince Charles, attended by the Duke of Buckingham, to woo the Infanta Maria Anne at Madrid.

These intrigues were among the prelude to the long and sanguinary wars which were only terminated in Germany by the peace of Westphalia, and which continued between Spain and France above ten years later, until the treaty of the Pyrenees. In the Netherlands, during the life of the renowned Spinola, the Spanish arms long maintained an ascendant; but in the maritime war which extended to the New World, the Dutch fleets were everywhere victorious over those of Spain; and the policy of Olivarez drew upon his country the temporary assaults of England as well as the more lasting hostilities of France. Directed by the genius of Richelieu, the energies of that monarchy were ably and successfully applied to humble the power of

the house of Austria; and the ambitious projects of foreign dominion, which Olivarez had built up, crumbled one after another to the ground. Meanwhile a dangerous insurrection in Catalonia, provoked by the imprudent measures of that minister, and the revolt of Portugal in 1640, were added to the distresses of the Spanish monarchy. Olivarez announced this last event to his master as a subject of congratulation: "Sire, the Duke of Braganza has had the madness to suffer himself to be proclaimed king of Portugal. His imprudence will bring a confiscation of twelve millions into your treasury." Portugal was irrevocably lost by mismanagement and defeat to the Spanish crown; but Catalonia, after a desperate struggle of many years, was finally reduced to obedience. Olivarez, whom Philip IV. was himself at last compelled to recognize as the cause of these multiplied disasters, was disgraced in 1647, and was succeeded as prime minister by his nephew Don Louis de Haro, who however was neither attached to him nor disposed to imitate his measures.

In 1648 was concluded the peace of Westphalia, by which Philip IV., for himself and his successors, finally and formally renounced all claim of sovereignty over the Seven United Provinces. The war with France, which still continued for eleven years, and the reverses of which were increased by the league of England, under the protectorate of Cromwell, with France, was little else than one long train of loss and disgrace to Spain; and the peace of the Pyrenees in 1659, which closed the struggle, was only obtained by territorial sacrifices.

This treaty was also distinguished by the marriage of Maria Theresa, eldest daughter of Philip IV., to Louis XIV. of France, an event which, despite of the solemn renunciation of the French king, was destined to convey the crown of Spain to the house of Bourbon. After this pacification Philip continued his vain efforts to recover the crown of Portugal for some years; and his death, September 17th, 1665, is said to have been hastened through grief at the continued defeat of his troops by the Portuguese. He left one son, who succeeded him under the title of Charles II., and died childless; and two daughters, Maria Theresa, married to Louis XIV., and Margaret Theresa, who became the wife of the emperor Leopold.

PHILIP V., king of Spain, was great-grandson of Philip IV., through his daughter Maria Theresa, granddaughter of Louis XIV. of France, and second son of the dauphin. He was born in 1683, received the title of Duke of Anjou in his infancy, and was called by the last testament of Charles II. to the throne of Spain and the Indies in the year 1700. The circumstances which attended this inheritance, and produced the memorable war of the Spanish succession, belong more appropriately to the reign of his grandfather [Louis XIV.]; and it will suffice in this place to sketch the principal events of his life after his recognition as king of Spain by the treaty of Utrecht in 1713. He had married, two years before, Maria Louisa, a princess of Savoy, to whom he became so tenderly attached that on her death in 1714, he abandoned for a time all care of business, and resigned himself to the guidance of the celebrated princess Des Ursins, a French woman of spirit and intelligence, the favourite of the deceased queen, who had accompanied her into Spain from Italy; and retained equal influence after her death on the mind of Philip. He desired to follow her advice in the choice of a second consort, and she was induced by Alberoni, an Italian priest, to select for his queen Elizabeth Farnese, daughter of the Duke of Parma. But the new queen proved of a very different character from that which Alberoni had artfully ascribed to her; and instead of exhibiting the pliant temper and feeble mind which the princess Des Ursins had been taught to expect and reckoned upon governing, her first act was to cause the astonished favourite to be sent out of the kingdom.

Alberoni succeeded immediately to the influence of the discarded princess [ALBERONI, GIULIO], was shortly appointed prime minister; and soon obtained from the pope the dignity of cardinal. He had conceived the design of restoring Spain to her rank and power among nations, and he began by the attempt to recover for her the Italian provinces, which had been lost by the treaty of Utrecht. But this open violation of a solemn treaty, though only a part of the extensive schemes which he had formed, was sufficient to alarm the leading powers of Europe; and it produced the quadruple alliance of England, France, the Empire, and Holland (1718), which Spain was unable to withstand, and Philip, towards the end of 1719, yielded to the demands of the allies by disgracing and banishing Alberoni. A few years later, Philip, who was of a weak and melancholy disposition, abdicated his crown in favour of his son Louis (1724), and retired with his queen to a religious seclusion at St. Ildefonso. But on the death of Louis, who, in a few months after his accession, fell a victim to the small-pox, Philip found himself compelled to resume the toils of government.

The period of his second reign, which was protracted for twenty-two years after his son's death, was occupied chiefly in obtaining possessions in Italy for his two sons by his ambitious queen Elizabeth Farnese, both of whom she succeeded in establishing in that country, Don Carlos as king of the Two Sicilies, and Don Philip as duke of Parma and Piacenza. In other respects the transactions of this long reign present nothing remarkable which does not belong to the general history of Europe rather than to that of Spain; and Philip died in 1746, leaving an only surviving son by his first wife, who succeeded him under the title of Ferdinand VI., and a numerous family

by his second queen, one of whom, Don Carlos, afterwards ascended the Spanish throne as Charles III.

PHILIP OF ORLEANS, Regent. [ORLEANS, HOUSE OF.]

PHILIPPE I., King of France, son of Henri I., and third both in descent and succession from Hugues Capet, founder of the third dynasty of France, was born in 1053, and succeeded his father in 1060. His mother was Anne of Russia, daughter of the Czar Jaroslaw I. On his death-bed Henri committed the care of the child and the administration of the government to his brother-in-law, Baudouin or Baldwin, count of Flanders. Baudouin did little more till the time of his death (1067) than occasionally visit his ward, who was brought up sometimes at Paris, sometimes at one or other of the royal castles. The death of Baudouin removed from Philippe the restraint which his station and inexperience required, and he plunged into a series of excesses of the most disgraceful character. The means of indulgence were supplied from various sources, especially from the sale of ecclesiastical benefices and dignities, which subsequently drew upon him the hostility of the Church, but, although he had not sufficient energy vigorously to struggle against the growing spirit of ecclesiastical domination, his necessities and his profligacy prevented his entire submission to the claims of the popes, who desired to engross to themselves all the higher ecclesiastical appointments. Philippe was engaged not long after the death of Baudouin in a war with Robert le Frison, or the Frisian, who had usurped the county of Flanders from his nephew Arnolphe, the grandson of Baudouin. The hasty and inadequate force assembled by Philippe was surprised and routed by Robert near Cassel in 1071; the young Count Arnolphe was killed, and the king only saved himself by a hasty and inglorious flight. In a second attempt to subdue Robert, Philippe met with no better success. He then made peace with him, and married Bertha of Holland, his step-daughter.

From 1075 to 1087 Philippe was engaged in occasional hostilities with William, duke of Normandy and king of England, which kingdom he had acquired by conquest (in 1066) during Philippe's minority. But the war was languidly conducted, on the part of Philippe from indolence, and on that of William from full occupation in other quarters, and perhaps from the feudal sentiment of respect for his suzerain. Philippe however encouraged the discontented vassals and rebellious children of William; and the contest did not finally terminate until the death of the Conqueror (1087). He had become excessively corpulent, and a coarse jest of Philippe, who inquired "when he would be put to bed," excited his indignation. "When I go to be church'd at St. G enevi ve, I will offer a hundred thousand tapers," was the reply of the angry veteran. He entered the territory of Vexin, and stormed Mantes; but a hurt which he received by his horse falling proved mortal, and relieved Philippe from his hostility.

The year 1092 was marked by the most important incident of Philippe's life. He had become weary of his wife Bertha, by whom he had four children, and had confined her in the castle of Montreuil, which had been settled on her by way of dower. He now married Bertrade, wife of Foulques le Rechin, count of Anjou, who, dreading her husband's inconstancy, forsook him and took refuge with Philippe. This marriage was so glaringly inconsistent, not only with good morals and decency, but with ecclesiastical law, that it was with difficulty that any bishop could be procured to solemnise the union. It involved Philippe in two wars, one with Robert le Frison, who took up the cause of the repudiated Bertha; and another with Foulques of Anjou, who sought to recover Bertrade. The Church also took up the matter, and Philippe was daily attacked with remonstrances, censures, and threats of excommunication. In return he threatened the bishops, and even subjected one of them to a short imprisonment. Philippe had obstinacy enough to retain Bertrade, but not sufficient strength of character to silence the bishops. Some of them indeed embraced his cause after the death of his injured wife Bertha (1094), and in a council held at Reims showed a disposition to attack the Bishop of Chartres, his sturdiest opponent. But the majority of the French bishops, in a national council at Autun in 1094, excommunicated both Philippe and Bertrade. The pope, Urban II., did not however pursue him to extremity, and the sentence was only so far enforced as to deprive him of the liberty of wearing the ensigns of foyalty, and to prevent the celebration of public worship in the place where he was. He retained the exercise of such power as he possessed, and was allowed to perform his devotions in his private chapel.

Near the close of the 11th or the beginning of the 12th century, Philippe, being engaged in hostilities with William II., who then held Normandy, associated with himself on the throne his son Louis VI., then only eighteen or twenty years of age, afterwards known as Louis le Gros. The activity and good conduct of the prince gradually raised the royal power from the contempt into which it had fallen, but excited the jealousy of his step-mother Bertrade. The court was divided: Louis is charged with seeking a pretext to have Bertrade murdered, and Bertrade practised on his life by poison. Neither the divisions of his family nor the power of the church could prevail on Philippe really to put away Bertrade, or to deprive her of the title of queen. A declaration of penitence, and engagement no longer to regard her or live with her as a wife, which engagement he afterwards openly violated, were accepted by the church, and the excommuni-

cation was taken off in 1104. Bertrade afterwards succeeded in reconciling both herself and Philippe with her former husband, Foulques le Rechin. The remaining years of Philippe were marked by little except the intrigues of Bertrade for the advancement of her children by both marriages.

Philippe died at Melun, of premature old age, the result of his intemperance, in 1108, having nearly completed the forty-eighth year of his reign, and was succeeded by Louis VI. His worthless character, combined with the low state of the regal power, rendered him a spectator rather than an actor in the events of his reign. France possessed at this time little national unity, and the history of the time is the history of the great nobles and of the provinces, rather than the history of the king or the kingdom. From the time of Philippe the royal power revived. The activity of Louis had given an impulse to it even in his father's time, and his activity and that of his immediate successors gave permanence to the movement.

PHILIPPE II., better known as PHILIPPE AUGUSTE (a name which he is thought to have derived from being born in the month of August), was the son of Louis VII., surnamed Le Jeune, and Alix, daughter of Thibaut le Grand, count of Champagne, his third wife. He was born in 1165, and was crowned at Reims, when little more than fourteen years of age, in his father's lifetime, upon whose death in the following year, 1180, he came to the throne. He had however exercised the sovereign power from his first coronation, his father being disabled by palsy, and one of his earliest acts was a general persecution of the Jews, whom, when assembled in their synagogues on the Sabbath, he caused to be surrounded by soldiers, dragged to prison, and despoiled of all the gold and silver that was found on them. He also published an edict, by which all debts due to them were to be annulled on condition that the debtor should pay to the royal treasury a fifth part of the amount due. Other acts of persecution followed, and in 1181, the Jews were commanded to dispose of all their moveable property and quit the kingdom for ever; all their real property was confiscated to the crown, and their synagogues were ordered to be converted into Christian churches. The intercession both of nobles and ecclesiastics, for whose good offices they paid large sums, was in vain; and after experiencing a heavy loss from the enforced sale of their effects, they were expelled from all the domains of the crown. The great vassals of the crown were in no hurry to repeat the royal edict, and in the county of Toulouse especially the Jews remained undisturbed. Other acts of persecution followed, and the king is recorded "not to have allowed to live in all his kingdom a single individual who ventured to gainsay the laws of the church, or to depart from one of the articles of the Catholic faith, or to deny the sacraments."

The pride and ambition of Philippe led him, even before his father's death, to embroil himself with the queen his mother and her four brothers, the counts of Blois, Champagne, and Sancerre, and the Archbishop of Reims, who had taken advantage of the weakness of Louis VII. to govern France in his name, and who concluded that it belonged to them to direct the administration of a minor king. The good offices of Henry II. of England arranged the dispute. Philippe married, before his father's death, Isabella, niece of the Count of Flanders, his godfather; and was, with her, crowned a second time at St. Denis by the Archbishop of Sens. This marriage was one of the causes of dispute with his mother and uncles. He soon alienated the Count of Flanders, as well as most of the other great vassals of the crown, who united to oppose his rising power; but the good offices of Henry of England again restored quiet (1182). It was a little after this that he caused some of the streets of Paris to be paved. After an interval of three years (1185), war between Philippe and the Count of Flanders again broke out, and ended, after a short campaign, by a peace which added to the territory and resources of the king. A struggle with the Duke of Bourgogne (1186) also terminated favourably for the king. Hostilities with Henry II. of England followed, and were attended with success; and that powerful monarch died at Chinon in 1189, broken-hearted at seeing his own sons in league with his enemy.

In 1188 Philippe had taken the cross. In 1190 the combined forces of Philippe and Richard I. of England rendezvoused at Vezelay, not far from Auxerre; and in the autumn of the same year they embarked, Philippe at Genoa, and Richard at Marseille. They met and wintered at Messina in Sicily, and in 1191 proceeded to the Holy Land; but before long, Philippe, jealous of the superiority of Richard as a warrior, made ill-health an excuse for returning to France, and reached Paris in December 1191. He had left his mother Alix, and his uncle, the Archbishop of Reims, regents of his kingdom. The incidents of the crusade had made Philippe and Richard rivals; and the former, on his return, commenced his attack on the other, at first by intrigues, and afterwards by force. He made some acquisitions in Normandy, but failed (1194) in attacking Rouen. The following years were occupied with alternate periods of truce and hostility, in which the policy and steadiness and the feudal superiority of the French king rendered him a match for the more soldier-like qualities of Richard; and on the death of Richard (1199), the incapacity of John, his successor, enabled Philippe to establish decisively the superiority of the Capet race over the rival family of Plantagenet. During this war, Philippe, now a widower, married, in 1193, Ingeburge, or Isamburge,

sister of Canute VI., king of Denmark; but having in a short time obtained a divorce in an assembly of prelates and barons, he married, in 1196, Marie, or Agnes, daughter of Berchtold, duke of Merania, a German noble, in contempt of the authority of the Pope, before whom the case of Ingeburge had been carried, and by whom the divorce had been annulled. The struggle between the king and the pope (Innocent III.) continued for some years, until an interdict laid on Philippe's dominions obliged the king to submit the affair to an ecclesiastical council at Soissons (1201); but he evaded their decision by a pretended reconciliation with his queen Ingeburge, whose real condition was however little improved. Marie of Merania, from whom he had been obliged to separate himself, died soon after, leaving two children, whom the pope did not scruple to declare legitimate.

The murder of Arthur of Bretagne, by his uncle John of England, having roused general indignation, Philippe seized the occasion to attack Guienne, Normandy, Touraine, Anjou, and Poitou. These, except Guienne, he speedily conquered; and prosecuting John before the court of the twelve peers of France, by a sentence quite unprecedented in France and unauthorised in such a case by the institutions of feudalism, procured the confiscation of all his French dominions (1205). Crimes, however flagrant, which did not violate the duty of the noble to his feudal superior, had not hitherto been cognisable in the great feudatories; and the Court of Peers, which Philippe professed to revive from the institutions of Charlemagne, was probably an innovation, founded on romances to which the ignorance of the age gave the credit of being faithful historical traditions. It consisted of twelve members, viz.: six of the great nobles (the dukes of Normandie, Bourgoigne, and Aquitaine; and the counts of Toulouse, Flanders, and Vermandois, for the last of whom the Count of Champagne was substituted), and six prelates, by means of whom the king sought to influence the decisions of the tribunal. As in judgments involving a capital sentence the ecclesiastics could not take part, it is probable that the number of twelve was made up out of the higher nobility who were at court at the time. The nobles forming the court, proud of sitting in judgment on a crowned head, lent themselves to the purpose of Philippe, who met with no opposition in thus establishing a jurisdiction which might hereafter promote the aggrandisement of the crown. John succeeded in preserving Guienne and recovering Poitou and part of Touraine; but Normandy, and his other dominions to the north of the Loire, were finally lost.

In the interval of peace which followed, Philippe endeavoured to consolidate the institutions of his kingdom by holding national assemblies; but his authority in the south of France, where the crusade against the Albigeois was about this time (1207—1213) carried on, continued to be merely nominal. He embellished Paris, protected the university of that city, and sought the favour of the church by sending to the stake those charged with heresy. Under pretence of supporting the cause of the church against John of England, Philippe prepared for the invasion of that kingdom; and when John had submitted to the church, under the protection of which he placed himself, Philippe turned his arms against Flanders, the count of which had refused to join in the invasion of England. He obliged the chief towns to surrender, and committed great ravages; but lost his fleet, part of which was taken by the English, and the rest burnt in the port of Dam to prevent its falling into their hands (1213). Next year Philippe was attacked on the side of Poitou by John, and on the part of Flanders by the Flemish nobles and burghers, supported by the Emperor Otho IV.; but John was repelled by Louis, the son of Philippe; and the emperor, whose army consisted almost entirely of Flemings, was defeated by Philippe himself at Bouvines, between Lille and Tournay (1214).

In 1216, Louis, son of Philippe, went over to England, whither he was invited by the malcontent barons; but he was obliged to return the next year. In 1219 he took part in the crusade against the Albigeois; and was afterwards (1221) engaged in hostilities in the provinces held by the English king Henry III. The Count of Montfort, unable to retain the conquests which his father, Simon de Montfort had made in the county of Toulouse, offered to cede them all to Philippe Auguste; but the king, who had never taken much interest in the affairs of the south, declined engaging in the negotiation. The feebleness of his health increased the natural caution of age, and he took little part in the affairs of foreign lands. He employed himself chiefly in strengthening and improving the domains of the crown, which he had so widely extended; and he walled in the towns and villages which it comprehended. His regular management of his revenues enabled him to effect this, and yet to bequeath to his various legatees an immense sum, of which the maxims of the time enabled him to dispose as if it had been his own property. He died at Mantes, in 1223, in the fifty-eighth year of his age, having reigned forty-three years.

PHILIPPE III., surnamed LE HARDI, was the eldest son of Louis IX. (or St. Louis). He was born in May, 1245; and was proclaimed king in the camp before Tunis, which city his father was besieging at the time of his death, August, 1270. The army remained two months longer in Africa, suffering much from the climate: at length peace was made with the king of Tunis; and part of the besiegers determined to proceed with Alphonse, Count of Poitou and Toulouse, the king's uncle, to the Holy Land; another part with

Charles of Anjou, another of his uncles, for Constantinople; while the remainder, under Philippe himself, were to return to France. Before their final separation, the division destined for the Holy Land was shattered by a tempest, and many vessels were lost. The expeditions to the Holy Land and to Constantinople were consequently given up, except by an auxiliary division of English, which proceeded under Prince Edward (afterwards Edward I.) to Acre; and the wreck of the army, diminished by sickness, proceeded with Philippe to France. His father and one of his brothers had died at Tunis, and he lost, on his way through Sicily and Italy, his brother-in-law, the king of Navarre, through disease, and his wife, Isabella of Aragon, who died through premature childbirth, the consequence of a fall. It was not till May 21st, 1271, that he reached Paris. He was crowned at Reims in the following August, and shortly after, by the death of his uncle Alphonse, acquired the counties of Poitiers and Toulouse, which that prince had possessed.

It was the object of Philippe to render the great feudal nobles more completely subject to his sceptre, and he reduced to subjection the Count of Foix, who had refused obedience to his commands (1272). He married, in 1274, Marie, daughter of the Duke of Brabant, who was crowned as queen the following year. He interfered in the affairs of Navarre, during the minority of his kinswoman Jeanne, heiress of that kingdom, who was designed to be married to one of his sons; and in the affairs of Castile, to support the claims of the Infants of La Cerda, his sister's children, and heirs in the direct line to that kingdom, whom the Cortes had set aside in favour of Sanchez, their maternal uncle. He succeeded in retaining Navarre for some years, but his projects in Castile failed of success.

During the earlier years of his reign Philippe was much under the influence of Pierre de la Brosse, who had commenced his career at court as barber-surgeon to Saint Louis, and had risen to the rank of chamberlain. His elevation, and the abuse, real or supposed, of his influence over the king, caused his downfall; he was arrested, in 1278, tried on some charge never promulgated, before a commission of nobles, condemned to be hung, and executed in pursuance of his sentence. The immediate cause of his downfall is supposed to have been his inspiring Philippe with a suspicion that his queen, Marie of Brabant, had poisoned her step-son Louis, Philippe's eldest son by his first wife, in order to open a way for her own children to the succession.

In 1283 Philippe engaged in war with Pedro, king of Aragon; the crown of which kingdom had been offered by the pope (who had excommunicated Pedro) to Charles of Valois, Philippe's second son, to be held in feudal subjection to the holy see. The French king assembled his barons and prelates to deliberate on the matter, and by their advice accepted the pope's offer. The prelates and nobles formed on this occasion two separate chambers. In 1285 he invaded Catalonia, took the town of Elna by assault and massacred the inhabitants, compelled Rosas and Figueras to submit, fought an indecisive battle at Hostalrich, and took Gerona by capitulation. But the long siege and severe loss which this last-mentioned town had cost him, the superiority of the Aragonese and Sicilians by sea, and the wasting of his army by disease, compelled him to commence a retreat, which he did not effect without considerable loss. Philippe was himself seized by the disease which had wasted his army, and died, on his return to France, at Perpignan, 5th October, 1285.

PHILIPPE IV., better known as PHILIPPE LE BEL, son of Philippe le Hardi, by his first wife, Isabella of Aragon, was born in 1268; and succeeded his father on the throne of France, October 1285, having previously acquired, in right of his wife Jeanne, the crown of Navarre. He was crowned at Reims in January 1286. The war with Aragon continued, but was carried on languidly. The young king gave, from the first, his confidence to the lawyers, who were gradually working the overthrow of the feudal system, and giving consistency and stability to a system of jurisprudence favourable to despotism. It is probable, from his continual poverty, that in the earlier period of his reign he indulged the love of luxury and refinement then prevalent. In 1290 he despoiled the Jews; and in 1291 he ordered the Italian merchants, who engrossed nearly all the commerce of his kingdom, to be imprisoned; and by the apprehensions of further violence, with which he inspired them, induced them to ransom themselves by heavy payments. Most of them speedily quitted the kingdom. Two brothers, Florentines, Boccio and Musciatto Franzesi, are supposed to have prompted Philippe to this deed of violence and injustice, by which they not only filled the king's coffers, but acquired for themselves the monopoly of the French markets. The success of these experiments encouraged the king to make the lawyers the instruments of his exactions.

In 1290 Philippe paid a visit to the south of France, in order to form with his allies a plan of combined operations against Aragon, to confirm his authority over his remote vassals at the foot of the Pyrenees, and to gain the affections of the nobles of Guienne, then subject to Edward I. of England, of whom Philippe began to be jealous. In 1291 he proposed to renew the attack upon Aragon, refusing to ratify the treaty which had been concluded by the other belligerent parties at Tarascon in the early part of the year: but the proposal was probably a mere feint to raise money.

In 1292 a quarrel between some English and Norman sailors at

Bayonne, followed by mutual hostilities between the vessels of the Cinque Ports and France, ripened the jealousy of Philippe into determined hostility to Edward. He summoned Edward, under certain penalties, to appear before the parliament at Paris, to answer for the hostilities committed by his vassals; and Edward, observant of his subordination as a vassal of the King of France, obeyed the summons by sending his brother Edmond to appear for him (1294). Anxious to avoid a continental war, he consented to deliver up six towns in Guienne to commissioners appointed by Philippe; and to surrender twenty of the persons most deeply implicated in the previous hostilities, to take their trial before the parliament of Paris. Instead of six towns, Philippe caused the whole of Guienne to be occupied by an armed force; and when he had thus obtained possession, he charged Edward with contumacy, and cited him again before the parliament, under heavier penalties for non-appearance than before. Enraged at being thus outwitted, the English monarch renounced his allegiance, sent an army to recover Guienne in 1295, and formed alliances with various continental princes against Philippe. But the war was languidly carried on, for Edward's attention was engrossed by Scottish affairs, and his continental allies made few efforts, except the Flemings, who were unfortunate. Hostilities were terminated by a truce of indefinite length, and by the arrangement of some matrimonial alliances between the two royal houses, concluded by the mediation of the Pope Boniface VIII. in 1298. By the terms of this truce, part of Guienne was restored to Edward, but the final adjudication of that great fief was reserved for the future decision of the pope. The expenses of this war increased the necessities of Philippe, and these led him into disputes with the clergy and the pope, and made him persecute the Jews in order to extort from them a portion of their wealth. One beneficial result sprang from his desire of money—he emancipated the serfs of Languedoc, commuting his rights over them for a pecuniary payment.

Philippe was anxious to avenge himself on the princes who had allied themselves with Edward. The defeat and death of Adolphus of Nassau, king of the Romans, in 1298, may be ascribed to his intrigues. The Count of Flanders was imprisoned and his county seized; but the oppressions of the French caused a revolt of the Flemings, in attempting to suppress which the French suffered a complete defeat at Courtrai in 1302. Philippe advanced next year into Flanders with a vast army, but effected nothing; and in order to have his hands free for this war, and for a dispute with the pope, which he had been long carrying on, he made a definitive peace with Edward of England, to whom he restored the whole of Guienne (1303). He advanced into Flanders, defeated the Flemings both by sea and land in 1304, but found still so obstinate a resistance, that he made peace, contenting himself with the cession of a small part of the country, and conceding the independence of the rest. The pope had meanwhile been seized by Nogaret, Philippe's envoy at Anagni; and though released by the populace, had died about a month after of a fever, the result probably of the agitation to which he had been exposed (1303). The exactions and the depreciation of the coinage, by which Philippe provided resources for the Flemish war, provoked discontent in various parts of his dominions, which he endeavoured to suppress by merciless severity. The seizure and banishment of the Jews of Languedoc, and the confiscation of their property, was another of the measures to which he had recourse at this time (1306).

Among the methods which Philippe employed to fill his exchequer, the depreciation of the coinage had been one of the most usual. He had paid in this depreciated coinage the sums he had borrowed in a currency three times more valuable. When however he found that his plan began to tell against himself, his revenues being paid in the depreciated coinage, he found it necessary to correct the abuse, and to issue money equal in value to that of previous reigns. This however caused fresh disturbances; debts contracted in the depreciated money had now to be paid in the new and more valuable coinage; and this hardship led to commotions, which Philippe repressed with atrocious cruelty. He found it necessary however to publish some new edicts, in order to remedy the evil complained of (1305). In order to conciliate the nobility, whose alliance he wished to make a counterpoise to the popular discontent, Philippe restored the practice of judicial combat in all heavier accusations against the nobility.

It was probably the desire of Philippe to obtain their wealth, that led to the suppression of the great military order of the Templars. They were accused of crimes the most revolting by two worthless members of their own order; and Philippe gave secret orders for the arrest of all who were in France; and these orders were executed in all parts of his dominions at the same time. The trials were carried on before diocesan tribunals; and though the pope (who was a creature of Philippe) at first claimed for himself the investigation of charges affecting an ecclesiastical body, he gave up the point, reserving to himself only the trial of the grand-master and a few other chief men. The judges were eager to convict the accused; confessions were wrung from many by torture; numbers were brought to the stake for denying the confessions thus extorted; others were condemned to various inferior penalties. The persecution became general in Europe, but out of France the Templars were generally acquitted of the charges brought against them. The pope, however, at the instance of a council assembled at Vienne, suppressed the order by virtue of his

papal authority, and granted their possessions to the Hospitallers (1311). But Philippe and his nobles had already seized their French possessions, and the Hospitallers were obliged to redeem them with heavy payments. Jacques de Molay, grand-master of the Templars, and the commander of Normandy, were burnt in Paris in 1314, for retracting their confessions.

The last years of Philippe's reign were signalised by these infamous proceedings. He managed about the same time (1310) to gain possession of Lyon, which had previously enjoyed a considerable degree of independence, though nominally subject to the empire. He also interfered as mediator in 1313 between Edward II. of England, who had married his daughter Isabella, and the discontented barons of that kingdom. His necessities induced him to persecute afresh the Jews and the Lombard merchants; and his severe and suspicious temper led him to reiterated cruelties. The wives of his three sons were charged with adultery, and two of them were declared guilty, and condemned to imprisonment; while their lovers, and those who were supposed to have aided in their crimes, were put to death by the most horrid tortures. The wife of Philippe, Count of Poitiers, his second son, was acquitted (1314). Philippe le Bel died at Fontainebleau, from the effect of an accidental fall while hunting on the 29th of November 1314, in the thirtieth year of his reign, and the forty-sixth of his age.

It was in the reign of Philippe le Bel that the 'Tiers Etat,' or commons, were admitted for the first time to take part in the national assemblies subsequently designated 'les Etats Généraux, or States-General.' They were present at a council held in 1302 on occasion of Philippe's dispute with the Pope Boniface VIII. It was in this reign also that the sittings of the parliament, the supreme judiciary court, into which, by the substitution of the lawyers for the nobles, the ancient Cour de Pairs [PHILIPPE II.] had been transformed, became fixed at Paris.

PHILIPPE V., known as PHILIPPE LE LONG, the second son of Philippe IV., or 'Le Bel,' was born in 1294, and succeeded to the throne in 1316. His elder brother, Louis X., or Louis le Hutin, had died 5th of June 1316, leaving by his first wife a daughter, who succeeded him on the throne of Navarre, and his queen, who was his second wife, pregnant. On the news of his brother's death, Philippe, who was at Lyon, where the conclaves of cardinals were engaged in the election of a pope, hastened to Paris, and assumed the government, which was confirmed to him by the barons of the kingdom, who were assembled for the purpose, until the birth of the child, of which the widowed queen was then pregnant. If she produced a son, he was to retain the government as regent during the minority of the child; if a daughter, he was to be recognised as king. The child, which was a boy, died a few days after birth (November 1316), and Philippe assumed the sovereignty in full right, and was crowned at Reims, January 9th, 1317.

It was upon this occasion that the Salic law, by which females were excluded from the succession to the throne, was established as a constitutional law in France. Louis X. had left a daughter, Jeanne, queen of Navarre; and there appears to have been no just ground, either from precedent or from analogy of the laws of succession which prevailed in other kingdoms, or in the great fiefs, for her exclusion. The ground urged by the legal supporters of Philippe's claim was an ancient law excluding females from the succession to the Salic lands, a peculiar species of allodial possessions, but which law could only by a remote analogy be made to bear on the succession to the throne. The case of a sole heiress to the crown had not however occurred before; and if there was no precedent for the exclusion of a female, there was no instance of one having really occupied the throne. Jeanne was, besides, a female and a minor: the Duke of Bourgogne, her maternal uncle, who was her natural supporter, was induced to surrender her claim: the States-General, being convoked, confirmed the title of Philippe; and the death of his only son induced his brother Charles to assent to it, in the hope of turning against Philippe's own daughters the law of which he was desirous to avail himself to the exclusion of his niece. The Salic law was thus firmly established as the fundamental law in the French monarchy.

The States-General were assembled three times in this reign; first to confirm Philippe's title to the throne, then to regulate the finances, and lastly for a general reform of abuses. In the first of these assemblies Philippe issued an edict, giving a military organisation to the communes, though he was subsequently obliged, by the jealousy of the nobility, to make some modifications in it. Another of his edicts revoked the grants made by his father and brother from the royal domain, and became the foundation of the constitutional principle that that domain was inalienable. In other edicts he gave increased regularity to the legal and fiscal institutions which were gradually superseding the arrangements of the feudal system. These edicts were issued by the king as from himself, and the States-General were carefully precluded from the exercise of any properly legislative functions.

The south of France was during this reign the scene of cruel persecutions, directed by the influence of the pope, John XXII., against those accused of sorcery, and against the Franciscan monks. In 1320 an immense body of the French peasantry assembled from all parts for a crusade, attracted by two priests, who preached that the

deliverance of Jerusalem was reserved not for the high-born and noble, but for the meek and lowly. They soon became disorderly, and perpetrated the most merciless outrages on the Jews, until they were put down by force, or died of famine and disease. The most fearful severities were exercised against those of them who were taken. In 1321 a dreadful persecution was directed against those afflicted with leprosy (a disease which the crusaders had brought from the East), on a charge of having poisoned the wells; and also against the Jews, on a charge of having instigated them. A hundred and sixty Jews of both sexes were burnt in one fire at Chinon near Tours; others were banished and their goods confiscated. It was while engaged in these cruel proceedings that Philippe le Long died, January 3, 1322, at Longchamps near Paris, after a reign of rather more than five years. He left four daughters; but the Salic law excluded them from the throne, and he was succeeded by his brother Charles IV., or Charles le Bel.

PHILIPPE VI., or, as he is usually called, PHILIPPE DE VALOIS, succeeded to the throne shortly after the death of Charles le Bel (1328), and was the first king of the collateral branch of Valois. He was son of Charles, count of Valois, a younger son of Philippe III le Hardi, and cousin to Louis X. le Hutin, Philippe le Long, and Charles le Bel, who successively wore the crown. In the reign of Philippe le Long he had headed an expedition of the nobles and gentry of France to overthrow some chieftains of the Ghibelin party in Lombardy. His presumption and incapacity involved him in difficulties, from which he was relieved only by the policy or generosity of his opponents, who allowed him to retire with his army into France (1320).

Charles le Bel died February 1, 1328, and left no male heirs; but his widow was pregnant, and the nobles of the kingdom determined to wait the result of her confinement; and in the meantime the sovereign power, with the title of regent, was confided to Philippe de Valois. When the queen was delivered of a daughter (April 1), the right of succession was far from clear. All the doctors of civil and canon law agreed that women were excluded from the succession; but they were divided on the question whether a woman, being disqualified merely by sex, might transmit a right to her descendants, just as a lunatic or an idiot might be supposed to do; or whether the disqualification affected not only the woman herself, but all who might otherwise have derived a claim through her. But however the lawyers might agree as to the exclusion of females, the operation of the Salic law had been too recent, and too obviously the result (in part at least) of the superior power of the male claimant, to be entirely satisfactory to the public mind, or to those whose interests were concerned in the dispute; and Philippe, count of Evreux, who had married the daughter and heiress of Louis le Hutin, and was, in right of his wife, the nearest in direct succession, might have been a powerful rival, had he not readily exchanged a right of so doubtful a character for the peaceful possession of the throne of Navarre. The daughters of Philippe le Long and Charles le Bel, all yet in childhood, wanted either the inclination or the power to advance their claims against so formidable a competitor as Philippe de Valois; and Edward III. of England, who was next in succession, as being son of Isabelle, sister of the last three kings, was as yet also a minor, and too closely beset with difficulties at home to think of serious measures to vindicate his claim. The power therefore of Philippe as regent, his mature age, his large hereditary possessions, and his popular character, added to the plausibility of his claim, as the nearest male heir claiming through male ancestors, enabled him quietly to ascend the throne. He was crowned at Reims, May 29, 1328. Isabelle, in the name of her son Edward III., protested against this invasion of his rights; but as Edward did homage to Philippe the next year for Guienne, he may be considered as having renounced his claim, which would probably never have been revived but for subsequent events.

The first important enterprise of Philippe after his coronation was an expedition into Flanders, to put down the burghers of the great towns, who had revolted against their count. The Flemings surprised him in his camp at Cassel, but were defeated with great slaughter (August 23, 1328), and Philippe returned to France with all the glory of victory. The early years of his reign were also occupied in regulating the coinage by successive edicts, in settling the boundaries of the civil and ecclesiastical jurisdictions, and in determining the succession to the county of Artois, to the exclusion of Robert, count of Beaumont, more familiarly known as Robert of Artois, and in favour of his aunt Mahaut, who had usurped the county in his minority, and had been confirmed in possession by the parliament of Paris, influenced by the king Philippe le Bel. Robert subsequently retired into England (1333), and instigated Edward III. to renew his claim to the French throne.

A crusade against the Moors of Granada was a favourite project of Philippe; but the concessions which he demanded of the pope, as the price of his services in this affair, were too exorbitant, and the project failed. He also sent assistance to David Bruce, king of Scotland, against Edward III., and afforded him a refuge at his court: these measures, and disputes which arose in Guienne, tended to hasten the approaching rupture between France and England. He renewed his project of a crusade, and visited the pope, Benedict XII., at Avignon in 1336, but the project never took effect: and he endeavoured to

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obtain by exchange possession of the duchy of Bretagne; but this plan also failed. At length in 1337 war between Edward III. and Philippe broke out. Edward assumed the title of king of France, and formed an alliance with the Flemish burghers, at that time under the influence of James Arteveld of Ghent. His fleet took and destroyed Calais in 1337, and he made two fruitless campaigns on the side of Flanders (1338, 1339). In 1340, the French, first under Jean, son of Philippe de Valois, and then under the king in person, attacked Hainault, the count of which was in alliance with Edward; but the defeat of the French fleet at Sluys (June 24), induced Philippe to retire; and after some other hostilities, an armistice of six months was concluded.

It is unnecessary here to particularise the incidents of the struggle which was carried on, both in Bretagne, where Edward and Philippe engaged as auxiliaries [EDWARD III.], and in other parts. In the course of it, Philippe sought to obtain money by depreciating the coinage, and by establishing the gabelle, or government monopoly of salt (1343). Some regulations were issued (1344) in order to revive commerce and regulate the administration of justice, the last almost the only acts of his reign that were really useful. He arrested the Lombard and other Italian merchants in his dominions, and confiscated their goods (1347). The latter years of his reign were as unfortunate as his measures were unjust. He sustained a great defeat at Crécy in 1346; lost Calais, the key of his kingdom on the side of England in 1347; and was unsuccessful on the side of Guienne and Poitou in 1346, and 1347. A dreadful pestilence, which swept away a third part of his subjects in 1348, filled up the measure of his adversity. The acquisition of the district of Viennois, ceded to him by the dauphin or lord of that country, was a poor counterbalance to these calamities.

The death of Philippe was owing to debility, the result of an unseasonable marriage with the princess Blanche of Navarre, a girl of eighteen, who had been promised to Jean, Philippe's eldest son. During Jean's absence, the king married her himself. He died at Nogent-le-Roi, near Chartres, August 22, 1350, the fifty-seventh year of his age, and the twenty-third of his reign. [BOURGOGNE.]

PHILIPPIDES of Athens, a poet, and a writer of the new comedy, flourished about A.C. 335. He wrote forty-five plays, of which the titles of twelve are mentioned by ancient authors. He died of joy at an advanced age, after he had obtained a prize which he did not expect. (Suidas, 'Lexicon;' Fabricius, 'Bibl. Græca.')

PHILIPPUS was the name assumed by the impostor Andronicus, who, by pretending to be the son of King Perseus, induced the Macedonians to acknowledge him as their king, and met with so much success as to defeat one of the Roman officers. But he was ultimately driven out of Macedon by Q. Cæcilius Metellus, and given up to the Romans by a Thracian prince with whom he had taken refuge.

PHILIPPUS, M. JULIUS, a native of Boetra in Trachonitis, according to some authorities, after serving with distinction in the Roman armies, was promoted by the later Gordianus to the command of the imperial guards after the death of Mithridates, A.D. 243. [GORDIANUS; MARCUS ANTONINUS PIUS.] In the following year he accompanied Gordianus in his expedition into Persia, when he contrived to excite a mutiny among the soldiers, by complaining that the emperor was too young to lead an army in such a difficult undertaking. The mutineers obliged Gordianus to acknowledge Philippus as his colleague; and in a short time, Philippus wishing to reign alone, caused Gordianus to be murdered. In a letter to the senate, he ascribed the death of Gordianus to illness, and the senate acknowledged him as emperor. Having made peace with the Persians, he led the army back into Syria, and arrived at Antioch for the Easter solemnities. Eusebius, who with other Christian writers, maintains that Philippus was a Christian, states as a report that he went with his wife to attend the Christian worship at Antioch, but that Babila, bishop of that city, refused to permit him to enter the church, as being guilty of murder, upon which Philippus acknowledged his guilt, and placed himself in the ranks of the penitents. This circumstance is also stated by John Chrysostom. From Antioch, Philippus came to Rome, and the following year, 245, assumed the consulship with T. F. Titianus, and marched against the Carpi, who had invaded Moesia, and defeated them. In 247 Philippus was again consul, with his son of the same name as himself, and their consulship was continued to the following year, when Philippus celebrated with great splendour the thousandth anniversary of the building of Rome. An immense number of wild beasts were brought forth and slaughtered in the amphitheatres and circus. In the next, under the consulship of Æmilianus and Aquilinus, a revolt broke out among the legions on the Danube, who proclaimed emperor a centurion named Carvilius Marinus, whom however the soldiers killed shortly after. Philippus, alarmed at the state of those provinces, sent thither Decius as commander, but Decius had not sooner arrived at his post than the soldiers proclaimed him emperor. Philippus marched against Decius, leaving his son at Rome. The two armies met near Verona, where Philippus was defeated and killed, as some say by his own troops. On the news reaching Rome, the prætorians killed his son also, and Decius was acknowledged emperor in 249. Eutropius states that both Philippi, father and son, were numbered among the gods. It is doubtful whether Philippus

was really a Christian, but it seems certain, as stated by Eusebius and Dionysius of Alexandria, that under his reign the Christians enjoyed full toleration and were allowed to preach publicly. Gregory of Nyssa states, that during that period all the inhabitants of Neocæsarea in Pontus embraced Christianity, overthrew the idols, and raised temples to the God of the Christians. It appears that Philippus during his five years' reign governed with mildness and justice, and was generally popular.



Coin of Philippus.
British Museum. Actual size.



Coin of Philippus the Younger.
British Museum. Actual size.

PHILIPPUS, the name of several ancient physicians enumerated by Fabricius ('Biblioth. Græca'). The most celebrated is Philippus of Acarnania, the friend and physician of Alexander the Great, who was the means of saving the king's life when he had been seized with a violent attack of fever, brought on by the excessive coldness of the waters of the river Cydnus, *Ol. 111, 4* (B.C. 333). Parmenio sent to warn Alexander that Philippus had been bribed by Darius to poison him; the king however did not doubt his fidelity, but, while he drank the draught prepared for him, put into his physician's hands the letter he had just received. His speedy recovery fully justified his confidence, and proved at once the skill and honesty of Philippus.

PHILIPS, AMBROSE, was born about 1671, and is said to have been descended from an old Leicestershire family. He was educated at St. John's College, Cambridge, and his first printed performance is a copy of English verses in the collection published by that university on the death of Queen Mary in 1695. From this date nothing is known of him till the appearance of his six Pastorals, which, Johnson observes, he must have published before the year 1708, because they are evidently prior to those of Pope, but they appear to have been first published along with Pope's, in Tonson's 'Miscellany,' which appeared in 1709. Philips's next performance was his 'Letter from Copenhagen' (in verse) to the Earl (afterwards Duke) of Dorset, dated March 9, 1709, which was printed in the 12th No. of the 'Tatler,' (May 7, 1709), with an introductory eulogium by Steele, who styles it 'as fine a winter-piece as we have ever had from any of the schools of the most learned painters.' He afterwards translated the 'Persian Tales' from the French for Tonson, and brought out an abridgment of Hacket's 'Life of Archbishop Williams.' In February 1712, his tragedy of the 'Distressed Mother,' was played at Drury Lane, and although little more than a translation of the 'Andromaque' of Racine, was received with great applause, and long continued to keep possession of the stage. Pope, who a year or two before had bestowed high praise upon the 'Letter from Copenhagen,' calling it the performance of a man "who could write very nobly," but who had now been divided from Philips partly by feelings of poetical rivalry and jealousy, partly by their opposite party politics, told his friend Spence that the 'Distressed Mother' was in great part indebted for its success on the first night to a packed audience. The author's Whig friends certainly did their best for the play. It was elaborately praised, before its appearance, in the 290th No. of the 'Spectator' (for February 1st, 1712); and Addison, in the name of Budgell, wrote an epilogue for it, which took so greatly that, according to Johnson, on "the three first nights it was recited twice; and not only continued to be demanded through the run, as it is termed, of the play, but, whenever it is recalled to the stage, the epilogue is still expected, and is still spoken." Other 'Spectators' were devoted (No. 335, for March 25th, 1712, by Addison) to an account of the strong impression made by the tragedy on Sir Roger de Coverley; and (Nos. 338, for March 28th, and 341, for April 1st) to an animated controversy about the merit of the epilogue, issuing of course in a triumphant vindication of

it. A short time before, Philips's translation of 'Sappho's Hymn to Venus' had been printed, with strong commendation from Addison, both of that poem and of the author's "admirable pastorals and winter-piece," in the 'Spectator,' No. 223 (for November 15th, 1711); and the pastorals are again highly praised in Nos. 400 (for June 9th, 1712) and 523 (for October 30th), by Addison; and likewise in the 'Guardian,' No. 30 (for April 15th, 1713). But now Pope managed to play off a singular trick upon the guileless or careless nature of Steele, by imposing upon him as a serious critique an ironical discourse on Philips's Pastorals as compared with his own, in which, while the superiority was in terms assigned to Philips, every quotation and the whole treatment of the subject were artfully adapted to turn him into ridicule. It is surprising that any degree of simplicity could be so taken in; but Steele at once printed the paper, which forms the 40th No. of the 'Guardian' (for April 27th, 1713). Its appearance must at first have perplexed and puzzled the public; but Addison's quick eye detected at once the mockery which had escaped his more inattentive or more unsuspecting friend. This affair gave rise to an open feud between Pope and Philips, which was never healed. For many years Pope continued to make his unfortunate contemporary his butt; in particular, Philips's verses will be found to furnish, along with those of Blackmore, Theobald, and Welsted, the choicest specimens in the famous treatise of Martinus Scriblerus on the 'Art of Sinking in Poetry.' To all this persecution Philips had nothing to oppose but threats of personal chastisement, which had however the effect of making the satirist keep out of his way. Meanwhile his poetical reputation, which had previously been in a most flourishing condition, was undoubtedly very seriously damaged even by Pope's first insidious attack; he continued indeed to rhyme, but nothing which he produced after that paper in the 'Guardian' brought him much reputation. Conceiving himself to have a turn for simplicity and natural expression, he fell into a peculiar style of verse, in which the lines were very short, and the thoughts and phraseology approaching to the infantine; and this the public were taught to call 'Nambypamby,' a name first bestowed, we believe, not, as has been stated, by Pope, but by Henry Carey, the clever author of 'Sally in our Alley' and 'Chrononhotonthologos,' a volume of poems published by whom in 1737 contained one so entitled in the form of a burlesque on one of Philips's productions. If the muses failed him however, Philips was consoled by the favour of his party and by considerable success as a politician. Soon after the accession of the House of Hanover, which fixed his Whig friends in power, he was made a commissioner of the lottery and one of the justices of the peace for Westminster, the latter, in those days, an appointment more lucrative than honourable. In 1721 he produced two more tragedies, 'The Briton,' and 'Humphrey, Duke of Gloucester,' both now forgotten. He next engaged in a periodical paper called 'The Freethinker,' in which one of his associates was Dr. Boulter, who was afterwards made Bishop of Bristol and then Archbishop of Armagh, and who, when he went over to Ireland, took Philips with him, and provided so well for him as to enable him to represent the county of Armagh in the Irish parliament. He at last rose to be judge of the Prerogative Court in Ireland; but resigned that place in 1748, and returned to his native country, where he died of a stroke of palsy, on the 18th of June, 1749.

PHILIPS, JOHN, was the son of Dr. Stephen Philips, archdeacon of Salop, and rector of Bampton in Oxfordshire, at which latter place he was born in 1676. Having received his school education at Winchester, he was entered at Christ Church, Oxford, in 1694. It is said that he intended to follow the medical profession; but it does not appear that he pursued that object further than by engaging with much zeal in the study of botany and natural history. He first became known beyond his college, or university, by his poem entitled 'The Splendid Shilling,' which appeared in 1703. The 'Splendid Shilling' is a composition of the mock heroic kind, the verse being an imitation of that of Milton. Of course it is absurd to contend, as has been done, that Philips here makes the little appear great, and is therefore to be distinguished from and set far above such parodists as only make the great appear little, as, for example, Cotton and Scarron. The truth is, that in both cases the great is made to appear little: what of piquancy there is in Philips's poem does not arise from any exaltation of the shilling, but from the application of the versification and expression of Milton to so mean a subject. In 1705 Philips produced his next poem, entitled 'Blenheim,' at the instigation, it is understood, of the Tory party, who wanted a poetical effusion on that victory to rival Addison's; but, notwithstanding an imitation of Milton of a more legitimate kind than in the 'Splendid Shilling,' Philips's 'Blenheim' found comparatively few admirers in that day, and has been generally forgotten since. Philips's chief work, his 'Cider,' a poem in two books, was published in 1706: like everything else that he wrote, it is in blank verse, and an echo of the numbers of 'Paradise Lost'; but as a poetical composition it belongs to the same class as Virgil's 'Georgics,' and consequently it is, as well as the 'Blenheim,' a serious, not a mock imitation of Milton. Johnson says he was told by Miller, the eminent gardener and botanist, that there were many books written on the same subject in prose which do not contain so much truth as that poem. A complication of consumption and asthma put a period to the life of this amiable man on the 15th of February 1703, when he had just completed his thirty-second year.

His friend and patron Sir Simon Harcourt, afterwards lord-chancellor, erected a monument to his memory in Westminster Abbey, which carries a long inscription in very flowing latinity, said by Johnson to be the composition of Bishop Atterbury, though commonly attributed to Dr. Friend. There is justice in the contempt expressed by Johnson for the mimetic Miltonism of Phillips, who was without any true passion, or strength or elevation of fancy, and whose poetry in its most ambitious passages has little more than merely something in the sound to remind us of that of Milton.

PHILISTION, an ancient Greek physician, the tutor of Eudoxus and Chryseippus. He is called a Sicilian by Diogenes Lærtius ('Vit. Phil.' lib. viii., sec. 86), but (if the same person be meant) he is said to have been an Italian by Rufus Ephesius ('De Corp. Hum. Part. Appell.' p. 41, ed. Clinch), and a Locrion by Plutarch ('Sympos.' lib. vii., quest. 1, sec. 3), Aulus Gellius ('Noct. Att.' lib. xvii., cap. 11, sec. 3), and Athenæus ('Deipnos.' lib. iii., sec. 83, p. 115). He lived about B.C. 370, Ol. 102, 1. According to Plutarch and Aulus Gellius, he defended the opinion that part of what is drunk goes into the lungs, which is the more remarkable as Galen informs us that he was well skilled in anatomy. He belonged to the sect of the Empirici, and was supposed by some persons to be the author of the treatise 'De Vieta Salubri,' commonly attributed to Hippocrates. He is quoted several times by Pliny ('Hist. Nat.' lib. xx., cap. 15, 34, 48, ed. Tauchn.); Oribasius ('De Machinam.' cap. iv.) attributes to him the invention of a machine for reducing luxations of the humerus; and (if the same person be meant) Athenæus ('Deipnos.' lib. xii., sec. 12, p. 516) mentions him among those who had written on cookery.

PHILISTUS was a native of Syracuse, and a person of great wealth and influence. He was very intimate with the elder Dionysius, whom he assisted in obtaining the supreme power, B.C. 406; but having displeased the tyrant, he was banished from Syracuse. He retired to a city on the Adriatic Gulf, probably one of the Greek cities in southern Italy, and did not return to Syracuse till the accession of the younger Dionysius (Plutarch, 'Dion.' c. 11; Diod. Sic., xiii. 91), during whose reign the direction of public affairs appears to have been almost entirely in the hands of Philistus. When Syracuse was taken by Dion (B.C. 356), Philistus used great exertions in favour of Dionysius. He passed over into Italy, and procured from Rhegium alone 500 horse. After making an unsuccessful attempt upon Leontini, which had declared in favour of Dion, he joined Dionysius in the citadel, and was shortly after killed in a naval engagement, or, according to other accounts, was taken prisoner and put to death. (Plutarch, 'Dion.' c. 35; Diod. Sic., xvi. 16.) Philistus must have lived to a considerable age, since he was an eye-witness of the Athenian defeat at Syracuse, in B.C. 415, fifty-nine years before his death. (Plutarch, 'Nic.' c. 19.)

Philistus wrote a history of Sicily, which appears to have been a work of great merit, but of which we have only fragments. Cicero, in a letter to his brother (ad 'Qu. Fr.' ii. 13), speaks of the style of Philistus as brief and terse, and considers him as resembling though inferior to Thucydides; and in another passage ('Brut.' c. 85) he also classes him with Thucydides, and says that these two writers were superior to all others. (Compare 'De Div.' i. 20; Quint., 'Inst. Orat.' x. 1, p. 222, ed. Bipont.) The Sicilian history of Philistus was divided into two parts, of which the first contained seven and the second four books. The first part embraced a period of 800 years, and terminated at the archonship of Callias and the battle of Agrigentum, that is, B.C. 406; the second part, which commenced at the point where the first terminated, contained the history of the elder Dionysius, and terminated at B.C. 363. The fragments of Philistus are printed (with a life of him, by C. Müller) in the 'Fragmenta Hist. Græc.' Paris, 1841. (Diod. Sic., xv. 89; Clinton, 'Fast. Hell.' ii. p. 119.)

*PHILLIPS, JOHN, M.A., F.R.S., Reader in (Professor of) Geology in the University of Oxford, and Assistant-General Secretary of the British Association for the Advancement of Science. Professor John Phillips claims attention in this work in a variety of characters; as a geologist, accurately versed in the principles of the science, an explorer of geological phenomena, an accomplished palæontologist, an author of valuable treatises on geology, general and local, a successful public and academic teacher of that and some collateral branches of knowledge, and an indefatigable secretary for scientific affairs. Nephew by the mother's side of William Smith [SMITH, WILLIAM], the "Father of English Geology," he was associated with him as pupil, companion in geological exploration and surveying, and fellow-labourer in research for twenty-five years, from 1815 till the decease of his uncle in 1839. His connection with geology thus extends over more than forty years, from the period of the production of Mr. (afterwards Dr.) Smith's celebrated 'Map of the Strata of England and Wales,' to the present epoch in the 'Geological Survey of the United Kingdom.' The great map having been published on the 1st of August 1815, Mr. Smith commenced shortly afterwards the preparation of a large series of geological sections and county maps, coloured upon the same system, and carrying out to greater minuteness the delineation of the boundaries and areas of strata. In the surveys made expressly for these works, and in their actual production, he was assisted by his nephew, John Phillips. The excursions made for this purpose were necessarily chiefly pedestrian. In the winter of 1819-20, Mr. Smith having undertaken to walk from Lincolnshire

into Oxfordshire, and ultimately to Swindon in Wiltshire, his nephew, who had been his companion on almost every journey for the preceding three years, accompanied him, and, according to an established custom on all such tours, he was employed in sketching parts of the road, and noticing in maps the geological features of the country. Early in 1821 Mr. Phillips walked through the eastern parts of Yorkshire, and rejoined his uncle at Doncaster, from this point accompanying him in a walking excursion through the coal district of the West Riding. In this excursion particular attention was given to determine the true general order of the coal beds, ironstone courses, and characteristic rocks, and the result is seen in a comprehensive section on the large and valuable geological map of Yorkshire in four sheets, produced by Mr. Smith in 1821, to which nothing similar had before been attempted in this country, perhaps not in Europe. For the purpose of assisting in obtaining the requisite materials for this map, Mr. Phillips made a variety of journeys subsequently. The desire to finish others of these interesting county maps led Mr. Smith to devote the whole of the remainder of 1821 to long and laborious wanderings on a peculiar plan, in which his nephew was associated with him. Two lines of operation were drawn through the country which required to be surveyed for the purpose of completing such maps, or rather such parts of the maps as had been inevitably left imperfect. On one of these Mr. Smith moved with the due deliberation of a commander-in-chief; the other was traversed by his more active subaltern, who found the means often to cross from his own parallel to report progress at head-quarters. This mode of "strata-hunting" permitted Mr. Phillips to walk over 2000 miles of ground, and to preserve memoranda of almost every mile along that line. In these surveys, and the production of the twenty-one geological county maps, in which their results were graphically recorded, the uncle and nephew were associated from 1819 to 1824; and thus was acquired by the latter that intimate acquaintance with the physical structure and the stratification of England, by which he is distinguished, and that practical knowledge of geology which has rendered him so acceptable and valuable a teacher.

One of Mr. Phillips's earliest contributions to geological literature was a paper 'On the Direction of the Diluvial Currents in Yorkshire,' read before the Philosophical Society, which had a few years previously been founded in that county, November 7, 1826, and communicated by the society to the 'Philosophical Magazine' for August 1827. He had now become a lecturer on geology, and also on zoology; and shortly afterwards was appointed keeper of the museum of the Yorkshire Philosophical Society, becoming a Fellow of the Geological Society of London in 1828. As a lecturer at York and in the great towns of that and the adjoining counties, he acquired a deserved popularity; his instruction being accurate and definite, his language simple and perspicuous, and his illustration vivid. A great part of the interest which is now taken by persons of almost every rank among the more educated classes in Yorkshire in the objects and pursuits of natural science, may certainly be ascribed to the effect produced and the knowledge diffused, by the zealous teachings of Mr. Phillips. Besides these discourses of a popular character, which have also been delivered in the metropolis, at the Royal and the London Institutions, he gave at University College, London, under its former style of the University of London, an extended course of lectures on geology for students; and he has occupied in succession, the chair of geology in King's College, London, and in the University of Dublin (1844). His knowledge of the allied departments of science—of general physics, chemistry, mineralogy, and natural history—render his lectures as well as his printed works of great value in conveying comprehensive views of the earth's structure and physical history; while the skill in drawing which is shown by the graphic illustrations both of his lectures and publications (and in which the late Thomas Webster was his only rival among English geologists), has imparted to him great advantages in describing natural phenomena, and forcibly recommends the practice of drawing to all students of natural history.

We have next to record the circumstances relating to the connection of Mr. Phillips with the British Association for the Advancement of Science, a connection which has proved of such inestimable benefit to the Association, and through it to the progress of natural knowledge, in almost every department, for more than a quarter of a century, first in this country, and reflectively throughout the world. The meeting in the theatre of the museum at York on the 27th of September 1831, in which the British Association originated, had been proposed to the Yorkshire Philosophical Society by Dr. (now Sir David) Brewster [BREWSTER, DAVID], in a letter to Mr. Phillips, who had become one of the secretaries. The proposal was approved and encouraged by the society, and it received the most zealous and effective support in Edinburgh from Mr. (the late Sir John) Reibson, Mr. (now Professor James) Forbes, and Mr. (the late Professor J. F. W.) Johnston; and in London, as already recorded in the proper article, from Mr. (now Sir R. I.) Murchison. The association having been constituted, Viscount Milton, president of the Yorkshire Philosophical Society, became the first president, and the secretaries of the society were appointed secretaries of the association for that city. At the second meeting, held at Oxford under the presidency of the late Dr. Buckland in 1832, the Rev. W. Vernon Harcourt, F.R.S., was made general secretary, while Mr. Phillips received the appoint-

ment of assistant-secretary, subsequently termed assistant-general secretary, which he continues to hold. In this position, giving most effective aid to the eminent men of science who have successively filled the office of general secretaries, he has conducted the details of the correspondence of the association, and arranged and edited the twenty-five volumes of 'Reports,' "including the Proceedings, Recommendations, and Transactions," which it has issued—a work which could only have been carried on by one who was at once a zealous cultivator of science himself, and an equally zealous and sincere friend of all its cultivators. The preparations for the successive annual meetings have of course also devolved upon Mr. Phillips, in co-operation with the local officers, together with much of the actual business, official and general, as well as scientific, of the meetings themselves. The lectures on special subjects adapted to general audiences, and the oral expositions of the most important researches previously brought before the sections, to which the evening meetings have usually been devoted, have constituted a marked feature of the association. In these Mr. Phillips has taken a prominent part from the first, and it has been remarked that his contributions of this kind to the more popular yet strictly relevant labours of the association resemble in their character those happy illustrations of special truths, or their applications, which Professor Faraday has given for so many years at the "Friday evening meetings" of the Royal Institution, and occasionally at the meetings of the British Association itself.

In vol. iv. of the 'Bibliographia Zoologiae et Geologiae' of Agassiz, edited by the late Mr. Strickland and Sir W. Jardine, published at the end of the year 1854, thirty-one works, papers, or collections of articles by Professor Phillips, are described, relating to geology in general, to many distinct portions or subjects of the science, and also to various subjects of palaeontology. This list however is incomplete. Among the works enumerated are a 'Treatise on Geology,' forming two volumes of the 'Cabinet Cyclopaedia,' first published in 1837 and 1839, and reprinted with corrections in 1852; also articles on the science in the 'Encyclopaedia Metropolitana,' and in the seventh edition of the 'Encyclopaedia Britannica.' Many articles in the 'Penny Cyclopaedia' are likewise from his pen, including 'Geology,' 'Organic Remains,' 'Silurian Strata,' &c. His 'Illustrations of the Geology of Yorkshire,' in addition to the details of the physical features and structure of that county, contain systematic and accurate descriptions of the organic remains characterising the strata described, many of them new, and others newly figured. Professor Phillips has also figured and described, in a separate work published in 1841, the 'Palaeozoic Fossils of Cornwall, Devon, and West Somerset, observed in the Ordnance Geological Survey [now the 'Geological Survey of the United Kingdom'] of that District.' He is also author of a memoir of his uncle, William Smith, published in 1844; and of an interesting work of local natural and archaeological history, entitled 'The Rivers, Mountains, and Sea-Coast of Yorkshire,' 1853. His 'Geological Map of the British Isles (issued by the Society for the Promotion of Christian Knowledge) appeared in 1842, and Geological Map of Yorkshire' in 1853.

After Dr. Buckland had been withdrawn by mental disease from the duties of the chair of geology at Oxford, the late Mr. Strickland was appointed deputy reader in, or professor of, that science in the university; and upon his lamented death in 1853 Mr. Phillips succeeded to that office, having also the degree of M.A. conferred upon him. Since the recent demise of Dr. Buckland, Mr. Phillips has been appointed reader in geology in the University of Oxford.

PHILLIPS, RICHARD, F.R.S., some time President of the Chemical Society of London, first Curator and Chemist of the Museum of Practical Geology, an eminent mineralogical and pharmaceutical chemist, was younger brother of William Phillips the mineralogist, the subject of a succeeding article, and was born in the year 1778. He was educated as a chemist and druggist, under WILLIAM ALLEN, at the well-known pharmaceutical establishment, Plough-court, Lombard-street, London; but he received his first instructions in chemistry from Dr. George Fordyce. The two brothers, together with William Allen, Luke Howard, and several other members of the Society of Friends, and three young men who were not Quakers, were among the founders, eight in number, of the Askesian Society, already noticed in a preceding article on Mr. Pepys, who was one of those three. To Richard Phillips, says Dr. Daubeny, in his anniversary address as president of the Chemical Society in 1852, "we are indebted for the first correct analyses of the Bath waters, in the course of which investigation he discovered the cause of the apparent uncertainty in the indications afforded by the common tests for iron, caused by the variations that occur in their effects, according as carbonate of lime is present or not." The elaborate paper stating the process and results of these analyses, was first communicated to the Askesian Society, and published in the 'Philosophical Magazine.'

His labours in mineralogical chemistry were characterised by great neatness and precision, so that they may indeed be appealed to at the present time as models of skilful and exact research. The analyses of the Bath waters were succeeded by examinations of other celebrated mineral springs, and of several rare minerals. In 1828 he discovered that the mineral called uranite was not the hydrated oxide of uranium, as it had been previously supposed to be, but a hydrated double phosphate of that metal and copper. The presence of phosphoric acid

in uranite had escaped the scrutiny of Berzelius, who was thus as much outdone in this particular respect by the subject of this notice, as Davy had been by him when he detected the presence of the same acid in wavellite, which the great English chemist had overlooked.

The late Dr. Thomas Thomson, Regius Professor of Chemistry in the University of Glasgow, the author of the celebrated 'System' of the science, in his 'History of Chemistry,' forming part of the 'National Library,' published in 1831, when reviewing the progress of analytical chemistry in Great Britain, bore the following honourable testimony to the merits of Mr. R. Phillips—a testimony involving also considerations relative to the social position of the cultivators of science in this country, which thinking men of all ranks perceive to be of daily augmenting importance to the community:—"Of modern British analytical chemists," says Dr. Thomson, "undoubtedly the first is Mr. Richard Phillips, to whom we are indebted for not a few analyses, conducted with great chemical skill, and performed with great accuracy. Unfortunately of late years he has done little, having been withdrawn from science by the necessity of providing for a large family, which can hardly be done in this country except by turning one's attention to trade or manufactures."

It was however in the pharmaceutical branch of practical chemistry that Mr. R. Phillips's services were most conspicuous, as might be expected from one of his peculiar acuteness of mind, after a training in the establishment in Plough-court, of which the chemical reputation ranked justly so high. Indeed, the perfect familiarity he possessed with the processes in use, enabled him to detect the errors into which the framers of the London Pharmacopoeia had fallen; whilst the keenness of his reviews gave currency to his censures, of which even those who smarted under their severity, could scarcely help acknowledging the justice. Accordingly, at a subsequent period he was especially consulted on the drawing up of two of the editions of the London Pharmacopoeia by the College of Physicians itself, whose previous labours in that department he had so severely criticised, and thus led the way to many of the much needed corrections in the processes since introduced. Indeed, during the latter part of his life, he was appealed to as perhaps the highest living authority in this branch of chemistry; and his translation of the London Pharmacopoeia, the last edition of which he was engaged at the time of his death in superintending, was looked upon as the best book of reference on all chemical questions involved in the preparation of medicines.

From the year 1821 Mr. R. Phillips conducted the 'Annals of Philosophy,' with the assistance of Mr. E. W. Brayley, jun. (now F.R.S., and librarian to the London Institution), and when that periodical was incorporated with the 'Philosophical Magazine' in 1827, his services were secured as one of its editors, a post he held till his death. The principal articles on subjects of chemistry and mineralogy in the 'Penny Cyclopaedia,' were contributed by him.

Mr. Phillips was successively lecturer on chemistry at the London Hospital, at the Government Military College at Sandhurst, at Mr. Grainger's School of Medicine in Southwark, and at St. Thomas's Hospital. In 1839 Mr. (afterwards Sir Henry) De la Beche, knowing that in the first instance chemical investigations of mineral products would be those chiefly appreciated by the government and the public, wisely selected him for the appointment of curator and chemist of the Museum of Economic Geology, now the Museum of Practical Geology in Jermyn-street, an office which he continued to hold till the date of its formal opening under the auspices of H.R.H. Prince Albert, on May 11, 1851, on the very day before which he breathed his last, in his seventy-third year, after a very short illness, having been absent from the museum for three or four days only.

On the institution of the Chemical Society of London, in the year 1841, its founders had offered Mr. R. Phillips the honourable position of the first president, deeming it due alike to his seniority among English chemists and his distinguished reputation; and although he declined the office then, he became the president in 1849 and 1850. He had been elected a Fellow of the Royal Society in 1822.

"He might indeed be regarded," remarks Dr. Daubeny, "during the latter part of his life, as a connecting link between the chemists of the last generation and of the present, having been the contemporary of Davy and Wollaston no less than of Faraday and Graham; and in his death we have lost one of the last of that distinguished band of philosophers, who, before chemical science had so enlarged its boundaries, as to include within its domain and to comprehend within the operation of its laws the products of animal and of vegetable life, occupied themselves almost exclusively in the investigation of the combinations of which mineral bodies are susceptible."

PHILLIPS, SAMUEL, LL.D., was born in 1816. His father, who was of the Jewish faith, and a tradesman in Regent-street, London, struck by the boy's liveliness of manner and skill in mimicry, conceived that he would make a successful actor. He accordingly trained him for the stage, and in June 1829, "Master Phillips, a young gentleman only fourteen years of age," was announced to appear at the Haymarket Theatre in the character of Richard III. Fortunately some powerful friends—the late Duke of Sussex being one—thought that the boy's cleverness deserved a better culture than it would find in such a school, and they induced his father to send him, in 1832, to the London University, whence he proceeded in the following year to the University of Göttingen. Having changed his religious views, he

afterwards went to Sidney-Sussex College, Cambridge, with the intention of ultimately taking holy orders. His father's death, and the necessity there appeared of continuing the business for the support of his mother and family, changed his plans, and he returned, after a single term, to carry on in conjunction with his brother the Regent-street shop. In this the brothers were unsuccessful, though they were highly commended for their honourable conduct.

He now (1841) turned to literature as a profession. His first work was the novel of 'Caleb Stukeley,' which originally appeared in 'Blackwood's Magazine,' but has since been two or three times reprinted in a separate form. He afterwards wrote other tales in the pages of that and other periodicals, but none of them we believe were published with his name. For a brief space—during the summer months of 1844—he resided at the seat of the Marquis of Ailesbury in Wiltshire, in order to read with Lord F. Bruce; and whilst there he was thrown from a horse and seriously hurt. He had perhaps always had a tendency to consumption; it was developed by the hurt, and during his remaining days he worked with the weight of that terrible malady pressing upon him. But he worked steadily on, and was able to secure himself a handsome income, and an honourable position among his literary contemporaries. Writing exclusively in newspapers and periodicals, it was only in the last year or two of his life that Mr. Phillips was at all known by name to the general public, yet he probably exercised a much more considerable influence on public opinion and public taste than many much better known men. For some time he wrote political leaders in the 'Morning Herald;' but he afterwards became one of the chiefs of the literary staff of the 'Times,' and during some years his brilliant criticisms on current literature afforded an agreeable relief among the news and politics of that powerful journal. In the 'Times' his pen was entirely confined to literary criticism,—at any rate he never wrote 'leaders'—and he continued to write its more important reviews down to his death. Two volumes of 'Essays from the Times,' by him, were published, though still without his name, in 1852 and 1854. Lucid, picturesque, often eloquent, and sometimes bitterly keen, yet discriminating, and with all the appearance of being scrupulously fair, they will no doubt keep their place as a permanent addition to our store of that class of essays: and some that were attributed to him, but which appeared after the publication of these volumes, are of at least equal merit. Besides his papers in the 'Times,' Mr. Phillips wrote reviews in the 'Literary Gazette,' &c. He also purchased, and for about a year edited, the 'John Bull' newspaper, but without much pecuniary success. In the formation of the Crystal Palace Company he took an active part; and for a time acted as secretary, and subsequently as 'literary director' to the company, and many of the arrangements are said to have been suggested by him. He wrote likewise the general 'Guide to the Crystal Palace and Park,' and the 'Portrait Gallery of the Crystal Palace.' He died at Brighton, where he had gone on account of his health, on the 14th of October, 1854, from the rupture of a large vessel on the lungs. He left a widow and five children, for whom he had been enabled to make a comfortable provision. In 1852 the University of Göttingen conferred on him the honorary degree of LL.D.

PHILLIPS, THOMAS, R.A., a distinguished portrait painter, was born at Dudley, Warwickshire, October 18, 1770. He was placed very early with Mr. Edgington at Birmingham to learn to paint on glass; and he came to London in 1790 with a letter of introduction to West, who employed him at Windsor on the glass paintings in St. George's Chapel. In 1792 Phillips exhibited a view of Windsor Castle from the north-east; and in the following year he exhibited two historical pictures—the 'Death of Talbot Earl of Shrewsbury, at the Battle of Cassillon,' and 'Ruth and her Mother-in-law.' He exhibited likewise two pictures of similar classes in 1794—'Cupid disarmed by Euphrosyne,' and 'Elijah returning the recovered Child to the Widow.' In 1796 he seems to have already turned his attention to portrait painting, for from that year he appears chiefly in the exhibition notices as a portrait painter, though he occasionally painted some historical pieces. It is as a portrait painter however that he acquired his reputation, and as such he will be known; for nearly half a century he was a favourite exhibitor, and for a great portion of the time he was fully occupied, notwithstanding the rivalry of Hoppner, Owen, Jackson, Lawrence, and others of nearly equal reputation; few however of the nobility sat to him.

In 1804 he removed into No. 8, George-street, Hanover-square, where he remained until his death. In 1808 he was made a member of the Royal Academy, to which he presented a picture of 'Venus and Adonis' as his diploma piece: there is likewise a large picture of this subject by him in Stafford House. In 1824 he succeeded Fuseli in the professorship of painting, an office which he held until 1832; and he delivered in all ten lectures, which he published together in one volume 8vo. in 1833, dedicated to the Earl of Egremont, under the title 'Lecture on the History and Principles of Painting:' the first four lectures are on the History of Painting; the fifth is on Invention; the sixth on Design; the seventh on Composition; the eighth on Colouring; the ninth on Chiaroscuro; and the tenth on the Application of the Principles of Painting. These lectures are clear and simple in their style, and instructive in substance and arrangement, especially in some of the author's expositions of his views of the principles of art. Mr. Phillips made a tour in Italy in company with Hilton, in

1824, after his appointment to the professorship, and before the delivery of any lectures, in order to be able to discharge the duties of his office more efficiently. He died April 20, 1845. He was one of the trustees of the Royal Academy.

The following are some of Phillips's principal portraits:—A portrait of Lord Thurlow, painted in 1802; one of Napoleon, painted in the same year, chiefly from memory; the Prince of Wales, 1806; Blake the painter, 1807; Sir Joseph Banks as President of the Royal Society, 1809; two of Lord Byron, 1814, one in an Albanian dress; Hetman, Count Platoff, the Cossack general, on his charger, 1816, the horse was painted by J. Ward, R.A.; Sir F. Chantrey, 1818; the poet Crabbe, for Mr. Murray, 1819; Earl Grey and Lord Brougham, 1820; the Duke of York for the town-hall of Liverpool, in 1823; Major Denham, the African traveller, the best of his portraits according to Lawrence, 1826; Lord Stowell, Sir E. Parry, and Sir I. Brunell, 1827; Wilkie, 1829; Mrs. Somerville and Sir Francis Burdett, 1834; Mr. Justice Littledale and Lord Lyndhurst, 1836; W. Currie, Esq., first mayor of Liverpool under the Municipal Reform Bill, painted for the town-hall of Liverpool, and Lord William Bentinck, 1838; Dr. Thos. Arnold, and the late Earl of Egremont, a posthumous portrait, 1839; the Duke of Sussex in the chair of the Royal Society, and Sir Nicholas C. Tindal, late Lord Chief Justice of the Common Pleas, 1840; Dr. Shuttleworth, late bishop of Chichester, and George Green, Esq., for the town-hall, Poplar, 1842. He painted also portraits of Lord Byron and some other poets and writers for Mr. Murray, of Albemarle-street, comprising those of Sir Walter Scott, Campbell, Southey, Coleridge, Crabbe, and others. Among the few pictures besides portraits which he exhibited after the establishment of his name as a portrait-painter, were—'Field Sports,' in 1832; 'Rebecca,' 1833; a 'Nymph Reposing,' 1837; and 'Flora MacIvor,' 1839. His last picture of this class is said to be the 'Expulsion from Paradise,' at Petworth. Phillips was the author of several articles on painting in Rees's 'Cyclopaedia.'

PHILLIPS, WILLIAM, F.R.S., F.G.S. The name of the subject of this notice "stands very creditably prominent in the list of persons, fortunately numerous in England, who, though constantly occupied in commerce, increase their own happiness, and promote useful knowledge, by devoting their hours of leisure to the pursuit of natural science." He was born on May 10th, 1773, and was the elder brother of Richard Phillips, the subject of a preceding article. They were the sons of James Phillips, a member of the Society of Friends, who carried on the business of a printer and bookseller, in George-yard, Lombard-street, London, a locality which the publications of William Phillips afterwards rendered classical in the history of English science. It has already been stated that he was one of the founders of the Askesian Society, to which in 1801 he contributed a paper, probably his first, 'On the Virgula Divinatoria, or Divining Rod,' which was published in the 'Philosophical Magazine' for the following year. The objects of his pursuit were those of geology, mining, mineralogy, and crystallography. The latter sciences are indebted to him for an extraordinary number of accurate measurements of crystals by the reflective goniometer of Wollaston, which he was almost the first mineralogist to employ; and his elementary works on that science and on geology, especially on the geology of the British Islands, contributed in a great degree to extend their culture in this country, and to render the latter subject one of general knowledge and interest in society.

In the use of the reflective goniometer, Dr. Whewell remarks, in his 'History of the Inductive Sciences,' "no one was more laborious and successful than William Phillips, whose power of apprehending the most complex forms with steadiness and clearness, led Wollaston to say that he had a 'geometrical sense.'" Three editions of his 'Elementary Introduction to the Knowledge of Mineralogy,' were published in the years 1816, 1819, and 1823, the last on the day on which he attained the fiftieth year of his age. It is this edition which Dr. Whewell also pronounces to have been "an extraordinary treasure of crystallographic facts." No greater tribute, perhaps, to the value of this work, could have been paid by the author's successors in science than its selection, after the lapse of thirty years, as the foundation of Mr. Brooke and Professor W. H. Miller's 'Mineralogy,' published in fact as a new edition of it. [MILLER, WILLIAM HALLOWS.]

The members of the Society of Friends have been honourably distinguished by the care and interest they have taken in the welfare and intellectual culture of young people. William Phillips manifested a more than ordinary amount of this, and his elementary publications originated in his delivery of lectures on geology, mineralogy, and astronomy, principally to young persons, at the village of Tottenham, near London, where he resided. Of these works the 'Outlines of Mineralogy and Geology' was the first, and of the purely mineralogical part of which, as first published, the first edition of his 'Mineralogy' was an expansion. Four editions of these 'Outlines' appeared, the second in 1815, and the fourth, which was his last work, in 1826. In 1818 he produced a most useful compilation entitled 'A Selection of Facts,' forming 'an Outline of the Geology of England and Wales,' on which was founded the celebrated 'Outlines' of the same subject, which had so extraordinary an influence in the extension of geological research. In Dr. Whewell's work, already

cited, the following view of the singular effects of this work occurs:—"Among the events belonging to the diffusion of sound geological views, we may notice the publication of a little volume, entitled 'The Geology of England and Wales,' by Mr. Conybeare [CONYBEARE, WILLIAM DANIEL], and Mr. Phillips, in 1821 [1822]; an event far more important than, from the modest form and character of the work, it might at first sight appear. By describing in detail the geological structure and circumstances of one part of England (at least as far downwards as the coal), it enabled a very wide class of readers to understand and verify the classifications which geology had then very recently established; while the extensive knowledge and philosophical spirit of Mr. Conybeare rendered it, under the guise of a topographical enumeration, in reality a profound and instructive scientific treatise. The vast impulse which it gave to the study of sound descriptive geology was felt and acknowledged in other countries, as well as in Britain."

Now, in reference to this high commendation, it must be recorded, that to the just appreciation of Dr. Conybeare's proposed contributions by William Phillips, the production of this work was owing, and therefore, that though undoubtedly the inferior collaborator in point of high talent and extended geological information, a fair share of the praise awarded to it, and of the merit of having conferred such benefits on geology, is due to him, who possessed the rare endowment of conscientiously estimating the accomplishments of his superiors in science.

Each of the five volumes constituting the first series of 'Transactions of the Geological Society' contains papers by William Phillips. Of these, six are elaborate communications on subjects of mineralogy and the measurement of crystals; and two are geological—an admirable paper 'On the Veins of Cornwall,' in vol. ii.,—and, in vol. v. a paper, 'On the Chalk Cliffs near Dover, and on the opposite coast of France, in which he proves that the cliffs on the two sides of the English Channel, though evidently portions of strata once continuous, must always have been separated by a considerable space, while the once connecting mass must have been removed at a remote period. Some minor papers of geological observations he communicated to the 'Annals of Philosophy,' and the 'Philosophical Magazine.' He was an early, if not an original member of the Geological Society, and is named as a member of the council in the first published list; he was also an honorary member of the Cambridge University Philosophical Society, to which honour, as being himself a Quaker, he often referred with great interest. In 1827 his merits were fully recognised by his election as a Fellow of the Royal Society; but this recognition he did not long survive, for after a short but severe illness he died at his house at Tottenham Green, in the spring of 1828, aged fifty-eight.

PHILLPOTTS, HENRY, D.D., Bishop of Exeter, the son of a respectable hotel-keeper of Gloucester, was born in that city in 1777. At the age of fifteen he was elected to a scholarship at Corpus Christi College, Oxford, and having taken the degree of B.A., gained the chancellor's prize for an English essay in 1795. He was elected in the following year to a fellowship at Magdalen College, which he vacated on his marriage in 1804 with Miss Surtees, a niece of the late Lord Chancellor Eldon. In 1806 he became chaplain to Dr. Barrington, bishop of Durham, and in that capacity distinguished himself by a controversy which he maintained against the late learned historian, Dr. Lingard, and subsequently by the publication of some pamphlets, vindicating the established clergy in the north from the attacks of Lords Grey and Durham. For these services he was rewarded with the rich living of Stanhope. In 1825 he again entered the lists of controversy, as the opponent of Mr. Charles Butler's 'Book of the Catholic Church.' In 1827 he published his celebrated 'Letter on Catholic Emancipation' addressed to Mr. Canning, soon after which he was promoted (in 1828) to the deanery of Chester, which he exchanged in October 1830 for the bishopric of Exeter. As a member of the House of Lords, Bishop Phillpotts has proved the zealous champion of Tory principles, and consequently opposed the Reform Bill, the Irish Church Temporalities Bill, the Poor Law Bill, the Ecclesiastical Commission, the National Education Bill, and every measure of a liberal tendency. Dr. Phillpotts has been for many years in that assembly the recognised episcopal head and representative of the extreme High Church party, and by his writings and speeches has warmly advocated the revival of convocation, and of other innovations on the established system of ecclesiastical affairs. In 1849 he rejected Mr. Gorham, who was nominated by the crown to a living in Devonshire, on the ground that he held erroneous opinions as to the effects of infant baptism; and though he was supported by the ecclesiastical courts, their judgment was set aside on appeal by a decision of the judicial committee of the privy council in 1850. On this Dr. Phillpotts published a 'Letter,' in which he formally excommunicated the Archbishop of Canterbury, who had been a party to the decision. In the following year he held a synod of his clergy at Exeter, which was pronounced illegal by the officers of the crown, and has never since been summoned. The list of Dr. Phillpotts' controversial pamphlets occupies no less than twelve pages in the new catalogue of the British Museum.

PHILO (*Φίλος*), the name of several ancient physicians, though it is difficult to determine exactly how many. Fabricius ('*Biblioth. Græca*') supposes four, of whom the most eminent was the author of the cele-

brated antidote called, after his name, Philonium. He left behind him directions for composing this medicine in a short Greek poem, of twenty-six lines, written in a very enigmatical style, which, together with an explanation of it, may be seen in Galen. ('*De Compo. Medicam., κατὰ ῥήτους*, lib. ix., cap. 4, p. 267, ed. Kühn.) It seems to have been something like the Mithridate, the Theriaca, and the Hiera Archigenis, and was, as Galen tells us, one of the most ancient as well as one of the most esteemed of this kind of medicines. Philo was born at Tarsus in Cilicia (Galen, *loc. cit.*), and is supposed to have lived about the beginning of the Christian era.

Another physician of this name, probably contemporary with Plutarch, in the 2nd century of our era, is quoted by him ('*Sympon.*' lib. viii., quæst. 9, sec. 1) as having said that Elephantiasis first appeared shortly before his time. In this opinion however he is probably mistaken. See a treatise by Jul. Alb. Hofmann, entitled '*Rabiel Caninæ ad Celsum usque Historia Critica*,' 8vo, Lipsæ, 1826, p. 53.

PHILO JUDÆUS, that is, Philo the Jew, was a native of Alexandria. The precise time of his birth is unknown; but he represents himself as of advanced age about A.D. 40, when he was sent as chief of an embassy from the Jews of Alexandria to the Emperor Caligula, for the purpose of pleading their cause against Apion, who charged them with refusing to pay due honours to Cesar. He went again to Rome in the reign of Claudius, and after this nothing is known with certainty about him.

Philo had a brother employed in the affairs of government at Alexandria, named Alexander Lysimachus, who is supposed to be the Alexander mentioned in Acts iv. 6, as a man "of the kindred of the high-priest." That Philo was a member of the sacerdotal family is asserted by Eusebius and others, and his own writings indirectly testify that such was the fact. There is also reason to believe that he belonged to the sect of the Pharisees.

Philo was eminent for his learning and eloquence. To the attainments usually made by the Jews of his condition he added an extensive knowledge of the Greek philosophy, and especially of that of Plato. He has been represented by Scaliger and Cudworth as ignorant of Jewish literature and customs, but Fabricius and Mangey have clearly shown that such representation is entirely groundless. As an interpreter of the Jewish scriptures he is fond of allegorising, a species of interpretation which had long prevailed at Alexandria. That Philo was a follower of Plato in philosophy there can be no doubt, but it must not therefore be concluded that his style is Platonic or his language Attic. He writes well indeed, but still as an Alexandrian Jew. Mangey styles him "the chief of the Jewish, and not much inferior to the Christian writers."

The principal editions of Philo are those of Geneva, 1618; Paris, 1640; Mangey, London, 1742; Richter, Leipzig, 1825-30. Mangey's edition, in 2 vols. folio, was printed by the learned William Bowyer. It is a splendid book, and does great honour to the English press. The works of Philo, as they are here presented, amount to forty-seven treatises, with six fragments, upon subjects mostly referring to the Jewish religion. The arrangement of these treatises appears to be arbitrary, and it would perhaps be impracticable to reduce them to order. Richter's edition, in 8 vols. small 8vo, follows Mangey's text, but does not give the Latin version. It contains two more tracts of Philo, on the 'Feast of the Basket' and on 'Honouring Parents,' which tracts Angelo Mai discovered in the Laurentian Library at Florence, and published with a Latin version at Milan in 1818. Richter's edition contains moreover a Latin translation of seven treatises of Philo existing in an Armenian version, supposed to have been made in the 4th or 5th century, and published in Armenian and Latin by John Baptist Aucher, at Venice, in 1822 and 1826.

An ample account of Philo and his writings may be found in the '*Bibliotheca Græca*' of Fabricius, and in Mangey's preface, whose materials are derived from Josephus, Justin Martyr, Clemens of Alexandria, Eusebius, Jerome, and others, including of course Philo himself.

PHILO. Many other Philos are named; but as they do not appear worthy of particular notice, it may suffice to state that a catalogue of them, to the number of more than forty, is given in the third volume of the '*Bibliotheca Græca*' of Fabricius.

PHILODEMUS was an Epicurean philosopher and poet, and is mentioned by Cicero and Horace. Fragments of his epigrams are in the Greek Anthology. (Fabricius, '*Bibliotheca Græca*')

PHILOLAUS, a native of Crotona, flourished about B.C. 374. He was a Pythagorean, a disciple of Archytas, and the first who wrote on the subject of physics. It is said that Plato bought, at an enormous price, three books of Philolaus, with the aid of which he composed his '*Timæus*.' In several ancient writers quotations are made from Philolaus. (Fabricius, '*Bibliotheca Græca*')

PHILOPCEMEN, the son of Craugis or Crausis of Megalopolis in Arcadia, was born about B.C. 253. Having lost his father when he was still a boy, he was educated by Cleander of Mantinea, an intimate friend of Crausis. He was afterwards placed under the tuition of Ecdemus and Demophanes, two distinguished citizens of Megalopolis and friends of Aratus. Philopcemen studied philosophy and the art of war, of which he was very fond from early youth; "he considered it," as Plutarch says, "the most important and useful occupation of

men, and despised those who were not versed in it." When he attained the age of manhood, he engaged in predatory incursions which the people of Megalopolis, the constant enemies of Sparta, made into Laconica. In his leisure he applied himself to agricultural pursuits for the purpose of improving his paternal estate.

Philopomen was thirty years of age when Cleomenes, king of Sparta, surprised Megalopolis by night [CLEOMENES III.], and he was one of the last to leave the town. Some time after, the Achæans, in order to oppose Cleomenes, having by the advice of Aratus allied themselves with Antigonus Doseu, king of Macedonia, that prince came into Peloponnesus, and defeated Cleomenes at the battle of Sellasia, B.C. 222, to which victory Philopomen mainly contributed. He received a severe wound in this battle. His reputation now rose high, and he was offered by Antigonus a command in his army, which he declined. Philopomen now repaired to Crete, and engaged as a volunteer in the war which distracted that island. During this campaign he greatly improved himself in strategy. Aratus died B.C. 213, and Philopomen, on his return home, was made general of the Achæan cavalry. He improved the discipline of that body, recruited its strength, and made it completely efficient. In a battle which was fought near the river Larissus, he defeated the united Ætolians and Eleans, and killed with his own hand Demophantus, the Elean general. He also effected many improvements in the tactics and discipline of the Achæan infantry, and introduced the Macedonian order of battle. War having broken out between the Achæans and Machanidas, tyrant of Sparta, Philopomen marched against the Spartans, and defeated him near Mantinea. Machanidas fell in the battle, by the hand of Philopomen. In consequence of this exploit, the Achæans voted him a statue of bronze, which was placed in the temple of Delphi. In B.C. 201 Philopomen was made strategos, or captain-general, of the Achæan league, of which, from that time till his death, he was considered as the principal leader, having succeeded Aratus in the confidence of the people. Philopomen being a great obstacle in the way of Philip of Macedonia, who wished to extend his sway over the independent states of Greece, the king tried to have him assassinated, but the plot was discovered, and only served to increase the influence of Philopomen. Nabis, who had succeeded Machanidas as tyrant of Sparta, seized Messenia; but Philopomen drove him out of that country, and restored the Messenians to their independence as allies of the Achæans. Wanting employment at home, he went a second time to Crete, at the request of the Gortynians, and served in the wars of that island. Returning home about B.C. 197, he found Philip beaten by the Romans under Flamininus, and obliged to sue for peace, the Achæans allied to Rome, and Nabis at war both with the Achæans and with Rome. Philopomen equipped a fleet against Nabis, but he failed in his naval operations. He then attacked him by land and defeated him; and Gythium and the other sea-ports of Laconica, being taken from Nabis, were occupied by Achæan garrisons under an agreement with Flamininus, the Roman commander. When Nabis was murdered by his Ætolian auxiliaries, B.C. 192, Philopomen marched upon Sparta, which was in a state of great confusion, and obliged the citizens to join the Achæan League, which then included all the Peloponnesus, with the exception of Ælia.

During the subsequent war between Antiochus and the Romans, Philopomen, who was more clear-sighted than most of his countrymen with respect to the ambitious policy of Rome, recommended caution, and tried to confirm the Spartans in their friendship with the Achæans. Some time after however the citizens of Sparta, impatient at being cut off from the sea-coast, attempted to surprise a seaport called Las, but were repulsed by the Achæans, joined to the Lacedæmonian emigrants who had been exiled by Nabis. The Achæans passed a decree requiring Sparta to give up the authors of the attempt upon Las. The pride of the Spartans was roused; they refused compliance, put to death several of their countrymen who were in favour of the Achæans, and sent envoys to the Roman Proconsul Fulvius, who had just effected the subjugation of the Ætolians, B.C. 189. Philopomen, who was strategos of the Achæans for that year, devastated Laconica. Fulvius came into Peloponnesus, and advised both parties to send messengers to Rome, and to suspend hostilities. The Achæans sent Diophanes and Lycortas, the father of the historian Polybius. The senate returned an ambiguous answer, which the Achæans interpreted in their favour; and Philopomen, being re-elected strategos for the following year, B.C. 188, marched into Laconica, and again demanded the authors of the attack upon Las and of the withdrawal from the Achæan alliance, with a promise that they should not be punished without a trial. Upon this several of the persons implicated in this affair came forward and went voluntarily to the Achæan camp, accompanied by others of the principal citizens of Sparta. As they approached the Achæan camp, the emigrants who formed the Achæan advanced-guard fell upon their own countrymen, and killed seventeen of them, when Philopomen interfered and saved the rest (sixty-three in number) from immediate destruction. The next day he brought them before the assembled Achæans and Lacedæmonian emigrants, and, after a mock trial, they were sentenced to death and executed. The Spartans in dismay submitted to Philopomen, who dictated to them hard conditions, namely, that the walls of the town should be razed, that all emigrants should be restored, that all the mercenary troops should quit Laconica, as well as all the slaves who

had been emancipated by Nabis and other tyrants. About 3000 of these refusing to leave the country, Philopomen sold them, and applied the money thus produced to rebuilding a portico in Megalopolis which had been destroyed by Cleomenes. But the hardest condition which Philopomen imposed upon Sparta was that of abolishing the laws and discipline of Lycurgus, and obliging the Spartans to adopt the institutions of the Achæans and bring up their children after the Achæan fashion, being convinced, says Plutarch, "that their spirit could never be humbled so long as they adhered to their old institutions." Thus, in the year B.C. 188, the laws of Lycurgus were abrogated, after having subsisted for seven centuries, (though for a long time ill-observed) during which Sparta had maintained a proud station among the states of Greece. The Spartans again appealed to Rome, and the consul Q. C. Metellus, on his return from Macedonia, where he had been on an embassy, appeared before the council of the Achæans assembled at Argos, and complained that they had treated the Spartans with undue severity. Aristenus, the strategos for the year, was in the Roman interest, and Diophanes also blamed the conduct of Philopomen; but Lycortas defended his conduct, and the council resolved that the decree concerning Sparta should not be repealed. It was perhaps on this occasion that Philopomen, indignant at the servility exhibited by Aristenus towards the Romans, is reported by Plutarch to have exclaimed, "And why in such haste, wretched man, to see an end of Greece?" Envoys were sent to Rome by the Achæans to justify their conduct, and the Spartans, on their side, sent two of the restored exiles, who took a violent part against the Achæans. The senate, having heard both parties, sent Appius Claudius and others as commissioners to the Peloponnesus. A general congress of the Achæans being called, Appius Claudius declared that the senate was displeased with the manner in which Sparta had been treated, the massacre of eighty of its citizens, the demolition of its walls, and the abrogation of the laws of Lycurgus. It was on this occasion that Lycortas made that eloquent speech in reply which is given by Livy (xxxix. 36, 37), in which, after defending the conduct of the Achæans, he retorted upon the Romans their own conduct towards the free state of Capua during the second Punic war. Appius haughtily advised the Achæans to do with a good grace that which otherwise they would be obliged to do against their will. The congress then declared, that rather than reverse their own decrees, they left it to the senate to make what changes they thought proper. The senate, seemingly satisfied with this submission, allowed Sparta to continue in the Achæan league, on the condition of a general amnesty and the restoration of all political exiles.

In the year beginning May 183 B.C., Philopomen, then seventy years of age, was elected strategos for the eighth time. About this time, Messene, through the influence of one of its citizens named Dinocrates, threw off its alliance with the Achæans. Flamininus, the Roman general, who had been just appointed ambassador to Prusias, king of Bithynia, to demand of him the person of Hannibal, on arriving at Naupactus, wrote to Philopomen, requesting him to call together a general congress of the Achæans to discuss the affairs of Messene. Philopomen, knowing that he had no instructions from the senate for the purpose, declined to do so, and prepared for war against Messene. He marched with a body of cavalry, but finding a stout resistance, he was obliged to fall back. Being the last to retire, he was surrounded by the enemy, thrown from his horse, wounded in the fall, and taken prisoner to Messene. The citizens of Messene felt for his age and his misfortune, but a few of the leading men of the faction of Dinocrates determined on getting rid of him. They put him in a dark dungeon called "the Treasury," and in the night they sent the executioner to him with a cup of poison. Philopomen asked the man whether he knew what had become of the Achæan cavalry, and especially of his friend Lycortas! The man answered that they had retired in safety. "Then we are not altogether unhappy," observed the aged general, and he took the cup and drank the poison which soon put an end to his life (B.C. 182). The news spread rapidly through Achæa. Lycortas, being appointed strategos, marched to avenge the death of his friend. The Messenians opened their gates, Dinocrates killed himself, and the remains of Philopomen being burned, the ashes were collected in an urn, which was carried by young Polybius in solemn procession of the Achæan army to Megalopolis. The Messenian prisoners who had been concerned in the death of Philopomen were stoned to death. Statues to his honour were set up in most Grecian cities. Philopomen has been styled by some the last of the Greeks: he was certainly the last of their successful commanders.

PHILOSTORGIUS, a native of Cappadocia, was born A.D. 364. He went to Constantinople to complete his studies, and afterwards wrote a History of the Church, in twelve books, from the beginning of the schism of Arius, to A.D. 425. The work is lost, but we have an epitome of it by Photius, independent of a short notice of it in his 'Bibliotheca.' ('Myrobiblion,' Cod. 40.) Photius inveighs against the author as a heretic, and an apologist of Arius, Eusebius of Nicomedia, Apollinaris, and other heretics. Philostorgius was a man of general information, and he inserted in his narrative many geographical and other details of remote countries, especially of Asia and Africa. He was rather credulous with regard to prodigies, monsters, and other wonderful things, and Photius censures his credulity in attributing

miracles to those whom the Patriarch considered as heretics. The epitome was translated into Latin, with comments, by J. Gothofredus, 4to, Geneva, 1642, and also by H. de Valois, 'Compendium Historiæ Ecclesiasticæ Philostorgii, quod dictavit Photius Patriarcha,' Paris, 1673, with notes. There is also a French version: 'Abrégé de l'Histoire de l'Eglise de Philostorge,' Paris, 1676.

PHILOSTRATUS, FLAVIUS, a native of the island of Lemnos, was born in the second half of the 2nd century of our era; Clinton conjectures about 182, but perhaps it was a little earlier. He taught rhetoric first at Athens, and afterwards at Rome, where he became known and was patronised by the Empress Julia, the wife of Septimius Severus, who was partial to the learned. She commissioned him to compile the biography of Apollonius of Tyana from some memoirs written by a certain Damis of Nineveh, who had accompanied Philostratus in his peregrinations, and which had come into her possession. Philostratus professes also to have used in his compilation a collection of letters of Apollonius, which were at one time in the possession of Hadrian, and were placed by that emperor in his palace at Antium, together with certain responses of the Oracle of Trophonius, which Apollonius had also collected. The biographer availed himself also, according to his own statement, of the narrative of a certain Maximus who had known Apollonius. [APOLLONIUS OF TYANA.] The book of Philostratus displays great credulity in the compiler, and a great want of critical discrimination; it also contains many anachronisms and geographical errors. Huet and others have imagined that the object of Philostratus was to write a parody of the life of Christ, but this seems doubtful: the parody, if intended as such, is too gross; besides which, it appears from the testimony of Lampridius ('Life of Alex. Severus'), that Christ was really worshipped by some of the later heathen emperors, together with Abraham, Orpheus, and Apollonius, these being all looked upon as holy men and tutelary genii. That Apollonius of Tyana was a real character, a philosopher, and a traveller, appears from various passages of ancient authors; but it is remarkable that no one mentions him until nearly a century after the time assigned for his death. The Empress Julia, a Syrian by birth, was probably fond of the marvellous; and Philostratus, intending to entertain her, inserted in his book all the wonderful stories he could collect relative to his hero. It seems however that in the time of the great struggle between the heathen and Christian religions, under Diocletian and his immediate successors, some of the heathen writers thought of availing themselves of the Life of Apollonius as a kind of counterpoise to the Gospel narrative. Hierocles, prefect of Alexandria, and an enemy of the Christians, wrote a book with that object, in the shape of a comparison between the life of Apollonius by Philostratus and that of Christ, of which book Eusebius wrote a refutation: 'Eusebii Pamphili Animadversiones in Philostrati de Apollonio Tyanensi Commentarios ob institutam cum illo ab Hierocle Christi comparationem, adornata.' Lactantius ('Divin. Institut.', v. 3) also combats the same notion as absurd. St. Augustine ('Epiat.', 4) alludes to Apollonius as a magician whom the heathens compared with Christ. (See Tillmont, 'Hist. des Empereurs Romains,' vol. ii., and Bayle's article 'Apollonius de Tyane.')

The other works of Philostratus are: 1, 'The Lives of the Sophists,' in two books; 2, 'Heroica,' or comments on the lives of some of the heroes of Homer, in the shape of a dialogue; 3, 'Icones,' or descriptions of 64 paintings which were in a portico near Neapolis by the sea-shore (these descriptions contain valuable information concerning the state of ancient art); 4, Epistles, mostly erotic, excepting a few on matters of literature; one, which is inscribed to Julia Augusta, is an apology for the sophists. Philostratus wrote other works, such as a 'Lexicon Rhetoricum,' orations, &c., which are lost. His nephew, who is styled Philostratus the Younger, and who lived under Macrinus and Elagabalus, wrote also a book of 'Icones,' which are not descriptions of actual paintings, but are so many subjects proposed to painters.

Editions of all the existing works of Philostratus have been published by Morellus, Paris, 1608; Olearius, fol., Leipzig, 1709; and by Kayser, 4to., Zurich, 1844, with a valuable body of notes on each work. There are separate editions of the lives of the 'Sophists,' by Kayser, Heidelberg, 1838; of the 'Heroica,' by Boissonade, Paris, 8vo. 1806; and of the 'Icones,' by F. Jacobs, and F. G. Welcker, Leipzig, 8vo. 1825.

PHILOTAS. [PARNENIO.]

PHILOXENUS, a native of Eretria, was the pupil of Nicomachus of Thebes, whom he imitated, and even surpassed in rapidity of execution: he is said by Pliny ('Hist. Nat.', xxxv., 10, 36) to have discovered some more expeditious methods of operation in painting. Philoxenus was particularly distinguished for a 'Battle of Alexander and Darius,' which, according to Pliny, was not inferior to any of the productions of ancient painting. It was painted by order of Cassander, king of Macedon, and therefore probably not long after the 116th Olympiad, or *b.c.* 316.

It is not improbable that the large mosaic, apparently representing the battle of Issus, which was discovered in the year 1831, in Pompeii, in the so-called house, 'del Fauno,' and is still preserved there, is a repetition of the celebrated picture by Philoxenus of that subject; for, independent of Alexander and Darius being the two most conspicuous figures, the design and composition of the work are so supe-

rior to the execution, that its original has evidently been the production of an age long anterior to the degenerate period of the mosaic itself. With the single exception of the execution, the mosaic exhibits, in every respect, merits of the highest order, and it is certainly one of the most valuable relics of ancient art. Pliny has mentioned only two works by Philoxenus, the one alluded to, and a lascivious piece, in which were three satyrs feasting, a style of art much in vogue with Grecian painters, even of the best days.

PHLEGON (Φλέγων), a native of Tralles in Lydia (Suidas), a freedman of the Emperor Hadrian. Nothing is known of the events of his life, and the date of his death is uncertain; however, as one of his chronological works, which is no longer extant, carried the history down to Ol. 229.2—*A.D.* 141 (Suidas), he probably lived to the middle of the 2nd century *A.D.* Some fragments of his works are all that remain; the longest belongs to a treatise *περὶ θαυμασίων*, 'De Mirabilibus.' It is a curious work, divided into thirty-five chapters (some of which are very short), and containing (as might be expected from the title) a great many absurd fables. The same may be said of a shorter fragment of four chapters, *περὶ μακροβιῶν*, 'De Longævitâ.' The third fragment that remains is a chapter *περὶ τῶν Ὀλυμπίων*, 'De Olympiis,' which is supposed by Salmasius ('Ad Spartan,' p. 43) to be the preface to a lost work, 'De Olympioniciâ.'

But what has made Phlegon's name more familiar among the moderns is his being cited, though a heathen, as bearing witness to the accomplishment of Christian prophecies. (Origen, 'Cont. Cels.,' lib. ii., § 14, p. 69, ed. Spencer., Cantab., 1677); but see Lardner's 'Credibility,' pt. ii., 'Heathen Testimonies,' ch. 13, who concludes that "upon the whole this citation is of no great moment." But there is another passage of this author which may be reckoned more material, as it has been supposed to relate to the miraculous darkness which prevailed at the time of our Lord's crucifixion. In St. Jerome's Latin version of the 'Chronicle' of Eusebius (p. 155, ed. Pont., Burdig., 1604), the passage occurs as follows:—"And so writes Phlegon, an excellent compiler of the Olympiads, in his thirteenth book, saying, 'In the fourth year of the two hundred and second Olympiad there was a great and extraordinary eclipse of the sun, distinguished among all that had happened before. At the sixth hour the day was turned into dark night, so that the stars in the heavens were seen, and there was an earthquake in Bithynia which overthrew many houses in the city of Nice.'" (Compare Origen, 'Cont. Cels.,' lib. ii., § 33, p. 80; *Ib.*, § 59, p. 96; and other authorities quoted by Lardner.) This passage was the origin of a controversy in England in the early part of the last century between Mr. Whiston, Dr. Sykes, Mr. Chapman, and others, a long and complete account of which may be found in the English translation of Bayle's 'Dictionary,' and in Chaufepié's 'Supplement' to it. The immediate cause of the controversy was the omission of the passage in the eighth edition of Dr. S. Clarke's 'Boyle Lectures,' published soon after his death in 1732, although it had been inserted in the first edition, which came out in 1706. This was done at the persuasion of Dr. Sykes, who had suggested to Clarke that an undue stress had been laid upon the passage.

The principal objections against the authority of the passage in question are thus briefly summed up by Dr. Adam Clarke ('Comment. on Matth.' xxvii. 45):—1, All the authors who quote Phlegon differ and often very materially, in what they say was found in him; 2, He says nothing of 'Judæa': what he says is, that in such an Olympiad (some say the 102nd, others the 202nd) there was 'an eclipse in Bithynia,' and 'an earthquake at Nice'; 3, He does not say that the earthquake happened at the time of the eclipse; 4, He does not intimate that this 'darkness' was 'extraordinary,' or that the eclipse happened at the 'full of the moon,' or that it lasted 'three hours,' all of which circumstances could not have been omitted by him if he had known them; 5, He speaks merely of an ordinary though perhaps total eclipse of the sun, and cannot mean the darkness mentioned by the Evangelists; and 6, He speaks of an eclipse that happened in some year of the 102nd or 202nd Olympiad, and therefore upon the whole, little stress can be laid on what he says as applying to this event.

The three remaining fragments of Phlegon were first published in 1568, Basil, 8vo. Gr. et Lat., by Xylander, together with Antonini Liberalis, 'Transform. Conger.,' Apollonii, 'Hist. Mirab.,' Antigonii Carystii, 'Hist. Mirab.,' and M. Antoninus, 'De Vitâ suâ.' An improved edition, with notes by Meurinus, appeared in 1620, Lugd. Bat., 4to. Gr. et Lat., which is reprinted by Gronovius, in his 'thesaur. Antiquit. Græc.,' vol. viii., p. 2690, sq. and vol. ix., p. 1289, sq.; and also inserted among the works of Meurinus, vol. vii., p. 77, sq. The best edition is by Westermann, in his 'Scriptores Rerum Mirabilium Græci,' Bruna, 1839.

PHOCAS, a native of Asia Minor, of an obscure family, entered the army under the reign of the Emperor Mauritius, and attained the rank of a centurion. He happened to be with his company on the banks of the Danube when one of those mutinies so frequent in the history of the Eastern empire broke out among the troops on that station, and having probably made himself conspicuous among the disaffected, he was tumultuously proclaimed leader of the insurgents, and he marched with them to Constantinople. At the approach of the rebel an insurrection broke out in the capital, and the emperor and his family were obliged to escape in a boat to Chalcedon. Phocas was proclaimed emperor and crowned by the patriarch, *A.D.* 602. Mauritius, being

taken, was put to death, together with his five sons, and some time after the rest of his family shared the same fate. Phocas sent ambassadors to Khoru II. to announce his accession to the throne, but the Persian monarch having learned the circumstances, took up arms to avenge the cause of Mauritius, and carried on a destructive war in the Asiatic provinces. Phocas found more favour with Rome. Gregory I. wrote him some complimentary letters in which he extols the condition of the Italian subjects of the empire as being free men in comparison with those who were subject to the Lombard and other kings, who treated them as little better than slaves. Phocas remained on good terms with Boniface III. and Boniface IV., the successors of Gregory. He is said by Anastasius, the Papal chronicler, to have acknowledged Boniface III. as the head of all the Christian churches; but that which is better authenticated is his act of donation of the Pantheon at Rome to Boniface IV., to be transformed into a Christian church, in 607.

In the meantime insurrections broke out in several parts of the Eastern empire, which the suspicions and cruelties of Phocas only served to exasperate. Heraclius, exarch of Africa, sent two expeditions, one by sea and the other by land, under his son Heraclius and his nephew Nicetas, who joining before Constantinople, took possession of the city, after some resistance. Phocas was taken and put to a cruel death by order of the younger Heraclius, who succeeded him in the empire, October 4, 610.

PHOCION (*Φωκίων*), an Athenian general and statesman, was a contemporary of Demosthenes. His first appearance in history is at the battle of Naxos, B.C. 376, when Demosthenes was seven years old, being himself twenty-seven. He survived Demosthenes four years, and may be regarded as the representative of that party in Athens to which Demosthenes was the constant antagonist.

Plutarch relates that Phocion was the son of a turner, but he disbelieves the story on account of the goodness of his education and the liberal turn of his mind. Whatever was his rank, Phocion found admittance into the school of Plato, and afterwards studied under Xenocrates, whose lessons had perhaps greater influence on his character than even those of Plato. To a stern and forbidding aspect, a stoical demeanour, and habits of rigid simplicity, Phocion united a kind and generous heart. These qualities secured for him so great a measure of popularity that he was forty-four times elected general, and that in an age when public offices were generally obtained by bribery. He was also heard with so much attention in public that even Demosthenes dreaded the effect of his terse and pithy harangues.

Plutarch records many of his sayings. There is much wit and point in most of them; indeed they go quite beyond the style of antique jokes, usually so dull to modern ears, and there is much political wisdom in them; but still they have an air of intended wit and a striving after effect which make them look different from the strong and genuine thoughts of an earnest and true-hearted patriot. But after all, when biographer, and subject each lived in an age more distinguished for smartness than solidity, we need not hold these speeches inconsistent with that high character for wisdom which Phocion bears.

The public incidents recorded of Phocion's life are, as is natural for the head of the peace party, not numerous. He commanded many times and often successfully, but he seems to have acted the part of an ambassador better than of a general. His death (B.C. 317) took place under circumstances much like those which accompanied that of Socrates. During the confusion which ensued after the death of Alexander a revolution occurred at Athens, and the democratic party, drunk with success, condemned their chief opponents to death. Among these was Phocion: he died with the greatest composure, and left an injunction to his son to preserve no remembrance of the wrongs which Athens had done to his father. As in the case of Socrates, the people soon saw their error; repentance however does not usually atone for political crimes, and the parallel between Phocion and Socrates holds good with regard to the evil times which followed their respective executions, showing public ingratitude to be the parent as well as the child of civil corruption.

PHOCYLIDES, of Miletus, was a philosopher and poet, and flourished about B.C. 535. An admonitory poem is attributed to this Phocylides; but it is uncertain whether it was written by him or by another of the same name in later times. The reader is referred for a discussion of this question to the first volume of the 'Bibliotheca Græca' of Fabricius.

There are several editions of Phocylides, both separate and along with Theognis and others. A convenient and correct edition of these Greek gnomic or sententious poets is that printed by Tauchnitz, Leip., 1819, which includes seven fragments of Phocylides, besides the above-mentioned poem.

PHOTIUS was born in the early part of the 9th century, of a patrician family of Constantinople. He studied in that city, and attained great proficiency in all kinds of learning, which was enhanced by an irreproachable morality. He was noticed by the Emperor Michael III., who employed him in various important offices. The emperor sent him on a mission to Assyria (probably Persia is meant), and on his return made him proto-spatharius, or commander of the guards, and proto-secretarius and member of the emperor's privy council. Bardas, the uncle and colleague of Michael, was very partial

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to Photius; and having, on account of some dispute as to jurisdiction, removed and banished the patriarch Ignatius, he determined to put Photius in his place. Photius, being a layman, took all the various clerical orders one after the other in six consecutive days; and after being ordained priest, he was installed in the patriarchal chair in 858. But the informality of his appointment was too glaring, especially as Ignatius, although threatened and imprisoned in order to enforce him to abdicate, refused to do so. A subservient council was assembled at Constantinople in 858, which deposed Ignatius and confirmed the appointment of Photius. Photius sent two bishops to Rome with letters for Pope Nicholas I., in which he gave a specious account of his election, and invited the pope to send legates to Constantinople, in order to co-operate with him in putting down the remains of the Iconoclastic heresy. The legates came; and a new council being assembled in 859, which the legates attended, Ignatius was brought before it, and was again deposed on the score of incapacity and other charges, and obliged to sign his own abdication, with the concurrence of the papal legates.

The see of Rome had for more than a century past been disputing with that of Constantinople on a question of jurisdiction. During the period of the superiority of the Iconoclasts at the court of Constantinople, the patriarchs of that city, supported by the emperors, had appropriated to themselves the spiritual jurisdiction over the extensive provinces of Illyricum, Macedonia, Achaia, and Sicily, which had formerly been subject to the Roman see. A fresh subject of contention afterwards served to embitter the quarrel. The heathen inhabitants of Bulgaria being converted to Christianity by both Latin and Greek missionaries, Photius placed the new churches of Bulgaria under his own jurisdiction—a measure which seemed justified by the proximity of Bulgaria to Constantinople. But the pope alleged that his own missionaries had been first in the field, and that the king or chief of Bulgaria had sent his own son to Rome, which was a sort of acknowledgment of spiritual obedience. In short Nicholas demanded the restitution of the provinces of Illyricum, Macedonia, Achaia, Sicily, and Bulgaria, which Photius stoutly refusing, the pope assembled a council at Rome in 862, in which he pronounced the election of Photius to be illegal, and excommunicated him with all his abettors. Photius however remained quietly in his see; and in the year 866, having assembled a council at Constantinople, he produced five charges, some relating to doctrine and others to discipline, against the Roman or Western Church. The charges were held to be proved; and Photius, at the head of his council, excommunicated the pope, and declared him and his abettors to be removed from the communion of orthodox Christians.

In the year 867, after the murder of the Emperor Michael, Basilus the Macedonian ascended the throne. It is said by some that Photius refused him the sacrament, and reproached him with the murder of his benefactor. However this may be, Basilus soon after deposed Photius, exiled him to Cyprus, and restored Ignatius to his see; and this act was confirmed by a general council assembled at Constantinople in 869, which was attended by legates of Pope Adrian II., and in which Photius was condemned. This is called the eighth Œcumenical council, having been acknowledged by both the Eastern and Western churches.

Photius in his exile found means to deprecate the hostility of the emperor, and after some years he was allowed to return to Constantinople. He is said to have composed a genealogy of Basilus, in which he made him descend from Tiridates, king of Armenia. At the end of the year 877, the patriarch Ignatius died; and the canonical impediment to the exaltation of Photius no longer existing, he was replaced on the patriarchal see; and Pope John VIII. was induced to approve his nomination, with the view of restoring peace to the church. In 879 Photius assembled a new council at Constantinople, in which the word 'filioque' which Photius charged the western church with having inserted in the Nicene creed in the 5th or 6th centuries, was erased from the creed. The separation however between the two churches was not finally consummated till nearly two centuries later, when the patriarch Michael Cerularius, after a long and angry correspondence with Leo IX., was excommunicated, with all his adherents, by the pope's legates, who solemnly deposited the written excommunication on the grand altar of Sancta Sophia, and having shaken off the dust from their feet, departed from Constantinople, A.D. 1054.

In the year 886, Leo, the son and successor of Basilus, exiled Photius, for reasons not clearly ascertained, into Armenia, where the patriarch died some years after; but the epoch of his death is not exactly known. Photius was of an ambitious and turbulent disposition, and this was his chief failing. Much has been written for and against him; the Greek and Protestant writers being mostly in his favour, and the Roman Catholics against him. All however agree in admitting his very extensive learning, which was truly wonderful for his age, as well as his exquisite critical judgment.

The following are his principal works:—1, 'Myriobiblon, sive Bibliotheca librorum quos legit et censuit Photius,' with a Latin translation, fol. 1653. Imm. Bekker published the Greek text, corrected after a Venetian and three Paris manuscripts, with an index, Berlin, 1824, 2 vols. 4to. The Bibliotheca is a kind of review of the works which he had read, many of which have been since lost. Photius gives a brief

3 a

epitome of each, adding his own critical judgment of the merits of the writer, and of his statements and opinions. In this manner Photius reviews more than fifty historians, a still greater number of divines, besides orators, philosophers, grammarians, rhetoricians, &c., in all 279 works which he had read and examined. Fabricius ('*Biblioth. Græca*, v. 35) gives an accurate list of the works noticed by Photius. 2, a Greek Lexicon, published by Hermann, 4to, Leipzig, 1808; another edition by Porson appeared after his death, under the superintendence of Dobree, London, 1822; it is entitled *Ἐπιτομὴ τῶν Περὶ Ἑλληνικῶν Ἄρθρων Ἐπιτομὴ*. E. Cod. Galeano, descripsit R. Porsonus, 2 vols. 8vo. 3, 'Epistles,' fol., London, 1661. 4, 'Nomocanon, being a Collection of the Acts of the Councils, to the Seventh Œcumenical, with the corresponding decrees of the Emperors concerning Ecclesiastical Matters,' Basel, 1662. 5, A treatise, 'Adversus Latinos de Processione Spiritus Sancti,' and other theological and controversial works, several of which are still unpublished: among others, one against the Paulicians, of which Montfaucon gives some fragments in his '*Bibliotheca Cosliniana*.' 6, 'Amphilochia, being Answers to Questions relative to various Passages in the Scriptures, with an Exposition of the Epistles of St. Paul.'

PHRYNICHUS. Several persons of this name are mentioned by Suidas and others.

PHRYNICHUS of Athens, the son of Polyphradmon, was a disciple of Theopis, and a writer of tragedy. He was upwards of twenty years the contemporary of Æschylus, and probably he was about so many years his senior. The titles of fourteen tragedies of Phrynichus occur, of which five have been supposed to be the productions of another Phrynichus, the son of Melanthes; but Bentley has clearly proved that this supposition is without any foundation, and that these were only one tragic poet of this name.

Phrynichus first exhibited B.C. 511, and he gained the prize for his 'Phenician Women,' B.C. 476, the subject of which was drawn from contemporary history, being the victories of Athens in the Persian wars. It appears from these dates that he was a dramatic writer during thirty-five years, but we know not the time either of his birth or his death.

Phrynichus effected a great improvement in the tragedy which Theopis had introduced. He no longer sanctioned the ludicrous diversion in which Bacchus and the Satyrs only were personated; but he derived the subjects of his plays from the graver parts of the mythology and history of his country. With the example of Æschylus to stimulate him, he made still further advances. One of his tragedies, 'The Capture of Miletus,' referring to an event which took place B.C. 494, five years after Æschylus won his first prize, is particularly mentioned by Herodotus (vi. 21). He relates that the poet melted the spectators into tears by his vivid picture of the sufferings of their Ionian brethren. It may be presumed that his 'Phenissæ,' which won the prize B.C. 476, was marked by equal if not superior excellence. Aristophanes on several occasions brings in the name of Phrynichus in such a way as to show that he was esteemed a poet of no ordinary powers. But Phrynichus did not invent the dialogue; he had only one actor, at least until Æschylus introduced the dialogue; the choral ode still constituted the chief part of the performance. The improvement of first adding the dialogue and shortening the chorus is due to Æschylus; Phrynichus first introduced female parts. No fragments of Phrynichus are extant.

PHRYNICHUS OF ATHENS, a comic poet, who flourished B.C. 430. Ten comedies of his are mentioned by ancient writers. (Suidas; Bentley.) A few fragments of this poet have been collected by Hertelius and Grotius. He is once quoted by the Phrynichus who forms the subject of the next article.

PHRYNICHUS (called Archabius by Photius; and by Suidas, the Sophist of Bithynia), flourished under the emperors M. Aurelius and Commodus, from A.D. 170 to 190. He has left a work entitled 'A Selection of Attic Verbs and Nouns,' the object of which is to point out the proper use of certain words, and of certain forms of words, as alone authorised by the writers of pure Attic diction. This work has been several times printed. The best edition is that of Lobeck, 8vo, Leipzig, 1820, which contains the substance of all the annotations of the preceding editions, and is enriched with many original remarks. A fragment of Herodian, the grammarian, upon the same subject, accompanies the work of Phrynichus.

PIAZZETTA, GIOVANNI BATTISTA, one of the most celebrated of the later Venetian painters, was born at Venice in 1682 or 1683, and was first instructed in design by his father, Jacopo Piazzetta, a carver in wood. He was taught painting by Molinari, but he acquired his style in Bologna from the works of Spagnoletto and Guercino. Piazzetta is one of the 'Naturalist' school of painting, and he is one of the darkest of those who are sometimes called 'Tenebrosi': they generally painted on dark grounds. He died at Venice in 1754. Piazzetta's pictures are doubtless much darkened through time: they are distinguished by their strong contrasts of light and shade. His masterpiece is considered the 'Beholding of John the Baptist' at Padua. He excelled in caricature. Many of his works have been engraved. (Zanetti, *Della Pittura Venetiana*, &c.; Lanzi, *Storia Pittorica*, &c.)

PIAZZI, JOSEPH, was born at Ponte in the Valteline (Switzerland), July 16, 1746. His education appears to have commenced at Milan,

where he assumed the habit of the Théatins, and became an inmate of the convent of St. Anthony. Here and at Turin he studied the classics and mathematics under Tiraboschi and Beccaria, and at Rome under Lesueur and Jacquier, the editors of the Jesuits' edition of the '*Principia*.' He began to teach philosophy at Genoa; but having expressed himself too openly on certain theological points, he was threatened with the persecution of the Dominicans, from which he escaped by accepting the professorship of mathematics in the new University of Malta, conferred upon him by the Grand-Master Pinto. Upon his return to Italy he became professor of philosophy and mathematics in the College of the Nobles at Ravenna, but here again his religious opinions made him many enemies. Soon after the publication of two philosophical theses, which were deemed "too bold for so young a divine," he found it expedient to retire, first to Cremona and thence to Rome, where he was for some time reader of dogmatic theology at San André della Valle. In 1780, at the recommendation of Jacquier, he was appointed professor of the higher mathematics in the Academy of Palermo, where, with the co-operation of the viceroy, he founded an astronomical observatory. In 1787 he visited Paris, where he made the acquaintance of Lalande, Jaurat, Pingré, Delambre, and Bailly; also of John Cassini, Mechain, and Legendre, who were at that time occupied in determining the difference of longitude between the observatories of Paris and Greenwich. He next visited England, where he became intimate with Maskelyne, Herschel, Vince, and more particularly with Ramaden, to whom he confided the construction of the instruments for his new observatory. Much of his time during his stay in England was passed at the Observatory of Greenwich. Here, with Dr. Maskelyne, he observed the solar eclipse of June 3, 1788; and the year following he communicated a paper to the Royal Society ('*Phil. Trans.*' vol. 79, p. 55), containing the observations of that eclipse by twelve other astronomers, and the consequences thence deduced by himself relative to the longitudes of the several observatories. At that time the longitude of the Dublin Observatory was taken at 24' 58"; Piazzi gives 25' 18.4", and expresses his confidence that this is within two seconds of the truth: the longitude now given in the '*Nautical Almanac*' is 25' 22". This paper is understood to be his earliest production as an astronomer. Having after much impertunity obtained the completion of his instruments, he returned with them to Sicily in the latter part of the year 1789, and very soon after became one of the most active and accurate of modern observers. The Observatory of Palermo was at that time the most southern in Europe, that at Malta having been recently destroyed by fire. In the course of the first ten years he determined the positions of no less than 6748 stars. His first catalogue was published in 1803 under the title of '*Stellarum Inerrantium Positiones*,' which was deservedly honoured by the Academy of Sciences of Paris, and acquired for its author the esteem and admiration of astronomers. It was while thus occupied that he discovered, January 1, 1801, the first of the forty-two minor planets now (1856) known to be situated between the orbits of Mars and Jupiter, and to which he gave the name of Ceres Ferdinandea, out of compliment to his patron the king of Naples. Ferdinand would have commemorated the event by circulating among the astronomers of Europe a gold medal bearing the effigy of Piazzi; but the latter suggested that the money would be more usefully applied in the purchase of an equatorial, of which the observatory was in need.

In 1817 he was called to Naples to put into activity the new observatory erected by Murat on the heights of Capo di Monte. He was succeeded in the Observatory of Palermo by M. Cacciatores, to whom he had previously confided the difficult task of re-examining Maskelyne's thirty-six principal stars. The observations of Cacciatores, which were extended to 120 stars, form the basis of Piazzi's second catalogue of 7646 stars, published in 1814. Speaking of this catalogue, the council of the London Astronomical Society remark, in their seventh annual report, that "it exceeds everything of the kind which preceded it, and shows more powerfully than words can express what may be effected by the talents and assiduity of one individual." Piazzi was a member of the principal scientific societies of Italy, France, and Germany. Of the Royal Society of London he was elected a fellow in 1804, at the same time with Baron Zach and Professor Gauss. He died at Naples, July 22, 1826. His library and instruments he bequeathed to the Observatory of Palermo, and a liberal annuity in perpetuity, to be appropriated in succession to the education and maintenance of young men who evince a marked partiality for astronomical science.

The preceding notice is chiefly drawn from an article in the '*Bulletin des Sciences*' for 1826, drawn up by De Angelis under the eye of the Baron Zach. The published works of Piazzi mentioned in different numbers of the '*Bulletin des Sciences*,' are collected and appended to a translation of the above article in Brewster's '*Journal*' for 1827 (vol. vi., p. 198). They are as under:—

1, 'Discourse on Astronomy,' Palermo, 1790; 2, 'Description of the Observatory of Palermo,' in 9 books, of which four were published in 1792 and five in 1794; 3, 'On the Discovery of the Planet Ceres,' Palermo, 1802; 4, 'Observations on the Obliquity of the Ecliptic,' 1804 ('*Mem. Soc. Italiana*,' tome xi.); 5, 'On the Precession of the Equinoxes,' 1804 ('*Ephem. de Milan*'); 6, 'On the Parallax of some of the Fixed Stars' ('*Mem. Soc. Italiana*,' xii.); 7, 'On the Measures

of the Tropical Year' (Id., tome xiii.); 8, 'On the Proper Motion of the Fixed Stars' ('Mem. de l'Inst. Nat. Ital., tome i.); 9, 'The Metrical System for Sicily,' 1812; 10, 'Leçons en Astronomy,' 1817; 11, 'On the Observed and Calculated Solstices' ('Mem. de l'Inst. de Milan,' tome ii.); 12, 'On the Italian and European Clock' ('Giorn. de Scienze par la Sicilia, Aug., 1824); 13, 'On the Progress of Astronomy' ('Giorn. de Soc. Lett. et Art. par la Sicilia,' April, 1824); 14, 'Description of the Meridian of the Cathedral of Palermo, established by Piazzi in 1798,' by M. Cacciatori (Id., August, 1824).

PICARD, JEAN, was born 21st July, 1620, at La Flèche in the present department of the Sarthe, and became priest and prior of Rille in the same department. Scarcely anything is known of his early history. Even the names of his parents appear to have been forgotten, as they are not mentioned by Lalande, who visited his birth-place. Pezenas, in his 'Critical History of the Discovery of the Longitude,' referred to by Delambre, speaks of one Picard, a gardener of the Duke of Crequi, whom the astronomer Le Valois instructed so successfully in the use of astronomical instruments, that he became one of the most celebrated observers of his age. As the subject of this article is the only Picard who is known to have acquired any celebrity as an astronomical observer, it may be conjectured that he was the humble individual here alluded to. The earliest event with which his name is associated, and of which the date is recorded, is the solar eclipse of the 25th August, 1645, which he observed with the astronomer Gassendi, whom he succeeded, in 1655, as professor of astronomy in the College Royal of France. He was one of the eight individuals selected by Colbert, in 1666, to originate the Academy of Sciences. The following year he made his first application of the telescope to the measurement of angles; which alone, observes Delambre, would entitle him to the esteem and remembrance of astronomers. Prior to this, plain sights only had been used, with which not only are distant objects frequently altogether invisible, but of those which can be seen the outline is seldom distinctly defined, while in some cases, as in the fixed stars, they have an apparent magnitude which they do not really possess. According to Lahire however the merit of this great improvement (which was eagerly adopted by every astronomer of note, Hevelius excepted) is divided between Picard and Azout, who were in partnership, though, from Picard's description of his invention, in his work entitled 'Figure de la Terre,' it would appear to be exclusively due to himself. Soon after this he introduced an entirely new system of astronomical observations, wherein the pendulum, then recently invented by Huyghens, is first brought into use in determining the right ascension of the stars by noting the instant of their passage across the meridian. This method, observes Delambre, which is adhered to at the present day, "insures to those two authors, Huyghens and Picard, an incontestable superiority over all the astronomers of the time without a single exception." In the memoir wherein these views are more fully developed, and which he read before the Academy of Sciences, in April 1670, he urges the necessity of forming more correct tables of the sun and fixed stars, as also tables of refraction, which he regarded as the chief foundation of all sound practical astronomy. For this purpose he solicited the erection of a mural quadrant, which after many years of needless delay was finally adjusted in the plane of the meridian, not however till Picard was upon his death-bed.

In 1671, with a view of giving astronomers greater confidence in employing the observations of Tycho Brahe, Picard visited the island of Høhne in order to determine the position of Uraniberg. Scarcely a vestige of the observatory remained; sufficient however to enable him to detect an error of one minute in the latitude and several minutes in the longitude, as given by Tycho, which confirmed the suspicions previously entertained by astronomers. While absent on this occasion he met with Röemer, then a young man, with whose mathematical talents he was so well pleased that he brought him to Paris and introduced him to the academy. The observatory of Paris, the plan of which had been furnished by Picard, was completed in 1671, when it was immediately occupied by Dominique Cassini, who, at Picard's recommendation, had been invited by Colbert to take up his residence in France. It was not till two years later that inferior accommodation within the same building was allotted to Picard. "He saw," says Delambre, "all his projects neglected or their execution deferred; all expenditure and encouragement lavished upon objects of less utility, though to the eye of the vulgar of a more brilliant character, such as the rotation of the three planets, and the four new satellites of Saturn; while telescopes of great cost were imported from Italy to verify these discoveries, which, though certainly very curious, were and always will be useless." The astronomical ephemeris entitled 'La Connaissance des Temps,' originated with Picard in 1679, and was continued by him till his death. The same year he was nominated with Lahire, by the king, to conduct certain surveys along the coast of Gascony, the result of which sufficiently indicated the necessity of constructing an entirely new map of the country. For this purpose he proposed the extension of the arc of the meridian passing through the Paris observatory as far as the extremities of the kingdom: a proposal which has since been carried into effect. As an observer, he was no less industrious and accurate than, as a philosopher, he was enlightened. His observations from 1666 to 1682, collected and published by Lemonnier in 1741, under the title of 'Histoire Céleste,'

are a sufficient proof of his activity; while his perseverance for ten years in observing the minute variations which, from causes then unknown, are continually taking place in the altitude of the polar star, is equally conclusive as to his zeal and the perfection which astronomical observation attained in his hand.

What Picard is however now chiefly remembered for, is his measurement of an arc of the meridian of Paris between Amiens and Malvoisine. This was begun in 1669, and forms the subject of his work entitled 'Mésure de la Terre,' Paris, 1671, a large folio of 80 pages. The base extended along a paved road from Villejuive to Juvisy; it was twice measured, the results being 5662½ and 5663½ toises, the mean of which was taken. The difference between the latitudes of Amiens and Malvoisine he found to be 1° 22' 55", and the length of the intermediate arc 78,850 toises; whence it followed that the length of one degree between those latitudes was 57,067. The toise employed was that of Chastelet. "Leet," says Picard, "this toise should share the fate of those employed in former surveys, of which only the name remains [it has since been lost], we will connect it with a measure which, being taken from nature herself, must be invariable and universal." He then states that he determined with great care the length of the pendulum vibrating seconds (which he supposed was constant for all latitudes), and which at Paris he found to be 440.5 lignes, according to the toise of Chastelet. ('Mésure de la Terre,' p. 4.) The most accurate determinations which have since been made do not differ from this result by so much as the 1/50 of a ligne. (Fraucœur, 'Géographie,' p. 256.) At the date of this survey the law of refraction was imperfectly known, and its effects were neglected. The effects arising from what have since been termed aberration and nutation had been felt, but astronomers then, and for more than half a century afterwards, knew not how the requisite corrections should be applied. These were therefore sources of error which vitiated the observations of Picard in common with those of all other astronomers of that time; and in addition an error of six toises was committed in the measurement of the base. The whole of the operations have since been repeated by Lemonnier ('Degré du Méridien,' Paris, 8vo, 1740) and Lacaille, and still more recently by Delambre. The final result gives 57,074 toises for the length of the degree, which differs from Picard's by 17 toises (85.6 English feet); and, thus rectified, this measurement is one of those on which the greatest reliance is now placed. The care with which the whole of Picard's operations were conducted, and the superiority of his instruments and methods over those employed in any previous survey, naturally produced considerable confidence in his result. Astronomers would not indeed have been justified had they regarded the results of former surveys in any other light than rough approximations which enabled them to assign the limits within which the true dimensions of the earth would one day be found, but which were useless in determining what its dimensions and figure really were. Newton, in 1666, failed to establish the truth of his theory of gravitation by employing an erroneous measure of the earth's radius, and did not resume its consideration till he heard of Picard's survey, by which it was confirmed. Norwood's measurement of the arc of the meridian between London and York, which took place in 1633, gave results which have since been shown to be correct, and were doubtless known to Newton. But his measurement differed too considerably from those which preceded it to be admitted on the strength of the imperfect apparatus employed by him. Norwood's measure is called by Delambre a great piece of good fortune. [NORWOOD, RICHARD.]

Picard died at Paris, 12th of July, 1682 (Delambre); according to other authorities, his death took place in 1683 or 1684. Besides the works already mentioned, the following are inserted in the 'Memoirs' of the Academy of Sciences. The numbers refer to the volume:—vi, De la Pratique des Grands Cadres par le Caloul; De Mensuris; De Mensurâ Liquidorum et Aridorum; De Proportione Aquarum Effluentium; Fragments on Dioptrics; Treatise on Levelling. All but the last are in the 'Divers Ouvrages,' &c., folio, Paris, 1693. vii, Measurement of the Earth; Astronomical Observations made in Denmark; Astronomical Observations made in various parts of France (4 papers). x, Immersion and Emergence of Jupiter's Satellites observed at Paris in 1668; Observation of the Lunar Eclipses of 7th July, 1676, and 11th January, 1676, by Cassini, Picard, Röemer (2 papers); Experiments relative to the Phenomenon observed in the Vacuum of the Barometer; Occultation of Saturn by the Moon, observed by Cassini, Picard, Röemer, and De La Hire.

(Delambre, *Astronomie Moderne*, and *Biographie Universelle*; Lalande, *Biographie Astronomique*; Condorcet, *Eloge de Picard*; Fontenelle, *Eloge de Picard*; Montucla, *Hist. des Mathématiques*, &c.)

PICARD, LOUIS BENOIT, member of the French Academy, and one of the most successful dramatists of his age, was born at Paris in 1769. His first production for the stage was 'Le Badinage Dangereux,' which was followed by a very long succession of comedies, displaying novelty in their subjects, faithful and well-hit-off portraits of contemporary manners, playfulness of dialogue, and clever traits of satire; to such degree indeed that by some he has been styled the Molière of his day. Not only were his productions eminently popular at home, but many of them were either translated or remodelled by Iffland, Hell, and other German writers. Among his pieces in verse, 'Medioere et Rampant,' 'Le Mari Ambitieux,' and 'Les Amis de Collège,' are

generally considered his best; while the 'Contrat d'Union,' 'La Petite Ville,' and 'Les Marionnettes' are regarded as his master-pieces among those in prose. Besides their literary merits and the strong comic talent they evince, it is not the least recommendation of Picard's dramas that they have for the most part a useful or moral aim. Numerous as are his productions of this class, they by no means constitute the whole of his literary compositions, for he likewise wrote the 'Gil Blas de la Révolution,' and several other novels which obtained considerable vogue. Among these, 'L'Honnête Homme,' has been translated into English under the title of 'The Novice, or Man of Integrity.' In addition to these various labours with his pen, Picard was at one time a performer at the Théâtre Louvois, and from 1801 director of that theatre. He was afterwards successively manager of the Opera and the Odeon theatre. He died December 31st, 1828.

PICART, ETIENNE, called 'Le Romain,' a celebrated French engraver, was born at Paris in 1681. His prints, chiefly portraits and history, are very numerous: they are firmly executed, but want harmony. He worked with the graver and the etching-needle, much in the style of Poilly. He is supposed to have been called Le Romain from his long sojourn in Rome, or he assumed the name that he might not be confounded with another engraver of the name of Picart. He was engraver to the king, and a member of the French Academy of Painting, &c. He died at Amsterdam in 1721.

BERNARD PICART, the son of Etienne Picart, born at Paris in 1668, was a designer, and as an engraver superior to his father. He was the pupil of Le Clerc. His best works are those executed in France. In Amsterdam, to which place he accompanied his father in 1710, he worked exclusively for the booksellers, and became mannered, metallic, and merely ornamental. A great many of his prints are from his own designs, in which he imitated the style of composition of Antoine Coyvel. He had a facility in imitating the styles of other earlier engravers, and he published many prints of this class which are said to have deceived collectors; Picart used to call them 'Impostures innocentes,' and they were published under this title, to the number of 78, with a list of his works, at Amsterdam, in 1734, after his death. His prints altogether amount to about 1800, and one of the best of them is a 'Slaughter of the Innocents,' after a design of his own: there are various impressions of it. 'Darius opening the Tomb of Nitocris,' after Le Sueur, is also one of his best prints; it is much in the style of Girard Andran. He died at Amsterdam in 1738.

PICCINI, NICOLO, was born at Bari in the Neapolitan dominions, in 1728. His father, a musician, intended him for the Church; but the predilection of the son for his parent's profession was too strong to be overcome, and at the age of fourteen he was entered at the Conservatorio Santo Onofrio, where he completed his studies under Leo and Durante. The first marked proof of his genius for composition was evinced in his serious opera 'Zenobia,' produced at the theatre 'San Carlo' in 1756. This led to his being invited to Rome, where he brought out 'Alessandro nell'Indie,' which was eminently successful. Four years after appeared, in the same city, his comic opera, 'La buona Figliuola,' the drama by Goldoni, founded on Richardson's 'Pamela,' which has always been considered as Piccini's masterpiece, and is especially admirable for the originality, beauty, and appropriateness of its airs, as well as for the judicious manner in which the accompaniments are written, simple as they are, compared with those of a later age. It saved the manager of the Teatro delle Dame at Rome from ruin, and excited a degree of enthusiasm amounting to extravagance: dresses, wines, and even buildings took the name of the principal character in the piece, *La Cocchina*. The opera was given in London in 1766, with an effect but little less than it had produced at Rome. Next year saw his 'Olimpiade,' in which is the aria 'Se circa, se dice,' a chef-d'œuvre. He now was applied to from all quarters in Italy to furnish the various theatres with operas, and he composed many, most of which were very successful, though now forgotten—a circumstance which ought to excite no surprise, as we are informed by M. Ginguené, that in a very few years he had produced 134 operas, besides a vast number of masses, cantatas, and detached pieces.

Piccini having received a pressing invitation to Paris arrived there in 1776, and prepared himself to compose for the Académie Royale de Musique. His first difficulty was an utter ignorance of the French language; but Marmontel, by becoming his instructor, soon removed this impediment. He next had to contend against national prejudices, and also very formidable rivals, namely, Gluck, and afterwards Sacchini. For some account of the musical feuds in Paris to which his visit gave rise, we must refer to our notice of GLUCK. His 'Roland' (a drama by Quinault), by which he introduced himself to a Parisian audience, met with every possible success, and though it led to a furious war among the connoisseurs as well as amateurs of all degrees, the composer was, by its means, firmly established in the French capital, and chosen as director of L'Ecole de Chant, having previously been appointed singing-master to the queen.

The revolution drove Piccini back to Naples, after losing nearly all his property. He was at first received with smiles by his own sovereign; but having carried with him to his native country political opinions not likely to be pleasing to the ears of an absolute monarch, and which he had the imprudence to pour into them, he was disgraced, proscribed, and placed under the surveillance of the

police. In 1798 he contrived to return to Paris, where his friends obtained for him a pension of 5000 francs, besides a gratuity of 2400 more from the society Des Encouragemens Littéraires, with the addition of apartments in the Hôtel d'Angivillier. His various anxieties however brought on a paralytic affection, from which he recovered, and was received with kindness by the first consul, who appointed him inspector of the Conservatoire de Musique. But shortly after, oppressed by domestic afflictions, he experienced a return of his former attack, under which he finally sunk in 1800, and was interred at Passy, where a handsome tomb is erected to his memory.

PICCOLOMINI, ALEXANDER, titular archbishop of Patras, and coadjutor of the archbishop of his native place, was born at Siena in 1508. No events of his life are particularly worth recording, but the addition of apartments in the Hôtel d'Angivillier. His various anxieties however brought on a paralytic affection, from which he recovered, and was received with kindness by the first consul, who appointed him inspector of the Conservatoire de Musique. But shortly after, oppressed by domestic afflictions, he experienced a return of his former attack, under which he finally sunk in 1800, and was interred at Passy, where a handsome tomb is erected to his memory.

PICHEGRU, CHARLES, a general of the French republic, was born of humble parts, in 1761, at Arbois in Franche-Comté. He studied at the college of Brienne, enlisted as a common soldier, and accompanied his regiment to America. On his return he was promoted to be serjeant-major. He embraced the principles of the revolution, and in 1793 commanded the army of the Rhine. In the following year (1794) he succeeded General Hoche in the command of the army of the North, which was in a state of great disorder. He succeeded in restoring order and discipline in the army, and when the French went into winter-quarters, they were masters of the whole country to the line of the river Wahl, excepting Nimeguen, the isle of Bommel, and Breda. The winter proved exceedingly severe, and as soon as the ice was sufficiently strong to bear artillery, Pichegru made a simultaneous and completely successful attack on the above places, and crossed the Wahl in January 1795. The English were obliged to embark, the prince of Orange abandoned his army, and recommending the states to make no more resistance, fled to England, and nothing remained for the French but to take possession of the entire country. The plan of the early part of the campaign is said to have been traced out by Carnot, but Pichegru deserves the reputation that he gained by the energy and foresight he displayed in this winter campaign. On his return to Paris, he was appointed general of the army of Paris during the insurrection of the faubourgs in April 1795, and, by the confidence with which his presence inspired the troops, he mainly contributed to restore tranquillity. He then joined the army of the Rhine, where he entered into correspondence with the prince of Condé, with a view of restoring the Bourbons to the throne. His treason being suspected, he was superseded in the command of the army of the Rhine by Moreau, in 1796. The embassy to Sweden was offered to him and declined, and he retired to Jura, for which department he was elected in 1797. Thiers says "he had too much tact and was too prudent to conceive any project of counter-revolution at this time; but he received the royalists' money, and gave in return plenty of promises." He next became president of the Council of Five Hundred, and being detected in a conspiracy to overthrow the republican party, he was arrested September 4, 1797, sent to the Temple, and with Barthelemy, Willot, and several more, immediately transported to Cayenne. After eight months he made his escape to England, where he was well received as a partisan of the Bourbons. In 1804, Pichegru and Georges Cadoudal were employed with several of the Vendean leaders to organise a plot to overthrow the government of the First Consul. Being detected by the police, Pichegru was arrested at Paris on the 17th February, and sent to the Temple. While a process was being commenced against him, he was found on the morning of the 6th of April 1804, strangled, but whether he died by his own hand or not is uncertain. An attempt was made to affix the stigma of his murder on Bonaparte, but there do not seem to be grounds sufficient to establish this charge.

PICHLER, CAROLINE, one of the most prolific and popular novelists of Germany, was born at Vienna on September 7, 1769, the daughter of the Counsellor von Greiner and his wife Caroline, who had been reader to the Empress Maria Theresa. She was carefully educated at home, was taught Latin with her younger brother, and enjoyed the society of the most distinguished and intelligent men in that capital. Among them was Andreas Pichler, whom she married in 1796, and as her mother had not neglected to instruct her as well in household duties as in accomplishments, the union was a happy

one. Her frequent intercourse with eminent literary men and poets had led her very early to become a writer, and she had contributed many small poetical pieces to the German almanacs. But it was not till after her marriage, and by the persuasion of her husband, that some of her previously written papers were published under the title of 'Gleichnisse' ('Parallels'), but without her name, in 1800. Encouraged by the praises of some eminent men, she next issued the novel of 'Olivier,' which first appeared, still without her name, in 1802, in the 'Österreichische Taschenkalender.' To this succeeded 'Idyllen,' mostly youthful productions, in 1803; the novel of 'Leonore,' in 1804, in two volumes; and 'Ruth,' a poem, in 1805. Her next work was an attempt, in the novel of 'Agathocles,' published in 1808, to depict the influence of Christianity in elevating the character of mankind, in opposition to Gibbon's depreciatory remarks in his history. Hormayr and others, struck with the talent this work displayed, now advised her to relinquish poetry, and to devote herself to the popularising the history of her native country. This she did in the 'Count von Hohenburg,' 'The Siege of Vienna in 1665,' 'The Swedes in Prague,' 'The Re-conquest of Ofen,' 'Henrietta of England,' and 'Frederic the Fighter,' in all of which the historical material is worked up with considerable skill, and a good picture afforded of the manners of the time. These all appeared between 1811 and 1832, and the earliest of them therefore preceded the labours of Sir Walter Scott in elevating the character of the historical novel. Their great fault consists in a diffuseness occasioning a frequent flatness, which pervades all her productions. She also wrote, on similar subjects, two or three dramas, but with no great success. Her other novels were 'Frauenwürde' ('The Worth of Women'), in 1808, and 'Die Nebenbuhler' ('The Rival'), in 1821, both of which obtained and deserved considerable applause and popularity. Her next work was the 'Zeitbilder' ('Pictures of the Times'), which was published in 1840. She died in Vienna on July 9, 1843. After her death appeared 'Denkwürdigen aus meinem Leben' ('Memorable Events of my Life') which was published in 4 volumes in 1844; and her collected works have been issued in 60 volumes.

PICKERSGILL, the name of two distinguished painters.

HENRY WILLIAM PICKERSGILL, R.A., born Dec. 3, 1782, at the commencement of his artistic career painted some historical and mythological subjects, but he eventually devoted himself exclusively to portrait-painting, and it is as a portrait-painter that he has obtained his present high position. Mr. Pickersgill has painted the portraits of a great number of members of aristocratic and wealthy families, and, especially since the death of Mr. Phillips [PHILLIPS, THOMAS, R.A.], he has had an unusually large proportion of sitters eminent in the world of politics, science, and letters; he has likewise been greatly in request to paint honorary and presentation portraits for public bodies, &c. His style is quiet and pleasing, and his likenesses are generally faithful and expressive. Mr. Pickersgill was elected R.A. in 1826; in 1855 he succeeded Mr. Uwins as librarian to the Royal Academy. In the Vernon Gallery is an excellent likeness, painted by Mr. Pickersgill in 1846, of Robert Vernon, the munificent donor of the Vernon Collection to the nation: the same collection also contains a portrait in a fancy dress by Pickersgill, entitled 'A Syrian Maid.' [See SUPPLEMENT.]

* FREDERICK RICHARD PICKERSGILL, R.A., a nephew, we believe, of the preceding, was born in London in 1820, and studied at the Royal Academy. He exhibited his first oil picture, 'The Combat between Hercules and Achelous' in 1840; to which succeeded 'Amoret delivered by Britomart,' 1841; 'Œdipus,' 1842; 'Dante's Dream,' and 'Florinel in the Cottage of the Witch' (now in the Vernon Gallery), 1843; 'The Lady in the Enchanted Chair (Comus),' 1844; 'Amoret, Æmilia, and Prince Arthur in the Cottage of Sclaunder,' and 'The Four Ages,' 1845; 'The Flight of Stephano Colloprino,' 1846; and 'The Christian Church during the persecutions by the Pagan Emperors of Rome,' 1847. At the Cartoon exhibition in Westminster Hall, 1843, Mr. Pickersgill received one of the ten additional prizes of 100*l.* for his cartoon of 'The Death of King Lear.' In 1845 he sent a fresco to Westminster Hall; and in 1847 one of the three first-class prizes of 500*l.* was awarded to him for his painting of 'The Burial of Harold,' and the picture was purchased by the Commissioners, for an additional 500*l.*, for the House of Lords. Mr. Pickersgill was elected A.R.A. in 1847, and R.A. in 1857. Among others he has contributed the following works to the exhibition of the Royal Academy: 'Idleness,' 'Britomart unveiling Amoret,' 1848; 'Circé' and 'The Maids of Aloyna tempting Rogero,' 1849; 'Samson betrayed,' 'Pluto carrying away Proserpine,' and 'A scene during the invasion of Italy by Charles VIII.,' 1850; 'Rinaldo,' 1851; 'Pan and Syrinx,' and 'The Adoration of the Magi,' 1852; 'Angelo Participazio,' and 'Arrest of Francesco Novello da Carrara,' 1853; 'The death of Francesco Foscarini,' 1854; 'Britomart unarming,' 'Christian in the Valley of Humiliation,' and 'John sendeth his Disciples to Christ,' 1855; 'Love's Labour Lost,' and 'Christ blessing little Children,' 1856. Mr. Pickersgill's pictures are pleasing rather than impressive in character; his style is apparently formed on that of Sir Charles Eastlake, alike in range of subjects, composition, colour, and general treatment.

PICO, GIOVANNI DELLA MIRA'NDOLA, born in 1463, was the son of Giovanni Francesco Pico, count and sovereign of the little state of Mirandola and Concordia, which now forms part of the Modenese territory. He was a precocious youth, and gifted with a prodigious

memory; he studied almost every branch of learning which was then taught, philosophy, law, philology, general literature, and poetry. He learned Latin, Greek, Hebrew, Chaldaic, and Arabic. With regard to philosophy, he followed the Platonic, or rather the Neo-Platonic, or Alexandrine school. He travelled through France and Italy, and sustained public scholastic disputations in several universities. He was pleased to argue on both sides of a question, and he thus acquired a wonderful reputation for learning. When twenty-three years of age he went to Rome, where he drew up nine hundred propositions on all kinds of subjects, logic, ethics, physics, metaphysics, theology, mathematics, astrology, and the cabbala, inviting all the learned of Europe to argue with him upon each and all of them. This challenge was accepted in some instances, in which he is said to have come off victorious. But this display of erudition was not without danger, especially in that age. Out of the 900 propositions, 13 were picked out by officious persons which savoured of heresy, or incredulity, or something of the kind, and were denounced to Pope Innocent VIII., who ordered a strict inquiry upon so grave a subject. Pico wrote his defence, which was drawn up with great modesty, and in which he professed his submissive orthodoxy. In conclusion the pope condemned the propositions, but acquitted the author of any heretical intention.

At last Pico chose Florence for his residence, being attracted thither by the renown of Lorenzo de' Medici and his friends. (Machiavelli, 'Stor. Fiorent.,' vi.) He there disputed and wrote upon the Platonic philosophy, which he strove to reconcile with the scriptures. He also wrote a work against astrology, in 12 books, which is perhaps the best of his writings, and likewise a dissertation on ancient mythology, and a commentary on the book of Genesis. His works have long since been forgotten. He died at Florence, in November 1494, at the age of thirty-one, on the very day that Charles VIII. of France entered that city. His nephew Gian Francesco Pico wrote his biography.

PICTOR, FABIVS. [FABIUS PICTOR.]

PIERMARINI, GIUSEPPE, an eminent Italian architect, was born at Foligno, July 18th, 1734. His father (Pietro) was a merchant, and intended that Giuseppe should apply himself also to business; but his bent of mind led him to give his attention more willingly to mechanics and scientific pursuits. Having constructed for himself a geographical globe, 20 Roman palms (about 14½ English feet) in diameter, it attracted many visitors, and among others the celebrated mathematician Boscovich, who recommended his father to send him to Rome to pursue his studies systematically under proper instructors. He was nearly twenty years of age when he went to Rome, and, eager to make up for lost time, he applied himself with ardour to mathematics and architecture. He studied architecture first under Poggi, and next under Vanvitelli [VANVITELLI, LUIGI], who conceived a particular regard for him, and afforded him every opportunity of gaining practical instruction, the means for which were abundantly supplied by Vanvitelli's numerous engagements. On Vanvitelli's going to Naples to erect the palace of Caserta, he took Piermarini with him as his principal assistant in that extensive work. Again, when Vanvitelli was afterwards invited to Milan, by the Austrian government, for the purpose of altering and embellishing the palace there, or that now called the Palazzo Imperiale, for the Archduke Ferdinand, Piermarini accompanied him; and for Piermarini this proved a singularly important event. Meeting with obstacles and having other engagements that demanded his attention, Vanvitelli contented himself with making some general designs and explaining his ideas, and recommended his pupil as fully competent to supply his place. The work was accordingly transferred to Piermarini (1769), who thus unexpectedly found himself established at Milan, the city destined to become the chief theatre of his professional labours, with the title of architect to the archduke, and inspector-general of buildings. Afterwards on the Academy of Fine Arts at the Brera being established, he was appointed to the professorship of architecture. For thirty years Piermarini was constantly employed at Milan, which is indebted to him for most of the principal structures erected at that period. Had he executed nothing of any note besides the theatre Della Scala, that edifice alone would have secured his professional fame: but he erected, or else altered and improved, so many buildings as greatly to enhance the architectural character of the city. Among the private palaces or mansions by him are the palazzi Greppi, Moriggia, Lasnedi, Sannazari, Litta, Cusani, and the magnificent and extensive façade of the Palazzo Belgioioso; also one of the fronts of the archbishop's palace. Among his public buildings are the Monte di Pietà, the Monte Napoleone, the Luoghi Pii, the Teatro della Canobbiana, and the Porta Orientale, his designs for which were adopted in preference to Cagnola's. [CAGNOLA.] He likewise conducted many general public improvements, such as several new streets, the Piazza del Tagliamento, and almost the whole of the new quarter called the Contrada di S. Redegonda; to which may be added the Public Gardens and their buildings. Nor were his labours confined to Milan itself, for he was the architect of the elegant imperial villa at Monza; also of the Villa d'Adda in Cassano, and of the Villa Cusani at Desio, at which last place he improved and completed the church.

Some years before his death, political changes and the state of public affairs induced him to withdraw altogether from Milan, and retire to his native town Foligno, where he occupied himself with his

favourite studies, and formed a valuable collection of books, especially rich in works upon art. There he died, February 18th, 1808. The Academy of the Brera, at Milan, honoured his memory with a monument in the portico of their building.

PIERRE, BERNARDIN DE ST., was born in 1787. After studying at Paris he entered the department of civil engineers under the government, or 'ponte et chaussées,' as it is styled in France. A reduction however which took place some time after left him unemployed, and he entered the army as military engineer; but having quarrelled with his superior, he was dismissed from the service. He went to Malta with the promise of a commission, but found himself disappointed. He next visited Russia, where he obtained a situation as engineer in the Russian service, in which he remained some time, and executed several surveys. He drew up the project of a colony of foreigners, to be established on the eastern bank of the Caspian Sea, with a republican government, under the protection of Russia; and presented his plan to the favourite Orlov, who told him coldly that such plans could not suit the policy of Russia. Becoming weary of that country, he went to Poland, with the intention of fighting against the Russians; but a love intrigue which he had at Warsaw detained him there for about a year without doing anything. From Poland he went to Dresden and Berlin, and at last returned to France, when the Baron de Breteuil procured him a commission as engineer in the Isle of France, or Mauritius, on the understanding that he was to proceed to the island of Madagascar to endeavour to realise there his favourite plan of a republican colony. While on the voyage he found out that his companions, instead of being intent on establishing liberty on the Madagascar coast, were proceeding thither for the purpose of procuring a supply of slaves. He quarrelled with them, and having landed in the Isle of France, he lived two years there; after which he returned to Paris, where he became acquainted with D'Alembert, Mademoiselle d'Espinasse, and other literary characters, who encouraged him to publish a narrative of his voyage. From that time his career as a literary man began. He afterwards wrote his pretty story of 'Paul and Virginia,' one of the best works of its kind in the French language, and which has established his rank among French writers. His other works are:—1, 'Etudes de la Nature;' 2, 'La Chaudière Indienne;' 3, 'Harmonies de la Nature;' 4, 'A Narrative of his Journey to Russia;' 5, 'Essais sur J. J. Rousseau,' besides several plays. He had a situation under the government, when the revolution broke out and again reduced him to poverty. The principles of the revolution were however in accordance with his own theories of government, but when the reign of terror came he was in some danger, especially as he ventured publicly to profess his belief in God. At last he found a protector in Joseph Bonaparte, brother of the victorious general of the army of Italy, who generously assigned him a pension. Napoleon himself showed him kindness; he gave him the cross of the Legion of Honour, with a pension, and placed his son in a lyceum and his daughter in the imperial school of Ecouen. He died January 21, 1814.

Bernardin de St. Pierre was a kind of visionary for the greater part of his life, and his writings bear the stamp of his character. There is a good edition of his collected works in 2 vols. 4to, with his biography, 'Œuvres de J. H. Bernardin de St. Pierre, mises en ordre par L. Aimé Martin,' Paris, 1836.

Bernardin de St. Pierre must not be confounded with CHARLES ANNE DE ST. PIERRE, a philanthropist, born 1658, died 1743, and known for his project of a perpetual peace, which he laid before the diplomatists assembled at Utrecht, 'Projet de Paix Perpetuelle,' Utrecht, 1718; also a 'Projet pour perfectionner l'Education,' and numerous other works, which Cardinal Dubois used to call the dreams of an honest man, but some of which however have been since acknowledged to be susceptible of being realised.

PIGAFETTA, ANTONIO, was born at Vicenza, in the latter part of the 16th century, of a patrician family, and applied himself to the study of mathematics and geography. Being highly interested in the discoveries which were then being made by Spanish and Portuguese expeditions, he set out for Spain in the suite of the papal nuncio to that country. Finding that an expedition was going to set out from Seville under the direction of Magalhaens, he asked and obtained of the Emperor Charles V. permission to join it as a volunteer. The expedition sailed from San Lucar in September 1519. [MAGALHAENS.] Pigafetta, being a volunteer on board, and having no obligatory duties to perform, wrote day by day a journal of the voyage. Being gifted with a robust frame and healthy constitution, he bore the hardships and escaped the diseases which destroyed most of the crew. He was present at the landing on the Philippine Islands, where Magalhaens lost his life, and was wounded in the affray. He returned to Spain in the admiral ship Victoria, the only one that remained out of the five which had sailed together. He landed at Seville in September 1522, having performed in the course of three years the first voyage round the globe. After repairing to church with his travelling companions in solemn procession and barefooted to thank God for their safe return, Pigafetta went to Valladolid, where he presented a copy of his journal to Charles V.

Pigafetta afterwards returned to Italy, and, at the request of Pope Clement VII., he wrote a more elaborate narrative of his voyage, with a description of the strange countries he had visited, and short vocabularies of the languages of the Philippine and Molucca Islands.

This narrative he dedicated to the Grand-Master of Rhodes, L'Iale Adam, and he sent a manuscript copy to the Princess Louisa of Savoy, from which a French abridgment was made by a certain Fabre, and published at Paris without date. Of this abridgment, Ramusio inserted an Italian translation in the first volume of his 'Raccolta di Navigazioni e Viaggi,' fol., Venice, 1550. At last Amoretti discovered in the Ambrosian Library at Milan a complete copy of Pigafetta's original narrative, which he published, 'Primo Viaggio intorno al Globo,' 4to, Milan, 1800, with plates, drawn from the maps and sketches which accompanied the manuscript. Pigafetta's was the first account that Europeans had of the islands in the Pacific Ocean. Of Pigafetta's personal history after his return to Italy nothing is known, except that he was made a knight of the Order of St. John.

PIGALLE, JEAN BAPTISTE, a celebrated French sculptor, was the son of a carpenter, and was born at Paris in 1714. He was the pupil of Robert le Lorrain and the elder Lemoyne, and studied three years in Rome. On his return to Paris he attracted great notice and obtained a permanent reputation for a statue of Mercury. The king (Louis XV.) purchased the statue, and the Royal Academy of Painting and Sculpture elected Pigalle a member. Louis XV. ordered the sculptor to make a Venus as a companion to this Mercury, which however was considered unequal to it, and the king presented them both to Frederick the Great of Prussia: they are still at Sans Souci. Another celebrated work by Pigalle is the statue of Louis XV. at Rheims; but his masterpiece is the great allegorical monument of the Maréchal de Saxe, or Moritz von Sachsen, who commanded the French at Fontenoy, in the church of St. Thomas at Strasbourg, commenced, by the order of Louis XV., in 1765, and finished in 1776. It is a group of five figures against a pyramid, which proclaims the glories of the marshal: the idea is singular—the marshal is represented in his own costume, and crowned with laurel, entering a tomb; on one side is Death, as a skeleton; on the other, Hercules mourning; an impersonation of France is endeavouring to restrain the marshal and avert death; a weeping Genius is also in attendance, with an inverted torch; many military trophies are introduced as accessories. The marshal is most elaborately modelled. It has been several times engraved.

Pigalle was much employed by Madame Pompadour, and his great success is said to be originally owing to her patronage. There is no great work by Pigalle in Paris: the tomb of the Comte d'Harcourt, in Notre Dame, is the principal. Among his smaller works, a figure of a child holding a cage from which a bird has escaped, obtained him great applause. He is considered one of the best sculptors of the 18th century, though his taste cannot be called classical. He died in 1785, as chancellor of the ancient Academy of Painting and Sculpture. The bronze equestrian statue of Louis XV., by Bouchardon, which was in the Place Louis XV., and was destroyed by the populace in 1792, was finished and put up by Pigalle.

PIGHIUS, STEPHANUS VINAND, was born in 1620, at Kempen in the province of Overysel, in the Netherlands. He was nephew, on his mother's side, of Albert Pighius, a learned controversialist of the 16th century, who lived at Rome, and wrote against the Lutherans. Stephan Vinand, after studying in his native country and at Cologne, entered the ecclesiastical profession, and repaired to Rome, where he was well received on account of his uncle's reputation (his uncle being then dead), in honour of whom he added the name of Pighius to his paternal name of Vinand. He spent eight years at Rome in studying antiquities, examining monuments, copying inscriptions, &c. This labour was preparatory to the great work which he afterwards wrote on the Roman annals. On his return to the Netherlands he was made librarian to Cardinal Granvelle, after whose death he was appointed by the Duke of Cleves preceptor to his son, with whom he travelled through Italy about 1675. The young man however died at Rome, and Pighius returned to his native country, and retired to the town of Xanten, of which he was a canon. He died in 1604, after publishing the first volume of his great work 'Annales Romanorum,' leaving the manuscript of the remainder to the Jesuit Andreas Schott, who published the two following volumes. The full title of the work is 'Annales Magistratum et Provinciarum S.P.Q.R. ab Urbe Condita, ex Auctorum Antiquitatumque variis Monumentis suppleti; in quibus Reipublicae Mutationes, Potestatum ac Imperiorum Successiones, Acta, Leges, Bella, Clades, Victoriae, Manubiae atque Triumphii, necnon industria Stemmata Familiarumque Propagines ad Annos et Tempora sua reducuntur,' 8 vols. folio, Antwerp, 1615. Pighius gives a chronicle of Rome year after year, from the building of the city, to the death of Vitellius, A.D. 69, the names of the consuls, tribunes, censors, aediles, quaestors, praetors, pro-consuls, pro-praetors, and other governors of the provinces, wherever their names can be ascertained from ancient writers or monuments. He also notices briefly the principal events of each year, carefully quoting his authorities. Wherever an inscription bears upon a fact, he transcribes it. He also mentions the titles of the principal laws and senatus consultus, under their respective years. It is altogether a work of vast research and erudition, which cost the author more than twenty years' labour. His chronology has been found faulty, as most Roman chronologies are. Pighius also published a good edition of Valerius Maximus, with valuable notes, Antwerp, 1685.

PIGNOTTI, LORENZO, was born in 1739, at Figli in the Val d'Arno. He studied medicine at Pisa, where he took his degree of

Doctor of Medicine. After practising for some time at Florence, he was made professor of natural philosophy at Pisa, where he spent the greater part of his life, and died in 1812. His principal work is the history of Tuscany: 'Storia della Toscana sino al Principato, con diversi Saggi sulle Scienze, Lettere, ed Arti,' 9 vols. 8vo, which was published after his death. He begins his history with the ancient Etruscans, and continues it through the long period of Roman dominion. He describes the vicissitudes of the Tuscan cities after the fall of the Western Empire, the glorious period of the independence of Florence, Pisa, and Siena, and concludes his work with the fall of the Florentine republic and the assumption of supreme power by the second house of Medici. Galluzzi has written the latter part of the history of Tuscany: 'Istoria del Gran Ducato di Toscana sotto il governo della Casa Medici,' 5 vols. 4to, Florence, 1787. Pignotti came late for his historical subject, after numerous and able writers who had treated the same matter either wholly or in part, and the historical portion of his work may be considered rather a compilation than an original composition, yet he contributed to it something new by means of his own researches into the archives and libraries. But the essays which he has added in distinct chapters appended to the political narrative, on the Italian language, on the art of war in the middle ages, on the revival of sciences, letters, and the arts, and on the commerce of the Tuscans, are entirely his own. His sentiments are liberal in the genuine sense of the word; he is no party man; he always avoided controversial politics, and maintained his own independence of opinion. Pignotti wrote also a series of fables or apologues in Italian verse, which have been often reprinted. Pignotti is acknowledged to be one of the best Italian fabulists. He also wrote some odes and other poetical compositions: 'Poesie di Lorenzo Pignotti,' Florence, 1820. Pignotti was buried in the Campo Santo of Pisa, where a monument has been raised to his memory.

(*Elogio di Lorenzo Pignotti*, by Antonio Benci, in the Florence 'Antologia,' 1821.)

PILATE, PONTIUS, is chiefly known by the part which he occupies in the New Testament history. Nothing is recorded of his extraction. Some of the early Christian writers have dwelt upon the etymology of his names, and have supposed them descriptive of his character; but, as Bishop Pearson says, "in vain." They are simply the names and cognomen of the Romans, as Pontius Aquila, Pontius Herennius, &c. Pilate was a man of the equestrian order, and he was appointed governor of Judæa by Tiberius, A.D. 26. By the variety of terms used to designate Pilate in this office, it seems difficult to understand precisely the nature of his governorship. Tacitus calls him procurator; Philo Judæus and the Greek fathers *ἐπιτροπός*. In the Greek Testament he is called *ἑταίρος*, and in Josephus both *ἐπιτροπός* and *ἑταίρος*. In King James's translation he is called governor, and so also in the Rheish translation. Dr. Campbell calls him procurator, and this is no doubt the best word to point out the office of Pilate, though it is evident that the power of life and death, which he had over the Jews, exceeded that which procurators usually possessed.

The character of Pontius Pilate is sufficiently developed in the New Testament. Philo Judæus and Josephus represent him in a similar light, as a self-willed, avaricious, and hard-hearted man. Josephus states moreover that the Samaritans, having been treated by Pilate with great barbarity, made a complaint to Vitellius, governor of Syria, who ordered him to Rome to give an account of his conduct to the emperor. This was after he had been procurator of Judæa ten years. Before he arrived at Rome, Tiberius was dead; but Eusebius and others relate that Pilate was banished to Vienne in Gaul, and that, unable to endure his disgrace, he killed himself with his own hand about the year 38.

PILES, ROGER DE, who belonged to one of the best families in that part of France of which he was a native, was born in 1685, at Clamecy, in the province of Le Nivernois (now the department of La Nièvre). His parents gave him a solid education, but as he evinced a decided inclination for the art of painting, he was allowed to follow the bent of his genius. Circumstances however prevented him from devoting himself exclusively to his art. Having been engaged by President Amelot in 1662 as tutor to his children, he accompanied young Amelot to Italy, and on his return published some essays on painting. He was an intimate friend of Alphonse Dufresnoy, whose Latin poem on painting he translated into French, with explanatory notes. Amelot de la Housaye, his pupil, having been appointed ambassador to Venice, De Piles was employed as his secretary of legation. He also accompanied him on some other missions: thus he went to Lisbon in 1685, and to Switzerland in 1689, and was the bearer to Louis XIV. of the treaty of Neutrality, which his ambassador had just concluded with the thirteen cantons. The reputation which he had acquired both in the arts and public affairs, induced Louis to send him to the Hague, under the pretext of following his profession as a painter, but in fact to enter into secret negotiations with a party in Holland which was desirous of peace. Being discovered, he was arrested by order of the Dutch government, and during his confinement he wrote his 'Lives of the Painters.' When he returned to France, a pension was granted him. Amelot being appointed ambassador to Madrid, De Piles accompanied him, but his health being very indifferent, the climate of Spain did not agree with him, and he was obliged to return to Paris, where he died on the 5th of May 1709.

Though his diplomatic occupations prevented him from devoting himself to the practice of his art, he was well versed in its theory; and there exist several of his portraits which are much esteemed, especially those of Boileau and Madame Dacier. His printed works are distinguished by a clear and unaffected style and refined taste; but his predilection for the Flemish school has sometimes rendered him partial in his judgments. Besides his 'Lives of the Painters,' which have been translated into English, he wrote several other works on painting. A collection of the whole was published at Paris in 1767, in 5 vols. 12mo. He likewise composed 'Abrégé de l'Anatomie accommodé aux Arts de la Peinture et de Sculpture,' folio, Paris, 1667, with plates, all after Titian.

PILON, FREDERICK, a minor dramatist, born about 1750 in Cork. He studied medicine, but at an early age went on the stage, and played for some years with little success at Edinburgh and other places in the north. Abandoning the stage, he sought his fortune in London, where he was for some time employed on the 'Morning Post' newspaper, in writing occasional tracts, and in the composition of theatrical pieces, chiefly for Mr. Colman. He was a man of jovial temperament, and was at one time obliged to take refuge in France from his creditors. He died in 1788, and was buried at Lambeth. His printed plays, in number twelve or thirteen, are hasty and imperfect productions. A place is usually found in dramatic collections for the two best of them, the farce of 'The Deaf Lover,' and the comedy 'He would be a Soldier.'

PILON, GERMAIN, a celebrated French sculptor of the 16th century, or of the 'Renaissance,' who died at Paris in or about 1590, though some French writers place his death as late as 1605: the year and the place of his birth are doubtful. Pilon was the favourite sculptor of Henri II. and Catherine de' Medici, and there are still many works by him in Paris, executed in that reign. Among his most remarkable works are the statues of the tomb of Henri II. in St. Denis, Le Tombeau des Valois; but the group of three graces clothed, on a triangular pedestal, supporting on their heads a gilded bronze urn, which contains the hearts of Henri and Catherine, formerly in the convent church of the Celestins, but now, owing to the praiseworthy exertions of Alexander Lenoir, preserved in the Louvre in the 'Musée des Sculptures de la Renaissance,' is considered his masterpiece. Other works by Pilon, and many interesting sculptures of the period, are in the same collection. Pilon was very successful in the working of draperies. There are works extant by him in clay, stone, alabaster, marble, and bronze. Alabaster was very much used by the French artists of the 16th century; it was easily procured from the alabaster quarries of Lagui near Paris.

PILPAY, as it is commonly written, but more correctly BIDPAI. With the exception of the Bible, there is probably no work that has been translated into so many languages, and at so early an epoch, as the collection of tales which passes by the title of the 'Fables of Bidpai,' or Pilpay. A tradition very generally received attributes to the Hindoos the first composition of this work, and recent discoveries in Oriental literature have fully confirmed the truth of this report.

Fables and tales in which animals are introduced as actors, and in which moral principles and maxims of prudence are inculcated by example and precept, seem from an early age to have been current among the Hindoos. Several collections of such stories, written in Sanskrit, are still in existence. The oldest of them, and evidently the parent-stock of the 'Fables of Bidpai,' is the work known in India under the name of the 'Pancha Tantra,' or the 'Five Sections,' so called from its being divided into five books. This work has been translated from the Sanskrit into the Tamul language, and again from the Tamul into French, by the Abbé Dubois. An analytical account of it, drawn from the Sanskrit original by Mr. H. H. Wilson, is printed in the 'Transactions of the Royal Asiatic Society,' vol. i., pp. 155-200. An abridgment of the 'Pancha Tantra,' called the 'Hitopadées,' or 'Salutary Instruction,' has become more generally known in Europe than the great original work. It has been translated into English by Sir Charles Wilkins (8vo, Bath, 1787), and by Sir William Jones ('Works,' vol. vi., 4to edition): several editions of the Sanskrit text have been published. Both the 'Pancha Tantra' and the 'Hitopadées' consist of prose intermixed with poetry: the stories are told in prose, but the narrative is constantly interrupted by sentences in verse, borrowed from the works of nearly all the celebrated poets that preceded the epoch of their composition. The names of the compilers of the 'Pancha Tantra,' as well as of the 'Hitopadées,' are unknown. Vishnuserman, who is sometimes called the author of the 'Hitopadées,' is only one of the principal interlocutors in both works, and is the narrator of the greater number of fables contained in them. The age at which the 'Pancha Tantra' must have been composed can however, at least approximately, be determined. In the first book a passage of an astronomical work by Varāhamihira is cited, which occurs, without variation, in the two best manuscripts of the original that Mr. Wilson had an opportunity of consulting; and as it is pretty well ascertained that Varāhamihira wrote during the latter half of the 5th century ('Asiatic Researches,' vol. ix., p. 263; Bohnen, 'Das alte Indien,' ii. 280), it follows that the 'Pancha Tantra' must have been composed subsequently to that epoch.

According to an ancient tradition (recorded in the introduction to the extant Arabic and Persian editions of the 'Fables of Bidpai,' in

the Shâhnâmeh of Firdusi, and by nearly every oriental writer on the history of the Sassanide dynasty), Barzûyeh, an eminent physician at the court of the Persian king, Nushirwan, who reigned between A.D. 531 and 579, visited India in search, it is said, of a plant which had been reported to possess the power of restoring dead bodies to life; and on his return to Persia, instead of that fabulous drug, imported into his country a translation into Pehlvi of the collection of stories now under our consideration. Some circumstances to which Baron de Sacy draws our attention, render it not unlikely that Barzûyeh may have been a Christian monk. (See the 'Mémoire' prefixed to De Sacy's edition of 'Callah wa Dimnah,' pp. 36, 37.) Certain it is that this Pehlvi version of the Indian tales, or rather the Arabic translation made from it two centuries later, became the channel through which these fables subsequently found their way to nearly every other nation of western Asia and of Europe. The author of the Arabic translation was a Persian, who had originally professed the religion of the Magi, and was named Rûzbeh, but on his conversion to the Mohammedan faith took the name of Abdallah-ben-Mocaffa. He lived during the first half of the 8th century, and was murdered by order of the Abbaside kalif, Mansur, probably between the years 137 and 139 of the Hegira (A.D. 754-756). His Arabic translation of these fables is in the East usually called the 'Book of Callah and Dimnah.' It is thus designated in allusion to the names of two jacks which act a conspicuous part in the first story of the Arabian version, and which we recognise in the Sanskrit original under the forms Carataca and Damanaca. (See the beginning of the first book of the 'Pancha Tantra,' where this is likewise the first story; and the first story in the second book of the 'Hitôpadésa,' p. 47, edit. Sohlegel.) In the title of a Syriac translation mentioned by Ebed Jesu, and attributed by him to Bûd Periôdenta, the same two animals are called Callag and Damag. Every trace of this translation is now lost; but if Assemani is correct in saying that Bûd lived early in the 6th century, this Syriac translation must have been made from the Pehlvi version, or perhaps from the Indian original itself.

The narrator of the stories is, in the Arabic version, called Bidpai: in the Sanskrit original no name similar to this occurs, and the explanations of it proposed by several Oriental scholars do not appear to us satisfactory; but it is certain that the name Pilpay, by which the work is most generally known in Europe, is a corruption of Bidpai.

From the Arabic text of Abdallah ben Mocaffa sprung several translations into the (modern) Persian. One of the earliest into verse is attributed to Rudeghi, a blind poet who flourished during the earlier part of the 10th century. It was followed by a translation into prose by Nasrallah, who wrote about the year 515 of the Hegira (A.D. 1121). The most admired Persian translation is however that written about the commencement of the 16th century, by Hussain Vâés Câsheh, and known under the title of 'Anwâr-i-Sohelli;' though less exact and complete than the later one by the celebrated visir Abulfâzi, named 'Ayâr-i-Dânshah.' The Anwâr-i-Sohelli was, soon after its appearance, translated into Turkish, under the title 'Humâyûn-Nâmeh,' by Ali Chelebi, who dedicated his performance to the Osman sultan, Suleiman I.

The earliest translation of the work of Abdallah ben Mocaffa into a European language is the Greek version by Simeon, son of Seth, who flourished towards the close of the 11th century. S. G. Stark published it, from a Hamburg manuscript, in Greek and Latin, but without the introductory chapters prefixed to the work partly by Barzûyeh and partly by Ebn Mocaffa, under the title 'Specimen Sapientis Indorum Veterum, &c. (Berlin, 1697, 8vo.) The chapters wanting in the Hamburg manuscript were edited, though still incomplete, from a manuscript preserved at Upsala, by J. Floder. ('Prolegomena ad librum Στεφανίου καὶ Ἰχνηλάτης, Upsala, 1780.) It does not appear that translations into other European languages flowed from the Greek text of Simeon.

The means by which the Indian stories first became known to most of the nations of Europe, was a translation from the Arabic into Hebrew, made by Rabbi Joël, a learned Jew, probably a native of Spain, who seems to have flourished during the 12th century. Of his Hebrew version of the book of 'Callah and Dimnah,' a single incomplete manuscript has been preserved in the Royal Library at Paris, of which Baron de Sacy has given an ample account in the ninth volume of the 'Notices et Extraits des MSS. de la Bibliothèque du Roi.' The Hebrew text of Rabbi Joël was, in the 18th century (probably between A.D. 1262 and 1278), turned into Latin by Johannes de Capua, a converted Jew, who dedicated his translation to his protector, the Cardinal Matthew de' Rossi (Matthæus de Rubeis). It bears the title 'Directorium Humane Vitæ, alias Parabolæ Antiquorum Sapientum;' and has been printed once, without date, but probably in 1480. This Latin interpretation was again translated into Spanish by Maestro Fadrique Aleman de Basilea, under the title 'Exemplario contra los Engaños y Peligros del Mundo' (printed at Burgos, 1498, fol.), and into German by Count Eberhard of Wûrtemberg, under the title 'Beispiele der Weisen von Geschlecht zu Geschlecht' (printed at Ulm, 1488). The 'Exemplario contra los Engaños' seems to have been the source from which Agnolo Firensuola drew the substance of his 'Discorsi degli Animali;' here, however, the scenes of the several narratives are laid in various real localities, transferred to Italy. (See

'Opere di Messer Agnolo Firensuola,' Florence, 1763, 8vo, tom i. pp. 5-89.) Another Italian version of these stories, in Doni's 'Filosofia de' Sapienti Antichi, is little more than a translation of the Latin text of Johannes de Capua. In the Royal Library at Paris there is a manuscript of another Latin translation, which was made in the year 1313 by Raymundus de Byterris (Raimond de Béziers), by order of Queen Johanna of Navarra, the wife of Philip le Bel. The author says that he had a Spanish original before him, which is now lost, but which was probably a translation from the Hebrew of Rabbi Joël.

Besides the Latin version from the Hebrew by Johannes de Capua, there seems to have existed another Latin translation made from the Arabic, which became the source of a translation into the Castilian language, said to have been made about the year 1289 at the command of King Alfonso X. of Castilia.

(See the *Mémoire Historique sur le livre intitulé Callah et Dimna*, prefixed to Baron de Sacy's edition of the Arabic text of the Fables of Bidpai, Paris, 1816, 4to, and the dissertations on the same subject, and by the same authors, in vols. ix. and x. of the *Notices et Extraits des MSS. de la Bibliothèque du Roi*; H. H. Wilson's *Analytical Account of the Pancha Tantra*, in the *Transactions of the Royal Asiatic Society*, vol. i. p. 155; and *Bidpai's Fables, aus dem Arabischen von P. Wolf*, 2 vols. 12mo, 1837.)

PINCIANO, ALONZO LOPES, MEDICO CESARCO (physician to Charles V.), born about the middle of the 18th century, is known in Spanish literature as having attempted the epic in his 'El Pelayo;' he also wrote in a series of letters the 'Philosophia Antigua Poetica,' an extraordinary performance for the age. It appeared at Madrid for the first time in 1596. Pinciano was the first modern scholar who ventured to think for himself on the subject of poetic art; he established a philosophical system, and went farther than his master Aristotle. To him is due the credit of having by a careful and minute study of all the writings of Aristotle, discovered that his 'Poetic' was but the first part of the work so entitled: a fact which had escaped the notice of all previous commentators. Pinciano endeavoured to restore dignity to poetry, and to develop its true character; he treats minutely of the senses, of the affections, the faculties of the understanding, and the pleasures of cultivated minds.

PINDAR, son of Daiphantus (or, as others say, of Pagondas, or Scopelinus) and Clidice, was born at Cynoscephale, a village between Thebes and Thespia, in Ol. 65, 3 (a.c. 518), according to Clinton ('Fasti Helen.' iii. p. 609), or in Ol. 64, 3 (a.c. 522), according to Böckh (Pindar, tom. iii., p. 14), and died, according to the former computation, in a.c. 439, according to the latter in a.c. 442, having completed his eightieth year. He was born at the time of the Pythian games (about the beginning of July: Arnold; Thucyd., ii. p. 418), and he speaks himself ('Fragm. incert.,' 102) of "the festival recurring at the beginning of every five years, at which I was first laid upon the bed in swaddling clothes." His wife was Megacles, daughter of Lysitheus and Callina: he seems also to have been married to a woman named Timoxena. He had a son Daiphantus, and two daughters, Eumetis and Protomache.

Pindar's family were hereditary flute-players; their profession was of great reputation at Thebes, though flute-playing did not come much into fashion at Athens till after the Persian war. Accordingly, he seems to have applied himself at first to that branch of poetry which was peculiarly adapted to a flute accompaniment; and his first instructor was Lasos of Hermione, a celebrated dithyrambic poet, whose favourite instrument was the flute. (Plutarch, 'De Mus.' c. 29.) But Thomas Magister, in his 'Life of Pindar,' says that his father began to teach him the flute, and finding that his capacity was of a higher order, placed him under Lasos, who initiated him into lyric poetry. It is clear however, from what we know of the style of Lasos, that he could not have had much to do with the formation of Pindar's style as a lyric poet. It is more probable that Pindar, as is expressly stated, profited chiefly by the advice and example of Corinna, the Tanagran poetess, whose odes were of the same mythical character with those of Pindar, and who was not an imitator of the Lesbian school, but a teacher of choruses, like Pindar himself. Plutarch tells us ('De Glor. Athen.' c. 4) that Corinna recommended Pindar to introduce mythical narratives into his odes, for that this was the proper business of the poet—the rhythm, music, and ornamented diction being only vehicles of the subject-matter; and that when, in obedience to her suggestion, the young poet composed a hymn full of Theban mythology, she remarked with a smile, that "he ought to sow with the hand, and not with the whole sack." This Corinna frequently contended against her pupil in the musical contests, and gained five victories over him (Pausan., ix. 22; 'Elian.,' V.H.,' xiii. 24), though she found fault with the poetess Myrtis for doing the same thing: "I blame the clear-toned Myrtis, I, that she, a woman born, should enter into rivalry with Pindar." (Apollon., 'Dyscol.,' 'De Pronom.,' p. 64, B.) He had another instructor, Agathocles, or Apollodorus, of Athens, who allowed him to teach the cyclic or dithyrambic chorus there, while he was a mere boy. Pindar must have commenced at a very early period his career as a professional composer of choral odes for special occasions. At the age of twenty he composed an Epinician ode in honour of Hippocles, or Hippocleas, of Pellina in Thessaly, who had won the prize at the Pythian games; and this ode, which is still extant ('Pyth.,' x.,

composed in B.C. 502), exhibits no marks of a want of skill or practice on the part of the author. He soon rose to the highest rank in his profession, and spent his long life in lucrative intercourse with the tyrants and wealthy men of Greece and its colonies. The free states vied with one another in honouring the great lyric poet. He had the *προφρα*, or complimentary franchise, at Athens, Ægina, and Opus; and although the people of Ceos had two celebrated poets of their own, namely, Simonides and Bacchylides, they employed Pindar to compose a *προσδῖον*, or procession-ode, for them. At Delphi he had an iron chair to sit upon when he sang the Apollinean hymns (Pausan., x. 24, sec. 4), and, by order of the Pythia, he received a portion of the banquet of the Theoxenia. (Plutarch, 'De Sera Num. vindict.', c. 13.) A long time after his death, and not, as the pseudo-Æschines states, in his lifetime, his statue was erected at Athens. He was courted by Hiero, tyrant of Syracuse; by Thero, tyrant of Agrigentum, and his brother Xenocrates; by Thrasydæus, son of Thero, and Thrasybulus, son of Xenocrates; by Arcesilaus IV., king of Cyrene; by Thorax, one of the Aleuads; and by Alexander, the son of Amyntas, king of Macedonia, who was an active patron of lyric poetry. Pindar, as might have been expected, from the nature of his employment, was very religious, or rather very observant of particular superstitions. He had consecrated a temple to the Magna Mater and Pan near his own house at Thebes; this was probably in his character of hereditary flute-player, for the Magna Mater and Pan were Phrygian deities, in whose honour the first flute-music was composed. He also dedicated statues to Jupiter Ammon, and to Mercury of the Agora, and also perhaps to Apollo Boëdromius.

The entire specimens of Pindar's works which have come down to our time (with the exception of the 11th Nemean) belong to one class, that, namely, of the Epinician or triumphal odes. Besides these however, Pindar wrote dithyrambs, psalms, dirges, drinking songs, mimic dancing songs (*παρορμηματα*), songs of maidens (*παρθενια*), and encomia or panegyrics on princes, of all which we have numerous fragments. From Horace's enumeration of the various kinds of poetry which Pindar cultivated ('Carm.,' iv. 2), we may infer that Pindar was not regarded by the ancients as pre-eminently or exclusively a composer of Epinician odes. On the contrary, it is likely that Pindar was quite as celebrated in other departments of lyric poetry; and from his education under Lasos, and his hereditary profession of a flute-player, it is not improbable that the dithyramb, which is placed first by Horace, was his favourite style of composition. We have still a very beautiful fragment of a dithyramb by Pindar; and if the others were like it, we may well regret the loss which we have sustained. As however all Pindar's extant odes (with the one exception just mentioned, of an ode composed for the installation of a Prytanis at Tenedos) were composed for the celebration of some victory in the public games, we must be content to form our judgment of his poetical power from these specimens, and in order to this we must bear in mind the very peculiar nature of the occasion for which they were composed, for it was this which gave the ode itself the particular character by which it was distinguished. An Epinician ode was the celebration of a victory gained at one of the public games, either by the speed of horses, by strength of body, by skill in gymnastic exercises, or by proficiency in music. Along with the victor's name the herald proclaimed that of his native city, which was considered to derive great renown from the achievement of its citizen. The games themselves being a religious institution, it is obvious that the celebration of the victory must also have had something of a religious character. It was in fact a mixture of the solemnities of religious worship with the joy and revelry of the feast, a mixture very common among the Greeks, whose sacrifices to the gods were often only a constituent part of the banquet. The victor either went in procession to the altar of the god of the games, as at Olympia, in the evening of the contest, accompanied by a 'comus,' which sang the *καλλυμνος* of Archilochus, or an ode composed for the occasion by some other poet; or he celebrated his victory on his return to his native city by a procession to a temple, a sacrifice, a banquet, and a comus. The poet praised both the victor himself, and his native city: the victor was praised either for his wealth (*δολος*), as in the case of the horse-race, for it was only the wealthy who could contend for this prize, as Pindar himself says; or for his valour (*ἀρετή*), if he had been exposed to any danger in the contest. The city of the victor is generally praised with some reference to the mythical legends of its early history. This mythical element always formed the chief part of Pindar's ode, and it is allowed to run into every sort of digression, not however at random, but with some fixed purpose, which we have generally no difficulty in determining. Although Pindar's Epinician odes were performed by a chorus, the poet is always considered to speak in his own person. He avails himself of this, to deliver advice to the victor whose praise he is singing; to defend himself against the calumnies of his enemies; to criticise and depreciate rival poets, such as Simonides and Bacchylides; and sometimes even to address the person whom he employed as his *χοροδιδασκαλος* when his own absence prevented him from teaching the chorus. Thus in 'Olymp.' vi., v. 88, he addresses the Stymphalian Æneias, who had been sent to receive the ode, and to instruct the chorus of his countrymen in the words and music of it. He often makes boastful comparisons between himself and other poets, as when he says ('Ol.,' ii., 83):—"I have many swift arrows within

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my quiver; they have a voice for the wise; but for the common herd they need an interpreter: wise is he who has learned much by his natural abilities; but those two (Simonides and Bacchylides), whose expertness comes from practice only, babbling in their garrulity like a brace of jack-daws, clamour in vain against the god-like bird of Jove (i.e., himself)." The most striking feature in Pindar's poetry is its picturesqueness. He has great skill and power in description, and his style abounds in the most racy and vivid metaphors. From the festal nature of most of his odes, we find in them, not unfrequently, coarse jocularities which are repugnant to the spirit of modern lyric poetry, and which therefore offend the modern reader, who comes to the perusal of Pindar with vague expectations of that continued flow of sublime imagery and dignified but pompous diction which are generally considered essential to the lyrical poem. It should never be forgotten, that though the occasions for which Pindar wrote required much of solemnity and religious gravity, they admitted, at the same time, every variety of jocose merriment which such a joyful event might suggest. In a word, the Epinician odes of Pindar were performed by the comus as much as by the chorus; they were sung to the loud-booming flute as much as to the tranquil melodies of the harp; and the rhythms were Æolian, or Lydian, as often as Doric.

The best edition of Pindar is that by August. Böckh, Lipsie, 1811, 1821, 3 vols. 4to. The sound criticism which Böckh has applied to the text of the author, and his comprehensive and masterly explanations, have thrown an entirely new light upon the music, metres, lyric poetry, &c., of the Greeks. Ludolf Dissen, who wrote the explanations to the Nemean and Isthmian odes for Böckh's edition, subsequently (1830) published a smaller edition, which may be considered as an abridgment of Böckh's. There is a very good translation of Pindar into English verse by the Rev. H. F. Cary (London, 1833), which would have been still better if the translator had taken Böckh and Dissen for his guide instead of Heyne. The translations by West and Moore are very inferior to Cary's, as representatives of the sense of the original, though there is much of taste and vigour in those of the latter author. A prose translation by Dawson Turner, with the metrical version of Moore, forms a volume of Bohn's 'Classical Library.'

PINDEMONTE, IPPOLITO, born at Verona, in 1753; was a younger son of a patrician family of Verona. His elder brother, Giovanni Pindemonte, wrote some tragedies, among others, 'I Baccanali,' which were much esteemed at the time. Ippolito studied at the college of Este, and afterwards at Modena. On completing his studies, he travelled through Europe, and visited France, Germany, Holland, and England, of which last country he speaks in his verses with affectionate remembrance. Being made a knight of the order of St. John, he went to Malta, where he resided some time, as well as in Sicily. When he was about thirty years of age, a serious illness, which showed the constitutional weakness of his frame, induced him to give up active life and retire to the country. He fixed his residence at Avesa near Verona, where he wrote his 'Prose e Poesie Campestri,' published first in 1785, and often reprinted since. The philosophy of his prose is of the contemplative kind, but it is warm-hearted and liberal. His poetry is harmonious and flowing. In his next production, 'Epistole in Versi,' he alludes to the revolutionary war then raging in Italy, and its fatal effects upon morals and social happiness. The catastrophe of Venice is especially deplored by him, as well as the devastation of his own native town, Verona, in 1797, and the plunder of the Italian works of art, which were carried to Paris. Pindemonte afterwards published a volume of Sermoni, also in verse, being a kind of satires after the manner of Horace, in which he lashes, though in a good-humoured strain, the follies of his age.

Pindemonte wrote a drama, 'Arminio,' in which he introduced the chorus, a novelty on the Italian stage. He published together with it, three dissertations, one on recitation, another on tragical poetry, and the third on the drama of Merope, a subject treated by both Voltaire and Maffei. These dissertations contain much sound criticism. He also published a translation of the 'Odyssey,' in Italian blank verse, which was well received. When Foscolo published his beautiful little poem the 'Sepolcri,' addressed to Pindemonte, the latter replied to it by another poem on the same subject, which is full of pathos, and at the same time of consolatory thoughts on man's immortality. The two poems are generally published together.

The last work of Pindemonte was his 'Elogi di Letterati,' a biographical work in prose, 2 vols. 8vo, 1825-26. Pindemonte's health had always been delicate, and in his latter years he suffered from depression of spirits, which the death of his early friends, and especially of Foscolo and Monti, seems to have increased. He died at Verona, 18 November, 1828, a month after the death of Monti. His unblemished character, his amiable disposition, and his great accomplishments, contributed as much as his writings to mark him as one of the most distinguished Italians of his age. A monument was raised to his memory by his townsmen of Verona.

PINEDA, JUAN DE, was born at Seville, in 1557. He entered the order of St. Francis, and not of the Jesuits, as stated in the 'Biographie Universelle.' He acquired a great reputation for general erudition, especially in the Greek, Hebrew, and Oriental languages. On being appointed counsellor to the court of the Inquisition, he was commissioned to visit the principal libraries of Spain, in order to

register those works which might be obnoxious to the Roman Catholic religion. The result of his inquiry was an 'Index novus Librorum Prohibitorum,' Seville, 1631, published by order of Cardinal Zapata, grand-inquisitor of Spain. Pineda published a version of Theodore Peltar's 'Catena Græcorum Patrum in Proverbia Salomonica.' He also published—1, 'Commentarius in Job,' 2 vols. fol., Madrid, 1597; 2, 'Salomo Prævius, sive de Rebus Salomonis Regis,' libri octo, Lyon, 1609; 3, 'Commentarius in Ecclesiasten,' Antwerp, 1620; 4, 'Monarchia Ecclesiastica, o Historia Universal del Mundo desde su Creacion hasta estos Tiempos,' 5 vols. fol., Barcelona, 1620. This work is a universal history of the world in 80 books, and is written with some display of erudition but no discrimination, and with all the intolerant spirit of an inquisitor. He died, January 27, 1637.

PINELLI BARTOLOMEO, an eminent modern artist at Rome, was born in the year 1781. He painted in oil and water-colours, but is chiefly known for his etchings from Roman history and Roman costume. He etched about two hundred plates illustrating the most remarkable events in the history of ancient Rome, and the habits and customs of the modern Italians, besides groups of banditti, and a few prints from the works of some of the earlier Italian painters. Pinelli's drawings in chalk and water-colours were very popular. His etchings are very bold, and evidently executed with perfect ease, but all, ancient and modern, are mere costume pieces, and his figures are heavy, uniform in character, and without expression beyond that of the attitude and costume: in design they resemble the ancient bas-reliefs. The works by which he is chiefly known out of Rome are published under the following titles: 'Istoria degli Imperatori inventata ed incisa in cento Rami da B. Pinelli,' 1829; 'Raccolta di Costumi pittoreschi incisi all'acqua forte da B. Pinelli Romano,' Roma, 1809; 'Nuova Raccolta di cinquanta costumi pittoreschi,' &c., 1816. Pinelli died at Rome, in the vigour of life, in 1835. He was in the habit of going daily to a tavern opposite the Fontana di Trevi, which was known by his name; he there held a conversazione which was regularly attended by a certain portion of the artists of Rome, among whom he had a species of oracular authority.

PINGRÉ, ALEXANDER WILLIAM, was born at Paris on the 4th of September 1711, and educated in a religious establishment at Senlis. At the age of twenty-four he was appointed professor of theology, but during the persecution of the Jansenists he was deprived of his situation by the government, for some years after which he gained a livelihood by teaching the elements of grammar in an obscure college. Disgusted with his theological career, at the age of thirty-eight or thereabouts, he began the study of astronomy, and his friend Lecat, a celebrated physician of his day, having shortly afterwards founded an academy at Rouen, the department of astronomy in that establishment was placed under Pingré's direction. His observation of the transit of Mercury, on the 6th of May 1768, led to his being nominated a correspondent of the Academy of Sciences, of which, in 1766, he was elected a free associate. About this time also he was appointed chancellor of the University of Paris, and librarian of the abbey of Sainte Geneviève, on the summit of which building a small observatory was erected for his use. In connection with Lemonnier he computed a nautical almanac, called the 'État du Ciel,' for the years 1754-57. In this work his chief object was to render an essential service to the mariner by supplying the means of determining a ship's longitude, which he proposed to deduce from the moon's hour angle by the aid of tables computed by himself with very great labour. The method however inspired little confidence, and was shortly afterwards superseded by the method suggested by Lacaille.

In 1760 Pingré, by order of the government, sailed for the island of Rodrigó, in the Indian Sea, in order to observe the transit of Venus, which took place on the 6th of June of the ensuing year. The ultimate object was the determination of the sun's parallax, which Pingré, from his own observations, inferred to be about 10", but in later years his calculation was found erroneous. The same phenomenon was observed by him at the island of St. Domingo in 1769, during one of four voyages undertaken by him to try the chronometers of Berthoud and Leroy. He died at Paris on the 1st of May 1796. The memoirs contributed by him to the 'Transactions' of the Academy of Sciences consist chiefly of accounts of his observations, and will be found between the years 1768 and 1770. Of his published works the only one to which the least interest is now attached is his 'Cométographie, or an Historical and Theoretical Treatise on Comets,' 2 vols. 4to, Paris, 1783.

Besides a very complete account of all that was then known concerning the nature and motions of comets, it contains the elements of no less than eighty orbits computed by himself. The readiness with which he engaged in the most lengthy numerical calculations appears to have been the most prominent point in his character. Lacaille had computed, for the 'Art de vérifier les Dates,' a table of the eclipses visible in Europe during the first eighteen centuries of the Christian era. Pingré, without any obvious motive, repeated the whole of the working, adding however a list of the eclipses during the ten centuries preceding. He had also reduced a very large number of observations of different astronomers, beginning with Tycho Brahé, for a work which he intended to call the 'History of Astronomy during the Seventeenth Century.' Several sheets of the work were printed, when further progress was suspended by the depreciation of

the assignats, and the publication has not since been, nor is it likely to be, resumed.

(Delambre, *Biog. Univ.*; *Mémoires of the French Institute*, 1790; *Notice of Pingré*, by M. Prony.)

PINKERTON, JOHN, was born at Edinburgh in 1758. After finishing his school education he was articled to a writer to the signet, in whose office he spent five years; but it does not appear that he ever engaged in the practice of that or any other profession. He commenced author in 1776 by the publication of an elegy entitled 'Craigmillar Castle,' and on the death of his father in 1780 he came to London, and settling there gave himself up to a literary life. In 1781 he published an octavo volume of poetical pieces under the title of 'Rimes,' which reached a second edition; and this was followed the same year by the first edition of a less forgotten publication, an octavo volume entitled 'Scottish Tragic Ballads,' a second edition of which appeared in 1783, accompanied with a second part containing 'Ballads of the Comic Kind,' the whole being now included under the general title of 'Select Scottish Ballads.' Of these pretended ancient ballads however a considerable number were fabrications of Pinkerton's own. Meanwhile in 1782 he had published 'Two Dithyrambic Odes on Enthusiasm and Laughter,' in a sixpenny quarto pamphlet; and soon after another original volume of the same form, entitled 'Tales in Verse.' In 1784 he produced his 'Essay on Medals,' in 2 vols. 8vo, a work of considerable merit for the time, though now of little use, but in which Pinkerton is stated to have been much indebted to the assistance of the late Mr. Douce and another friend. It has been twice reprinted since with improvements.

In 1785 he gave to the world, under the 'nom de guerre' of Robert Heron, an octavo volume of 'Letters on Literature,' in which some singular opinions on the value of the Greek and Roman writers were attempted to be made still more startling by a new and very strange system of spelling, in which however the inventor had the good sense not to persevere after it had answered its temporary purpose. This book procured Pinkerton the acquaintance of Horace Walpole, and through him of Gibbon and other distinguished literary characters. His next publication was one which has retained its interest and value, his 'Ancient Scottish Poems, never before in print, from the MS. Collections of Sir Richard Maitland of Lethington, Knight,' 2 vols. 8vo, London, 1786. It is a mistake to describe this work as a literary forgery, as has sometimes been done; the poems from the Maitland and Bannatyne manuscripts, of which it consists, are all genuine. [MAITLAND, SIR RICHARD.] It is here however, in a 'List of all the Scottish Poets, with Brief Remarks,' that he makes his confession of the forgery of several pieces in the previous collection.

In 1787, besides a compilation in 2 vols. 12mo entitled 'The Treasury of Wit,' which he published under the name of Bennet, he produced the first edition of his 'Dissertation on the Origin and Progress of the Scythians or Goths,' 8vo, a work which, whatever may be thought of some of the conclusions at which he arrives, exhibits much ingenuity and various learning. Here he first announced that strong anti-Celtic feeling which colours all his historical and antiquarian disquisitions, and which made him so many enemies. This publication was followed in 1789 by a collection of 'Lives of Scottish Saints,' 8vo, in Latin; an edition of Barbour's poem of 'The Bruce,' 3 vols. 8vo; and by one of his most important works, 'An Enquiry into the History of Scotland, preceding the Reign of Malcolm III.,' 2 vols. 8vo (with the 'Dissertation on the Goths' appended). This inquiry (which was reprinted, along with the 'Dissertation,' in 1794, and again in 1814), with all the perversity or want of judgment on some points by which it is distinguished, is still a very valuable work for the many curious documents it contains, all rare, and some of them nowhere else to be found in a printed form. It was succeeded by 'The Medallie History of England, to the Revolution,' 4to, 1790; 'Scottish Poems,' reprinted from scarce editions, 3 vols. 8vo, 1792; 'Iconographia Scotica, or Portraits of Illustrious Persons of Scotland, with Biographical Notes,' 2 vols. 8vo, 1795-97; and 'The History of Scotland, from the Accession of the House of Stuart to that of Mary,' 2 vols. 4to, 1797, another work of original research and great importance, although most repulsively written, from an unfortunate fancy of imitating Gibbon which had taken possession of the author. Prefixed to this work is a portrait of the author, with spectacles on, and surrounded by his books, with an inscription which takes care to inform us that he was as yet only in his thirty-eighth year: and he was certainly entitled to take to himself the credit of a large amount of literary performance for that age.

After the death of his friend the Earl of Orford in 1797, Pinkerton communicated notes of his conversation in a series of papers to the 'Monthly Magazine,' which he afterwards collected and published along with a memoir of Walpole, in 2 vols. 12mo, under the title of 'Walpoliana.' His next publication was 'The Scottish Gallery, or Portraits of Eminent Persons of Scotland, with their Characters,' 8vo, 1799. In 1802 appeared the first edition of his 'Modern Geography, digested on a new plan,' in 2 vols. 4to, a second edition of which, extending to 3 vols., was brought out in 1807. There is also an abridgment of this work in 1 vol. 8vo.

In 1802 Pinkerton left England, and for the rest of his life resided chiefly in Paris, continuing however to give occupation to the press of his native country with his usual industry. Two thick but not very well-filled octavos, entitled 'Recollections of Paris in the Years 1802-3-

4-5, which he published at London in 1806, exposed him to much ridicule by the Frenchified style of thinking and air of 'petit-maitreship' affected by the quondam laborious antiquary. Returning however to his proper beat, he commenced in 1808 his great 'General Collection of Voyages and Travels,' which was completed in 16 vols. 4to in 1813. This was accompanied by a 'New Modern Atlas,' published in parts, which was begun in 1809 and finished in 1815; and while occupied with these compilations he also found time to write his 'Petrelology, or a Treatise on Rocks,' which appeared in 2 vols. 8vo in 1811, and was his last original work. He died at Paris on the 10th of March 1826.

The above detail of his literary labours is evidence sufficient that Pinterton was no ordinary man; and his best performances, such as his 'Dissertation,' his 'Enquiry,' his 'History,' and his edition of the 'Maitland Poems,' with all their faults, not only overflow with curious learning, but bear upon them the impression of a vigorous and original mind. His violence and dogmatism, his arrogance and self-conceit, his pugnacity and contempt for all who dissented from his views, and above all his shallow and petulant attacks upon the common creed in religion and morals, are however unhappily even more prominent than his learning and ingenuity. Two octavo volumes of his correspondence were published in 1850, the contents of which however are of little interest.

PINTELLI, BACCIO, the architect of the Capella Sistina. He is supposed to have been a Florentine. He was very active in Rome in the pontificate of Sixtus IV. (1471-84), for whom the Capella Sistina was built. This chapel architecturally is of little interest, but as containing some of the greatest works of modern painting it is of considerable importance in the history of art; it is a simple rectangular oblong, with a vaulted roof: 132 feet 8 inches long, 43 feet wide, and 57 feet 10 inches high. (See Ground-plan and Sections in the Appendix No. 14 to the Third Report of the Commissioners on the Fine Arts.) The fresco of the 'Last Judgment,' by Michel Angelo, on the altar-wall, is 47 feet 1 inch in height, and 43 feet wide. The chapel was built in 1473; the fresco was painted in 1533-41, for Pope Paul III. The Sistina Chapel is the especial chapel of the pope, and the Church ceremonies of the first Sunday in Advent, and of the Holy Week, are always performed in it; the scrutiny also of the votes for the papedom takes place in this chapel, when the Conclave is held in the Vatican. Before the execution of the 'Last Judgment,' two horizontal series of paintings went round the chapel below the windows, of which there are six on each side; the upper is a series from the Old and New Testaments, illustrating the acts of Moses and of Christ; the second, or lower, consists of imitations of hangings, with the arms of Sixtus IV. The side walls remain as they were originally painted, and on great festivals of the Church the painted hangings used to be formerly covered by the tapestries made for the purpose from the celebrated cartoons of Raffaello which are now preserved in the corridor in the museum of the Vatican, built for them by Leo XII.; they were placed in the museum by Pius VII. in 1814, in the apartments of Pius V. There are twenty-two tapestries in all, but only ten are in the style and of the size of the cartoons at Hampton Court; the rest were not ordered or purchased for the Sistina Chapel. The subject of these ten is the history of the Apostles; and besides the seven at Hampton Court there are the following three—the 'Martyrdom of St. Stephen,' 'St. Paul in Prison at Philippi during the Earthquake,' and the 'Conversion of St. Paul.' The ten cartoons of these tapestries were executed in 1515 and 1516 by the order of Leo X., and Raffaello received for them about fifteen pounds each. The second set of tapestries of the 'Life of Christ,' which are larger than the others, are supposed, from their style and their bad drawing, to have been executed from cartoons made by Flemish masters, probably Van Orley and Michael Coxie, from small sketches by Raffaello, and certainly not from cartoons from Raffaello's own hands. The two sets are called 'Della Scuola Nuova' and 'Della Scuola Vecchia,' those ordered by Leo X. being of the 'Scuola Vecchia.'

The ceiling of the Sistina Chapel is decorated with the frescoes executed in 1512 by Michel Angelo, illustrating the creation of man, the fall, and the early history of the world. Michel Angelo intended to paint the 'Fall of Lucifer' on the wall opposite the 'Last Judgment,' but this design was never carried into execution. The whole series of illustrations would have represented the complete cycle of the creation and fall of man, and his final salvation, if this last design had been executed; it would have offered one vast 'speculum humanæ salvationis,' as such a series was termed by the early artists of the Roman Catholic Church; it repeatedly occurs in early manuscripts.

Pintelli was the principal architect of Sixtus, and he executed several other important works for this pope. Between the years 1472 and 1477 Pintelli erected the church and convent of Santa Maria del Popolo, in the church of which he built a beautiful chapel for Domenico della Rovere, cardinal of San Clemente, and, according to Vasari, nephew of Sixtus IV.; he built a palace for the same cardinal at the Borgo Vecchio. About 1473-75 he built the old Library of the Vatican: Platina was installed by Sixtus as librarian in 1475. Pintelli restored also the hospital of Santo Spirito in Sassia, which was burnt down in 1741. He built also the Ponte Sisto over the Tiber; the churches San Pietro in Vinculis, Sant' Agostino, Santa Maria della Pace, and Sant' Apostolo (since rebuilt); and probably San Pietro in

Montorio and San Jacopo were built from his designs. In 1480 Pintelli strengthened the celebrated church and convent of San Francesco at Assisi by raising enormous buttresses against the northern walls.

Dr. Gage (*Kunstblatt*, 1836) attributes some other works in Rome to Pintelli, and he has shown that after the death of Sixtus, in 1484, he went to Urbino to continue the ducal palace of Urbino, which Lucianus Laurana of Slavonia had been engaged upon from 1468 until 1483, for Federico II., duke of Urbino. Pintelli may have remained at Urbino until 1491, when he built the church of Santa Maria delle Grazie at Sinigaglia, for the Duke Giovanni della Rovere. He probably died at Urbino, where he was apparently naturalised, as he took the surname of Urbina. He appears to have been influenced by the style of Brunelleschi in his designs, in which there are still characteristics of the previously prevailing pointed architecture. His works are said to be well constructed, as appears from the cupola of Sant' Agostino and the Ponte Sisto, still in perfect state of preservation.

PINTO, FERNAM MENDEZ, a celebrated Portuguese traveller, was born at Montemor-o-Velho, near Coimbra, of obscure parents, about 1510. He entered the service of a Portuguese gentleman, in which he continued eighteen months. An adventure, by which he had well nigh lost his life, but which he does not disclose, obliged him to emigrate, and he sailed in a vessel bound for the East Indies. Scarcely however had he lost sight of the coast of Portugal when the vessel was attacked and plundered by pirates, and Pinto was obliged to return to Lisbon, where he entered the service of Dom Francisco de Faria. Some time after, with the expectation of making his fortune, he embarked for India, and arrived at Diu in 1537, where he enlisted among the crew of a vessel designed to cruise against the Turks. He was captured at the entrance of the Red Sea, carried to Mocha, and there sold to a Greek renegade, and afterwards to a Jew, in whose possession he remained till he was redeemed by the Portuguese governor of Ormuz, who procured him the means of going to India. On his return to that country, Pinto met at Goa the captain-general of Malacca, Pedro de Faria, who took him into his service, and gave him the command of a small vessel employed in the trade with China. Having been attacked at the mouth of the river of Lagor by a Chinese pirate, who boarded and plundered his vessel, Pinto, though wounded, succeeded in making his escape, and arrived at Pattan, on the gulf of Siam.

Antonio de Faria (a brother of Pedro), on hearing the news of the loss of the vessel, swore he would have his revenge, and having enlisted a crew of Portuguese adventurers, and Pinto among them, he sailed from Pattan on the 19th of May, 1540. The Chinese pirate was overtaken, his vessel captured, and himself put to death. From this period Pinto's life seems to have been one of constant vicissitudes. He was one day the master of countless treasures, on the next groaning in captivity. In the intervals he was employed on a mission to Japan, and in other important transactions, which he fully describes in his work. He seems even to have entered at one time the Jesuit convent at Malacca, a circumstance which explains why the earliest account of his travels is found in the first collection of their letters, published in Italian, at Venice, in 1565, in letters written by him, and dated from the convent. He was present at the death of San Francisco Xavier; and Lucena, in his *Life of that saint* ('*Historia da Vida do Padre Francisco Xavier*,' Lish., 1600), admits that he derived most of his information from papers procured from Pinto's widow. After twenty-one years' residence in various parts of the East Indies, China, Japan, Siam, &c., Pinto returned to his native country in 1558 (28th of September). He died at Almada, near Lisbon, on the 8th of July, 1583. The history of his travels and adventures was written for the amusement of his children. It abounds in gross exaggeration, and although there can be no doubt that Pinto visited the countries which he describes, it is also an ascertained fact that most of his descriptions are altogether imaginary, and that whatever curious and important matter is contained in his work is adulterated with idle and extravagant fictions. His expedition to the island of Calempuy, where, he tells us, "he saw the tombs of the emperors of China," and his route by land through part of the Chinese empire, are of this kind. Pinto's travels were not published until many years after his death, by Francisco de Andrade, Lisbon, 1614, in 4to, under the title of '*Peregrinação de Fernam Mendes Pinto*,' &c. Six years after they were translated into Spanish by Francisco de Herrera, who added a prefatory discourse, intended to establish the authenticity of the narrative, Mad., 1620, fol. They were translated into French by Bernard Figuier (Paris, 1628 and 1645, in 4to, and 1830, 3 vols. 8vo), and into English by H. Cogan (London, 1663, and 1692, in fol.). There are also editions of the original Portuguese work (Lish., 1678, 1711, 1725, and 1762), with the '*Itinerario de Antonio Tenreiro*.'

PINTURICCHIO, BERNARDINO, or BERNARDINO BETTI, was born in 1464 at Perugia. He was a disciple of Pietro Perugino, under whom he made great progress, and was often employed by his master as his assistant. He painted chiefly history; but he also painted grotesque subjects, and he excelled in portraits. Among his best portraits, peculiar praise is given to those of popes Pius II. and Innocent VIII., of Giulia Farnese, Cesare Borgia, and Queen Isabella of Spain. He executed numerous works at Rome and other

cities of Italy. His manner was singular; he not only finished his paintings very highly, but endeavoured to give them greater splendour by introducing rich gilding blended with architectural ornaments, painted so as to resemble high relief, a style incompatible with true taste and the simplicity and dignity of history. His most celebrated performance is the history of Pius II., painted in ten compartments, in the library of Siena, in which Raffaele, then a very young man, and his fellow-student under Pietro Perugino, gave him some assistance. The last work that he executed was a Nativity for the monastery of St. Francis at Siena, respecting which a story is told by Vasari, which seems eminently absurd and improbable. The monks, he says, assigned Pinturicchio a chamber where he might work undisturbed, from which, at his request, they removed the furniture, except a large old chest quite decayed by time. This too he insisted should be removed, in doing which it fell to pieces, and was found to contain 500 pieces of gold. This was a source of great joy to the monks, but the artist, say these writers, was so grieved that he had lost the treasure by his obstinately insisting on the removal of the chest, that he died of vexation, December 11, 1513. In the National Gallery are a 'Madonna and Child,' and a 'St. Catherine of Alexandria,' by him.

PIOMBO, SEBASTIANO DEL., an eminent painter, both of portrait and history, was born in 1436 at Venice, whence he was called also 'Venesiano.' His surname, according to Lanzi, was Luciano, though it does not appear that he was known by it in his own time, or that he ever marked his pictures with it. On his principal performance in oil, the 'Raising of Lazarus,' the words 'Sebastianus Venetus faciebat' appear in characters no doubt traced by himself. He was a skilful musician, particularly on the lute, but abandoned that science for painting, the rudiments of which he acquired under Bellini, but afterwards became the disciple of Giorgione, whose style of colouring he carefully studied and successfully imitated. He first distinguished himself as a portrait-painter, to which his powers were peculiarly adapted. His portraits are boldly designed and full of character; the heads and hands are admirably drawn, with an exquisite tone of colour and extraordinary relief. The most famous of his works in this class were portraits of Giulia Gonzaga, the favourite of Cardinal Hippolito de' Medici, which by writers of that age was called a divine performance, and of Pietro Aretino.

The first historical picture which established his reputation was the altar-piece in the church of San Gio. Crisostomo, at Venice, which from its richness and harmony of colouring has frequently been mistaken for a work by Giorgione. Sebastiano was invited to Rome by Agostino Chigi, a rich merchant who traded at Venice, by whom he was employed in ornamenting his palace of the Farnesina, in conjunction with Baldassare Peruzzi, where Raffaele had painted his celebrated Galatea. Thus painting in competition, he found his own deficiency of invention, to remedy which he studied the antique, and obtained the instruction and assistance of Michel Angelo. Indeed it is said that that illustrious painter, growing jealous of the fame of Raffaele, availed himself of the powers of Sebastiano as a colourist, in the hope that, assisted by his composition, Piombo might successfully rival the efforts of Urbino. Michel Angelo accordingly furnished the designs for the 'Pietà,' in the church of the Conventuali at Viterbo; and the 'Transfiguration' and the 'Flagellation' in San Pietro, in Montorio, at Rome, the execution of which however in consequence of Piombo's tedious mode of proceeding, occupied six years. The extraordinary beauty of the colouring, and the grandeur of Michel Angelo's composition and design in these celebrated productions, were the objects of universal surprise and applause.

At this time Cardinal Giulio de' Medici commissioned Raffaele to paint his picture of the Transfiguration, and being desirous of presenting an altar-piece to the cathedral of Narbonne, of which he was archbishop, he engaged Sebastiano to paint a picture of the Raising of Lazarus, of the same dimensions. Vasari states that in the composition of this work he was assisted by Michel Angelo; and, in the magnificent collection of drawings belonging to Sir Thomas Lawrence, there were two careful sketches of the Lazarus, made by Michel Angelo and several alighter ones of other parts of the design. On its completion the picture was publicly exhibited at Rome, in competition with the Transfiguration, and it excited general admiration, although thus brought into direct competition with the crowning glory of Raffaele's pencil. It was sent to the Cathedral of Narbonne for which it was painted, and remained till the middle of the 18th century, when it was removed, by the regent of France, into the Orleans collection. Having been brought to England with the rest of that collection in 1792, it was purchased by the late J. J. Angerstein, Esq., for two thousand guineas; and is now deposited in the National Gallery. It was painted on wood, but has been transferred to canvas; its size is twelve feet six inches high, and nine feet six inches wide.

Sebastiano was greatly patronised by Pope Clement VII., who conferred upon him the office of keeper of the papal signet, which was the cause of his name, Del Piombo, in allusion to the lead of the seal. This post rendering it necessary that he should assume a religious habit, he abandoned the profession of a painter, and was thenceforth called Fra Sebastiano del Piombo. His last work was the chapel of the Chigi family, in Santa Maria del Popolo, which he left imperfect, and it was afterwards finished by Francisco Salviati. He died of a fever, at Rome, in 1547, at the age of sixty-two years. He is said to have

been the inventor of painting upon walls with oil-colour, and of preventing the colours from becoming dark by applying, in the first instance, a mixture of mastic and Grecian pitch, or, according to some authorities, a plaster composed of quick-lime, pitch, and mastic.

Besides his masterpiece, 'The Raising of Lazarus,' the National Gallery possesses his celebrated portrait of Giulia Gonzaga, "a divine picture" Vasari calls it, which was formerly in the Borghese Gallery: the picture is really a representation of St. Agatha, but may be a portrait. The national collection also contains a picture entitled 'Portraits of Sebastiano del Piombo and the Cardinal Ippolito de' Medici,' which is attributed to the pencil of Sebastiano, though, as it was entitled, when it hung in the Borghese Gallery, 'Borgia and Macchiavelli,' and attributed to Raffaele, both the painter and the portraits must be considered somewhat doubtful: like the former picture it was bequeathed to the nation by the Rev. W. H. Carr.

PIOZZI, MRS., was originally Miss Esther Lynch Salusbury, being the daughter of John Salusbury, Esq., of Bodval in Carnarvonshire, where she was born in 1739. Her good looks and vivacity early acquired her some distinction in the London world of fashion, which ended in her marriage, in 1763, to Mr. Henry Thrale, an opulent brewer in Southwark, and then one of the members for that borough. It was soon after she became Mrs. Thrale that her acquaintance with Dr. Johnson commenced, which is the circumstance to which her name principally owes any place it may hold in the annals of our literature. But Thrale having died in 1781, his widow retired, with her four daughters, to Bath, and there, having met with an Italian music-master, of the name of Gabriel Piozzi, fell in love with and married him in 1784; and that proceeding, from which her old friend earnestly endeavoured to dissuade her, produced a complete rupture between them a short time before Johnson's death. This nevertheless did not prevent Mrs. Piozzi from publishing, in 1786, an octavo volume of gossip, entitled 'Anecdotes of Dr. Samuel Johnson, during the last Twenty years of his Life.' Many things in this publication gave great offence to Boswell and Johnson's other friends, who professed to regard it as having been prompted mainly by feminine spite and revenge; but although there was ample matter in its inaccuracies and misrepresentations for this conclusion, there was also ground for some retaliation from the other side; and the view which a large portion of the public took of the feud between the parties may be seen in Dr. Wolcott's (Peter Pindar's) satirical poem entitled 'Bossy and Piozzi.' Meanwhile Mrs. Piozzi followed up her first book by another, 1788, entitled 'Letters to and from Dr. Samuel Johnson,' in 2 vols. 8vo. But before this she had gone with her husband to Florence, and there, in conjunction with three gentlemen, named Merry, Greathead, and Parsons (the once famous but now almost forgotten founders of the Della Crusca school of poetry), she printed but did not publish, in 1786, a collection of pieces in prose and verse, under the title of 'The Florentine Miscellany.' Mrs. Piozzi's other works are, 'Observations and Reflections made in the course of a journey through France, Italy, and Germany,' 2 vols. 8vo, 1789; 'British Synonymy, or an Attempt at regulating the Choice of Words in Familiar Conversation,' 2 vols. 8vo, 1794; and 'Retrospection, or a Review of the most striking and important Events, Characters, Situations, and their Consequences, which the last Eighteen Hundred Years have presented to the view of Mankind,' 2 vols. 4to, 1801. She is said to have also contributed many anonymous pieces, both in prose and verse, to the periodical publications of her day; but it has generally been admitted that nothing she wrote at a later date is so good as some poems she contributed so early as in 1765 to the volume of 'Miscellanies' published by Anna Maria Williams, particularly one called 'The Three Warnings,' the superior merit of which, rather than any proper authority for the fact, has led to the opinion that she was materially assisted in its composition by her friend Johnson. Her 'Remains,' edited by A. Hayward, appeared in 2 vols. 8vo, 1861. Mrs. Piozzi survived her second husband, and died at Clifton near Bristol, on the 2nd of May, 1821.

PIPPI, GIULIO. [GIULIO ROMANO.]

PIRANESI, GIOVANNI BATTISTA, one of the most distinguished artists of the last century, and in his own peculiar walk unrivalled, was born at Venice, in 1720. At the age of eighteen, he was sent by his father (who was a mason) to study architecture at Rome. To this study he devoted himself with enthusiasm, and on being summoned to return home, he refused, observing that Rome with its monuments was the birth-place of his talent. On this, his father withdrew his allowance, but instead of being tamed into submission, or at all discouraged, the young artist soon after (in 1741) brought out his first work on triumphal arches, bridges, and other architectural remains of antiquity. This production instantly established his reputation, the engravings being treated with such mastery, and being altogether so decidedly superior to any former representations of similar subjects, as to make an epoch in chalcography and architectural delineation; which latter had till then been almost uniformly very coarse, tasteless, and insipid, and nowhere more so than in Italy itself. With occasional exaggeration of chiaroscuro and effect, there is great vigour of execution in Piranesi's productions, which may partly be ascribed to his singular manner of working, it being his usual practice to draw his subject at once upon the plate itself, and complete it almost entirely by etching in aquafortis, with very little assistance from the graver. Hence his works are marked

by a freedom and spirit that can otherwise hardly be preserved. The same circumstance also accounts for that astonishing rapidity of execution which enabled him to produce, within less than forty years, about two thousand engravings, most of them of very large dimensions and full of detail.

It is true he was not wholly without help from other hands, for all his children (three sons and two daughters) were brought up by him to assist him in his labours; and he had likewise several pupils, among others Piroli. [PIROLI, TOMMASO.] Still such aid must have been comparatively inconsiderable, since it is evident from the peculiar manner and spirit which pervade his works, and which were never caught by any of his scholars, that his plates must have been executed chiefly by his own hand. The following is a list of his principal works:—'Architectura Romana,' 208 plates, 4 vols., atlas folio; 'Fasti Consulares Triumphalesque Romanorum;' 'Antichità d'Albano,' 85 plates; 'Campus Martius,' &c., 54 plates; 'Magnificenza dei Romani,' 44 plates; 'Vedute di Roma,' 2 vols., 180 plates of modern buildings at Rome; 'Collection of Candelabra, Vases,' &c.; 'Collection of Chimney-pieces,' a series of most splendid designs; 'Carosì d'Invenzione,' 16 plates, filled with exceedingly wild but most picturesque conceptions; 'A Collection of Ancient Statues and Busts,' 350 subjects; 'The Trajan and Antonine Columns;' 'Antiquities of Herculaneum and Pompeii.' A complete set of his works (comprising many not here enumerated) amounts to no fewer than twenty-nine folio volumes, many of which are of unusually large dimensions, some of them being on double elephant paper, and the plates opening to ten feet in length. Their contents afford an almost inexhaustible mine of antiquity, both as regards architecture and sculpture; and indeed his 'Magnificenza' alone, containing as it does many specimens and fragments of ancient architecture till then little known, and so different from the usual routine examples of the orders, would alone have sufficed for his fame. Several of these, and other specimens of ancient art engraved by him, such as vases, candelabra, &c., have been since copied in later works, yet even where they have been correctly and tastefully delineated, they are very far inferior to the same subjects as touched by Piranesi.

In addition to his other numerous and extensive labours, he executed one or two of the plates in the 'Works' of Robert Adam, the English architect, where their superiority to the rest manifests itself very strongly. Piranesi did not execute much as a practical architect: the wonder is, that he should have found time to accept any professional engagements of the kind. Nevertheless he did so, and among the churches which he was employed by Clement XIII. to repair or rebuild, are those of Santa Maria del Popolo and the priory of Malta. It is in this last-mentioned edifice that a monument by Angolini, a life-sized statue of him, has been erected to his memory. Piranesi died at Rome, November 9, 1778.

PIROLI, TOMMASO, a distinguished Italian designer and engraver, was born at Rome in 1750. He was the pupil of Giambattista Piranesi. Among Piroli's numerous prints, mostly etched in outline, and many in the chalk manner, the following are the most interesting:—The Prophets and Sibyls of Michel Angelo in the Cappella Sistina, in large slightly-shaded outlines; a copy of Metz's prints from the Last Judgment in the same chapel; the story of Cupid and Psyche, from the frescoes of Raffaele, in the Farnesina; the frescoes of Masaccio in the Brancacci Chapel at Florence, and the original editions of Flaxman's outlines to Homer, Hesiod, Æschylus, and Dante, which were first published at Rome. His drawing is correct and his line firm. There are also several sets of engravings, after remains of ancient art, by Piroli, some of which were published at Rome and at Paris, by Francesco and Pietro Piranesi, sons of Giambattista Piranesi. He died at Rome in 1824.

PIRON, ALEXIS, born at Dijon, in 1689, studied the law, took his degree, and practised as an advocate in his native town, but he afterwards forsook the bar, and lived for a time in gay and dissipated society. Being distressed in his circumstances, he repaired to Paris, and employed himself as a copyist, and afterwards wrote for the stage. He produced several light comedies and farces, which succeeded very well, but he failed in his attempt to write tragedy. At fifty years of age he composed his drama 'La Métromanie,' the best of his works, which established his reputation as a writer. He had been himself in his youth seized by a kind of mania for writing verse, and was therefore a competent judge on the subject. Piron had much ready wit and a great facility for repartee, and his epigrams were very celebrated in his time. He wrote also tales, odes, and other light poetry, most of them grossly licentious, according to the prevailing taste of his age, which was that of the reign of Louis XV.: before his death however he had expressed his regret at the publication of some of his more obscene odes, which had proved a bar to his being received among the members of the Académie Française. Piron may be considered as a representative of his time and country, witty, thoughtless, and licentious. He had however some attractive personal qualities, and he found friends among a higher order of men. Montesquieu obtained for Piron a pension from the king of 1000 livres; the Count of Livry, Maurepas, the Duke of Nevers, and other noblemen also patronised him. He married at a mature age a woman of mature years, and lived very happy with her till her death. Piron's sight was very weak, and a fall which he had in the park of the Count of Livry hastened his

death in 1778. His works were collected without discrimination, and published by Rigoley de Juvigny, 7 vols. 8vo.

PISA, LEONARD OF, or LEONARDO FIBONACCI (a corruption of *Miles Bonaccii*), was the son of one Bonacci, a merchant of Pisa, and was born some time in the 12th century. He states that his father was employed for the merchants of his own city at the custom-house of an African port, and there made him study arithmetic; he afterwards travelled in Egypt, Syria, Greece, and Provence, and from the various systems of numeration which he saw learnt to value the superiority of the Indian method, which was probably that which his father had taught him. His inattention to matters of commerce, and preference for mathematical pursuits, procured for him, from his countrymen, the contemptuous epithet of 'Bigollone.' His 'Liber Abbaci' was first written in 1202, and with additions in 1228, when it was dedicated to Michael Scott. The 'Practica Geometria' was written in 1220. Commandine intended to have published the latter, and Bernard the former, but neither effected his purpose, and, with the exception of the parts which Pacioli afterwards used [PACIOLI, LUCA], and the extensive citations in the notes of M. Libri's second volume of his 'Histoire des Sciences Math. en Italie,' nothing of Fibonacci's has appeared. There was also a work on square numbers, of which the manuscript is known to have existed at Florence in 1768, but cannot now be found.

The 'Liber Abbaci' is a work on arithmetic and algebra. M. Libri is of opinion that no Christian writer can be shown to have introduced the Arabic or Indian numerals into any part of Christendom before the publication of this treatise. Such manuscripts as exist, and which seem to have a prior date, are thought by him to have been written either by Jews or by Spanish Christians among the Moors. Dr. Peacock ('Encycl. Metrop.,' Arithmetic) had arrived at the conclusion that Fibonacci's works were the earliest in which these figures can be traced. It is remarkable that their writer was only known by name in the middle of the last century, when the manuscripts of which we now speak were discovered at Florence by Tozzetti. But the intentions of Commandine and Bernard show that they were known at an earlier period.

The fifteenth chapter of the 'Liber Abbaci,' which contains the treatise on algebra, has been cited in full by M. Libri. Any one who will compare it with Dr. Rosen's translation of Mohammed ben Musa will see a resemblance which tends to confirm the general supposition (which also, according to Cardan, may be inferred from the express words of Fibonacci himself) that the Arabic work just named was that from which algebra was made European, though there is every appearance of the avowed translations of it being posterior to Fibonacci. But the latter must either have known other works, or have been an original investigator of great merit. Several things known to the Hindoos, but not mentioned by Ben Musa, are contained in his writings. He may have come to these by himself; but it is also certain that the name of the Hindoos is frequently mentioned in the manuscripts of the time as that of a nation excelling in these branches of study. A close analysis of the writings of Fibonacci would probably settle whether he is to be considered as having himself enlarged the boundary of the science, or as nothing but the compiler of Oriental works. His merit is great either way. The influence of his writings was long felt in Italy, which became from his time the great school of arithmetic.

PISANO is the name of several distinguished artists of Pisa in the 13th century, namely, Giunta, Niccola, Giovanni, and Andrea Pisano. Of two of these artists, Niccola and his son Giovanni, some account has already been given under NICCOLA DI PISA.

GIUNTA PISANO is the earliest known Tuscan painter. Niccola was a sculptor, and Giunta appears to have preceded him for a time, though he was eventually much surpassed by him in design; and as they were contemporaries, the name of Niccola accordingly takes the lead in the list of celebrated Tuscan artists. Giunta may have been born about 1180 or 1190. He is said to have learned painting about 1210, from some Greek artists, who were then engaged probably at Pisa, a tradition which is disputed by some Italian historians of art, who suppose that Pisa had at that period its native artists. The arts were very active at Pisa, owing to the construction of the cathedral there, which was commenced in 1063.

Giunta appears to have attained considerable reputation, for Frat' Elia of Cortona, general of the Minorites, invited him about 1235, or sooner, to Assisi, to execute some works there in the upper church of San Francesco. There are still some remains of the paintings of Giunta in this church, around the window behind the altar. He painted also a Crucifixion in 1236, in which he introduced the portrait of Frat' Elia. The painters of this time were acquainted with some excellent water-colour medium, for another Crucifixion at Assisi, with other figures, painted upon a wooden cross in the church of Santa Maria degli Angeli, by Giunta, is remarkably solid in impasto and unaffected by water; it was painted probably about 1236, and has the following inscription upon it, according to the restoration suggested by Lanzi:—"Santa Pisanus Justinus me fecit." Lanzi assumes Giunta di Giustino to be the name, from the occurrence of this name in an old manuscript mentioned by Morrona in his 'Pisa Illustrata.' Other existing works ascribed to Giunta are—a Crucifixion in San Ranieri at Pisa, a picture (a panel) of Saints in the chapel of the Campo Santo,

and a Martyrdom of St. Peter in the church of San Francesco at Assisi (it is engraved by Lasinio in the 'Etruria Pittrii' of Lastrici). The Campo Santo was built or commenced by Giovanni Pisano in 1278. ('Archæologica,' vol. xxiii. pt. 1.) Giunta was contemporary with Guido di Siena and Bonaventura Berlingieri of Lucca; and all belong to the Byzantine school in style—brown carnations, positive colour in the draperies, emaciated faces, drawn in coarse outlines with hatchings for the shadows, and elongated extremities, even with occasional short thick figures; but their forms are generally attenuated and emaciated. This meagreness of form however, often had an historical and illustrative signification; as sorrow, resignation, or bodily suffering are almost exclusively the sentiments expressed in early paintings; as we also generally find to be the case in manuscripts. These peculiarities of style were not much improved until the time of Giotto, and not wholly corrected until Masaccio, two centuries later than Giunta. They were, says Lanzi, faults of the times rather than of the men. Mr. W. Y. Otley possessed an old Italian distemper picture of the Crucifixion, which he supposed was a work by Giunta. Vasari has omitted the Life of this painter. There is no notice of him later than 1286, but he may have lived some time beyond this date.

ANDREA PISANO was another early artist of Pisa, but nearly a century later than Giunta and Niccolò Pisani. He was born in 1280, was distinguished both as architect and sculptor, and particularly as a metal-founder, in which art he was the first of his age. He is said by Vasari to have imitated the design of Giotto in the Campo Santo. He was invited early to Florence, where he executed several celebrated works. The first were statues of Pope Boniface VIII. and St. Peter and St. Paul, from designs by Giotto, for the façade of Santa Maria del Fiore; they are now, with other works by Andrea, in the Stozzi garden at Valfondi; the pope is engraved in Cicognara's 'Storia della Scultura.' Vasari attributes to Andrea the colossal Madonna and Child, and the two accompanying angels, in marble, in the chapel della Misericordia of the Piazza San Giovanni at Florence, but this was the work of Alberto di Arnolfo in 1364; the error was detected by Vincenzio Follini: the documents are given by Cicognara and Rumohr. The half-figure of the Madonna above a side door of the Misericordia, on the wall of the Cialdonai, is the work of Andrea, and was a celebrated work, because, says Vasari, contrary to his usual custom, he imitated the antique. Andrea's great work in sculpture however, was the bronze gate for the Baptistery of St. John, which he undertook to make from a design by Giotto, who was in the time of Clement residing at Avignon. He had a few years previously sent Pope Clement V. (1305-14), through Giotto, a bronze crucifix as a present, and the excellence of this work led to the important commission to model and cast two of the bronze gates of the Baptistery, which, after the lapse of twenty-two years, says Vasari (Baldinucci says eight years), in 1339, with the assistance of his son Nino, he successfully accomplished; not that he was all this time exclusively occupied on this work, for he executed many others in the meanwhile. The sculptures are from the life of John the Baptist, and were gilded, and the gates were fixed up in the central entrance to the Baptistery; but upon the completion of the much more excellent gates of Ghiberti, they were removed to one of the side entrances, and those of Ghiberti were put in their place. The year 1339 in Vasari appears to be a misprint; for, according to most good authorities, the gates bear the following inscription: Andreas Ugolini Nini de Pisis me fecit anno domini MCCCXXX. (Cicognara, 'Storia della Scultura,' iii. 396; and Lasinio, 'Le tre Porte del Battistero di Firenze,' Florence, 1823, in which all the gates (six) are well engraved.) But this date, according to Giovanni Villani, one of the superintendents of the work, is the year in which they were commenced; if therefore they occupied twenty-two years from this time, they were not finished until 1362, seven years after Andrea's death, and accordingly by Nino, Andrea's son; but this is impossible, as Villani, who died in 1348, saw the completion of the work—the date therefore, 1330, is apparently the year of the commencement of the casting in metal, which was done by Venetian artists, the model only being finished in that year. As an architect, Andrea designed the Castello di Scarperia in Mugello at the foot of the Alps; and Vasari says, according to report, the Arsenal of Venice, where he spent a year; he raised part of the walls of Florence eight ells in 1316; he designed the church of San Giovanni at Pistoja, commenced in 1337, and he executed many works for Gualtieri, duke of Athens and tyrant of Florence, until the duke was expelled from Florence in 1348.

Andrea was made a citizen of Florence, and had other honours conferred upon him. He died in 1345, and was buried in Santa Maria del Fiore. His son Nino completed the unfinished works of his father, and executed many original works of merit. Tommaso Pisano, another pupil of Andrea, is supposed also to have been his son.

(Vasari, *Vite de' Pittori*, &c., and the notes to the German translation by Schorn; Lanzi, *Storia Pittorica*, &c.; Cicognara, *Storia della Scultura*; Köhler, *Kunstblatt*, 1827; Rumohr, in the *Kunstblatt*, 1821, and *Italische Forschungen*; D'Agincourt, *Histoire de l'Art par les Monumens*.)

PISISTRATIDÆ. Hippias and Hipparchus were the two sons of Pisistratus, after whose death Hippias, the elder, succeeded to the rule. Thucydides tells us that the general opinion in his time was, that Hipparchus succeeded his father; this however he asserts to be a

mistake, although in the same chapter (Thucyd., vi. 54) he observes incidentally that Hipparchus was not unpopular in his government, thereby implying that he had some share therein. Thucydides gives the brothers a character for encouraging manly virtue and cultivation, for success in war, for piety, and for lenity in taxation. He says they only levied a rate of five per cent. on produce, and that they rather interfered in the appointments to offices than with the administration of the laws themselves. He gives Pisistratus, son of Hippias, as one among others of the family who served the office of archon.

Hipparchus, the younger son, lost his life by a conspiracy during the rule of his brother. He made offers of a degrading nature to Harmodius, a young Athenian, and meeting with a repulse, insulted his sister by refusing her admittance to a procession on the score of unworthiness. Harmodius resented the double indignity, and formed a plan with his friend Aristogeiton and some few others to relieve themselves from so hateful a tyranny. Hippias was their first object, but finding themselves detected, they attacked Hipparchus with the violence of insulted men, and slew him at the cost of their own lives. The other conspirators were detected. Hippias exchanged popular manners for suspicious cruelty, and at the same time took measures for ingratiating himself with Darius, king of Persia. In the fourth year of his rule he was expelled, with Spartan aid, by the fugitive Alcæmonida, and retired to Sigeum on the Hellespont, thence to Lampascus, and lastly to the court of Persia, to return again in old age as the companion of the enemies of Greece, and to witness their overthrow at Marathon nineteen years afterwards. Herodotus relates that the Spartans repented of having expelled him, but that their plans to restore him were opposed by the Corinthians, and fell to the ground. (Herodotus, v. 91-96; Thucydides, vi. 54-59.)

PISISTRATUS (*Πεισιστρατος*), son of Hippocrates, lived at the same time with Croesus, king of Lydia. He was the friend and relation of Solon, and, during the lawgiver's absence, had formed and led one of the three parties into which Athens was then split, namely, that of the Highlands: Megacles and Lycurgus heading those of the Coast and of the Plain. In B.C. 560 Pisistratus, having matured his plan of self-aggrandisement, drove into the market-place, himself and his mules marked with wounds inflicted by his own hand. He attributed these wounds to the enemies of the people, whose friend he was, and asked a guard, to which his brilliant services gave him some claim. Fifty mace-bearers were granted him, with whose help he made himself master of the Acropolis. His triumph however in the first instance did not last above five years, as Herodotus tells us, the other two factions joined to drive him out before his rule became deeply rooted. A new quarrel between Megacles and Lycurgus proved the means of his recall, and he strengthened himself by taking a daughter of Megacles for his second wife. As one of the Alcæmonida, she was held to be stricken with a curse, and Pisistratus, as his mother-in-law discovered, slighted her in consequence, so as to leave her a wife only in name. Pisistratus was again expelled, and continued in exile for about thirteen years; indeed he seems to have hesitated whether he should ever attempt to return. The judgment of his son Hippias however prevailed, and after many years' preparation, he landed at Marathon, took his foes by surprise, routed them, spared the fugitives, and was master of Athens. He strengthened himself by foreign and native mercenaries, by gaining the favour of the poor, and taking hostages of the rich, and ruled till his death, which took place B.C. 527.

Herodotus observes that Athens, great as she was under the tyrants, waxed yet greater afterwards: a way of expressing that the rule of Pisistratus was a breathing-time, after the reforms of Solon, which gave opportunity for those reforms to sink into the heart of the people, to become not merely enacted but active, and which rendered the next age more brilliant in production than it otherwise would have been. To Pisistratus also were owing the first step in art taken at Athens, the first important public buildings, the first poor-rate, under the guise of a tax on the rich to defray the expense of those public buildings, and lastly the first library, and the collection (as it is said) of the poems of Homer.

PISO, C. CALPU'RNIVS. [CÆSAR; CICERO.]

PITCAIRNE, ARCHIBALD, M.D., was born at Edinburgh in 1652. He studied divinity and afterwards law at that university with ardour; but being obliged by the failure of his health to go to Montpellier, he there acquired a love of medicine. On his return to Edinburgh, he devoted himself to the pursuit of its several branches and to the study of mathematics, by the application of which he believed (as many of his contemporaries did), that much light might be thrown upon the phenomena of life. He afterwards studied in Paris, and thence returning to his native place, he soon became the most renowned practitioner in it. In 1692 he was invited to the professorship of medicine at Leyden; but his mathematical theories being less agreeable than the doctrines of vitalism, which were then becoming prevalent, he held the appointment little more than a year, and then returned home, having reaped no other honour than that of having had the celebrated Boerhaave among his pupils. He died at Edinburgh, October 18, 1713.

Dr. Pitcairne's chief work was published after his death, under the title of 'Elementa Medicinæ Physico-Mathematicæ;' but, like most others of the same class, it contains little that is now considered valuable. He also wrote a work to prove Harvey's claim to the

discovery of the circulation of the blood, and several dissertations on the utility of mathematics in the study of medicine.

PITISCUS, SAMUEL, was born at Zutphen, March 30, 1637, and in his younger days was the scholar of John Frederick Gronovius. He was appointed master of the public school at Zutphen in 1685, and about the same time was entrusted with the direction of the college of St. Jerome at Utrecht. This last employment he retained till 1717, when, being in his eightieth year, he resigned it. His most important works were his 'Lexicon Latino Belgicum,' the best edition of which is that published at Dort in 1725, and his 'Lexicon Antiquitatum Romanorum,' 2 tom. fol., Leov., 1718. His editions of Quintus Curtius, Sallustius, and Aurelius Victor are well known to classical scholars. He likewise edited Pomsy's 'Pantheon Mythicum' and Rosin's 'Antiquitatum Romanorum Corpus,' 4to, Utrecht, 1701. He prepared large collections for a 'Lexicon Catallo-Tibullo-Propertianum.' He died February 1, 1727. He acquired considerable property by his works, and is said to have left at his death ten thousand florins to the poor.

PITS, or PITSEUS, JOHN, an English biographer, was born at Alton in Hampshire, A.D. 1560. He received his early education at Winchester school, whence, at the age of sixteen, he was elected a probationer fellow of New College Oxford, but in less than two years he left the kingdom as a voluntary Romish exile, and went to Douay. He went thence to Rheims, and a year afterwards to the English college at Rome, where he studied seven years, and then returned to hold the professorship of rhetoric and Greek at Rheims. Toward the end of 1590, he was appointed governor to a young nobleman, with whom he travelled into Lorraine, and afterwards went through Upper Germany and Italy. He subsequently returned to Lorraine, where he was preferred to a canonry of Verdun. When he had passed two years at his new residence, Antonia, daughter of the Duke of Lorraine, who had married the Duke of Cleves, invited him to Cleves to be her confessor. He continued in her service twelve years, till her death, when he returned a third time to Lorraine, and was promoted to the deanery of Livardun, where he died in 1616. The leisure he enjoyed while confessor to the Duchess of Cleves enabled him to compile a work which alone has made him known to posterity. 'The Lives of the Kings, Bishops, Apostolical Men, and Writers of England.' They were comprised in four large volumes; the first containing the lives of the kings, the second of the bishops, the third of the apostolical men, and the fourth of the writers. The three first are preserved in the archives of the collegiate church of Verdun; the fourth only was published after his decease, 4to, at Paris, 1619 and 1623, under the title of 'Joannis Pitsei Angli, S. Theologiae Doctoris, Livarduni in Lotharingia Decani, Relationum Historicarum de Rebus Angliis Tomus Primus,' &c.; but the running title by which it is most frequently quoted is 'De Illustribus Angliæ Scriptoribus.' In this work Pitt took much from Bale's book 'De Scriptoribus Majoris Britannia' without acknowledgment, pretending at the same time to abhor both Bale and his work. He also quotes Leland's 'Collectanea de Scriptoribus Angliæ,' which Wood asserts he never could have had the means of perusing, but must likewise have taken at second hand from Bale. His partiality is also great. He leaves Wycliffe and his followers, together with the Scotch and Irish writers, entirely out of his work, and in their room gives an account of the Roman Catholic writers, such especially as had left the kingdom after the Reformation in Queen Elizabeth's time, and settled at Rome, Douay, Louvain, &c. This however is the best and most valuable part of Pitt's work. He published three small treatises, which are less known: 'De Legibus,' Trier, 1592; 'De Beatitudine,' Ingolstadt, 1595; 'De Peregrinatione,' 12mo, Dusseldorf, 1604. The last is dedicated to the Duchess of Cleves.

PITT, WILLIAM, EARL OF CHATHAM, was the second son of Robert Pitt, Esq., of Bocconoc, near Lostwithiel, in Cornwall, by Harriet Villiers, sister of the Earl of Grandison (an Irish peer), and the grandson of Thomas Pitt, governor of Madras, the possessor of the celebrated Pitt diamond, which, according to an account published by himself, he bought in India for 24,000*l.*, and sold to the French king for 135,000*l.* William Pitt was born at Bocconoc on the 15th of November 1708. He was educated at Eton, whence he went in 1726 as a gentleman commoner to Trinity College, Oxford. Through ill-health he left the university without taking a degree, and made a tour through France and Italy. On his return to England he obtained a cornetcy in the Blues, and entered parliament in January 1735, as one of the representatives for the borough of Old Sarum, which was the property of his family.

He immediately joined the opposition, of which the head at this time was Frederic, prince of Wales, but for the first session he took no part in the proceedings of the house beyond giving his vote. His maiden speech was delivered on the 29th of April 1736, on occasion of a motion made by Mr. Pulteney, for an address of congratulation to his majesty on the recent marriage of the prince. The motion was seconded by Mr. Pitt, and was supported by his friend George Lyttelton (afterwards the first Lord Lyttelton), who held the office of secretary to his royal highness. The animosity between the prince and his father now rose to a great height, and, among the other adherents of the prince, Pitt experienced the vengeance of the court by being deprived of his commission within a few days after the

delivery of his speech. For this loss however he was recompensed by being appointed by the prince one of the grooms of his bed-chamber. The next occasion on which he is recorded to have taken any part in the debates of the house was on an opposition motion for a reduction of the army, on the 3rd of February 1738; nor did he become a frequent speaker till some years later. He made another speech, of more energy and vehemence than he had yet displayed, in the debate on the 8th of March 1739, on the convention with Spain; but his name does not again occur in the reports of the debates, either in that or in the following session. He appears to have first taken a prominent part as a debater in the discussion of the successive motions directed against Walpole, in January and February 1741, towards the close of the seventh and last session of this the first parliament in which he had a seat. It was in one of these debates, professedly on the second reading of the ministerial bill for the encouragement and increase of seamen, which took place on the 27th of January, that he is made, in the report drawn up by Johnson for the 'Gentleman's Magazine,' to have delivered his celebrated philippic in reply to the elder Horatio Walpole (the minister's brother, and afterwards Lord Walpole of Woolterton), beginning—"The atrocious crime of being a young man, which the honourable gentleman has with such spirit and decency charged upon me, I shall neither attempt to palliate nor deny, but content myself with wishing that I may be one of those whose follies may cease with their youth, and not of that number who are ignorant in spite of experience." It is believed however that this brilliant declamation is almost entirely Johnson's own; the style at any rate is certainly his, and not Pitt's.

To the next parliament, which met in December 1741, Pitt was again returned for Old Sarum. Walpole resigned in the beginning of February 1742, but his retirement did not leave the road to office open to Pitt, against whom the king had conceived a violent prejudice, not only on account of the prominent and effective part he had taken in the general assault upon the late administration, but more especially in consequence of certain strong opinions he had expressed on the subject of Hanover, and the public mischiefs arising from his majesty's partiality to the interests of that electorate. It is understood also that Pulteney, the framer of the new ministry, owing to a dislike which existed between his friend Lord Carteret (afterwards Earl of Granville), who now became one of the secretaries of state, and Lord Cobham, the friend and relation of Pitt, Lyttelton, and George Grenville, found it impossible or unadvisable to bring any one of the three last-mentioned persons into office for the present, although the most distinguished members of his party. Grenville's elder brother Richard (afterwards Earl Temple) and Lyttelton's father had married sisters of Lord Cobham, and Pitt's elder brother was married to a sister of Lyttelton's.

The nominal head of the new ministry was Lord Wilmington, who held the office of first lord of the treasury; but when Walpole, in a few months after his own fall, had contrived to extinguish Pulteney by forcing him into the House of Lords, where, from being the most popular and powerful man in England, he suddenly dropped down into a nonentity as Earl of Bath, the real supremacy in the cabinet was divided, or rather contended for, between Carteret and the two Pelhams, the elder of whom, the Duke of Newcastle, was the other secretary of state, his brother Henry Pelham being paymaster-general. Wilmington died in July 1743, and although by Walpole's advice Mr. Pelham was then appointed first lord of the treasury and chancellor of the exchequer, Carteret notwithstanding derived from the favour of the king a power really superior to that of his rival, and upon which his bold and impetuous character made him presume in a manner equally offensive to the public and to his colleagues. In this state of affairs Pitt soon threw himself again into opposition, and became more active and acrimonious in his denunciations of the new ministry than he had ever been in inveighing against Walpole himself. On the subject of the king's Hanoverian partialities in particular, to his sympathy with which Carteret was understood chiefly to owe his influence over the royal mind, the eloquent commoner was now louder and more eloquent than ever. He and Lyttelton are also said to have both been members of the secret committee of six, headed by Bubb Dodington (afterwards Lord Melcombe), by which all the operations of the opposition were now directed.

Carteret, now become Lord Granville, was dismissed a few days before the opening of the session of parliament in November 1744; and what was called the 'Broad-Bottom Ministry' was formed, with Mr. Pelham in reality, as well as in appearance, at its head. But although his friends George Grenville and Lyttelton both obtained places in the new arrangement, Pitt's time was not yet come: his recent conduct in fact had given additional provocation to the king. From this date however he ranged himself among the supporters of the administration, and not merely softened his tone touching Hanover and other delicate points, but even did not scruple to unsway a good deal of what had in past years formed the staple of his oratory.

In the beginning of 1746 an attempt was made by the Duke of Newcastle to overcome the king's repugnance to the admission of Pitt into office; but the insinuations of Pulteney are said to have been employed to strengthen the royal aversion, and his majesty made a desperate struggle to escape the threatened infliction. On the 10th of February Lord Bath was actually named first lord of the treasury,

and the head of a new administration, with his friend Grenville for secretary of state; but it was found that this project could not be carried through, and four days afterwards Pelham and all his colleagues were again in the occupation of their several offices. On the 22nd Pitt was appointed one of the joint vice-treasurers for Ireland, and on the 6th of May following he was promoted to the more lucrative office of paymaster-general. After each of these appointments he was re-elected for Old Sarum. To the next parliament however, which met in November 1747, he was returned by the influence of the government for Seaford, one of the Cinque Ports. On this occasion the Duke of Newcastle is said to have personally interfered in the election in the most open manner; but when the return was petitioned against on this account, Mr. Pitt, according to the report of the debate, "treated the petition with great contempt, and turned it into a mere jest;" and the motion for its being taken into consideration was negated by a great majority. The opposition in fact was now reduced to a helplessly inconsiderable fraction of the house.

A few years before, Pitt's pecuniary circumstances had been rendered much easier by a legacy of 10,000*l.* left to him by the Duchess of Marlborough, "in reward," as her will expressed it, "for the noble disinterestedness with which he had maintained the authority of the laws, and prevented the ruin of his country." He had thereupon resigned his post in the household of the Prince of Wales, and indeed had separated himself entirely from his royal highness, who still remained the recognised head of the opposition, such as it was, till his death in March 1751. Mr. Pitt distinguished himself in his new place by an honourable disdain of certain sources of emolument of which his predecessors had been accustomed to avail themselves; and also by the frank and courageous style in which he went on urging and defending the course of national policy, especially in relation to foreign affairs, which his previous parliamentary life had been spent in opposing and reprobating.

The discussions upon the Regency Bill, which in this session followed the death of the Prince of Wales, first brought out that opposition between Pitt and Henry Fox (afterwards the first Lord Holland) which not only made them rivals during their lives, but gave rise to a competition for the chief power in the state in which their two celebrated sons also spent their days. For the present the influence of the Pelham section of the cabinet, which Pitt represented, prevailed over that of the Bedford section, which supported Fox. Fox himself, who was secretary at war, kept his place, as well as Pitt; but his patron the Duke of Bedford resigned, along with one or two friends who also belonged to the cabinet, and whose seats were immediately filled by connections or dependants of the Pelhams. The arrangements now made subsisted till the sudden death of Mr. Pelham in March 1754, upon which the Duke of Newcastle was appointed first lord of the treasury and premier. A few weeks after the parliament was dissolved. This year Pitt drew closer his connection with the Grenvilles by his marriage with Hester, sister of the Right Hon. George Grenville, and of his brother, the then Viscount Cobham, afterwards Earl Temple.

To the new parliament, which met in November 1754, Pitt was returned for the Duke of Newcastle's borough of Aldborough in Yorkshire. Before the end of the session however a complete breach had taken place between Pitt and his grace, which ended, after about a year, in a reconstruction of the government. On the 15th of November 1755 Fox was appointed secretary of state, and five days after Pitt and his friend Grenville both received intimations that his Majesty had no further occasion for their services. But after about another year Newcastle, already deserted by Fox, found it necessary to resign a position for which the nearly unanimous voice of the public had pronounced him unfit, and his occupation of which had only been signalled by a series of national disasters and disgraces. In this crisis of affairs the king, after a short struggle, found it necessary to call in the popular favourite; and although the office of first lord of the treasury was given for the present to the Duke of Devonshire, Pitt, appointed secretary of state, became the actual premier, with a cabinet consisting of his personal friends and the other chief members of his party, in December 1756. He was now returned both for the town of Buckingham and for Oakhampton, and chose to sit for the latter. But this first ministry of Pitt's lasted only for a few months. The king's old aversion had not been weakened by the manner in which the man of the people had been forced upon his acceptance; and in April of the year following (1757) his Majesty abruptly sent Lord Temple his dismissal from the post he held of first lord of the Admiralty—an act which was immediately followed, as must have been foreseen and designed, by Mr. Pitt's resignation. For two months and a half the country remained without a government, during which time the court applied in succession to almost every section of party-men in the country, without being able to prevail upon any individual to undertake the management of affairs. At last, on the 11th of June, Lord Mansfield received full powers from his Majesty to open negotiations with Mr. Pitt and the Duke of Newcastle, the result of which was that before the end of the month Pitt was again premier, with the seals of secretary of state. Newcastle was re-appointed first lord of the treasury; Pitt's friends, Earl Temple, George Grenville, and Mr. Legge, became respectively lord privy seal, treasurer of the navy, and chancellor of the exchequer;

Mr. Fox was made paymaster of the forces; and even Lord Granville obtained a seat in this comprehensive cabinet as president of the council. Upon this new appointment Mr. Pitt was chosen member for Bath, for which he was also returned to the next parliament, which met in November 1761, and which was the last place he represented.

The detail of the brilliant military successes which distinguished Mr. Pitt's administration belongs to the general history of the country, but an enumeration of the principal results of his conduct of the war may be found in the article on GEORGE II. The new reign however brought along with it the ascendancy in the cabinet of Lord Bute and his friends [BUTE, EARL OF, and GEORGE III.]; and on the 5th of October 1761, a few weeks before the meeting of parliament, Mr. Pitt, on the refusal of his colleagues to acquiesce in his proposition of declaring war against Spain, resigned, along with his friend Earl Temple, the only member of the cabinet who had supported his views. On his retirement a pension of 3000*l.* a year for the lives of himself, his wife, and his eldest son, was conferred on Pitt, and his wife was made a peeress with the title of Baroness Chatham. These honours and rewards did not increase the popularity of the late premier.

In his new position nevertheless Pitt acted a sufficiently independent part. Without engaging in any factious opposition, but on the contrary giving a general support to the government, he directed his eloquence against certain of their measures with all his old energy and fervour. In particular he denounced the preliminaries of peace signed in November 1762; resisted as far as he could, though ineffectually, the famous bill for extending the excise regulations to the manufacture and sale of cider, brought forward in the same session; and the next session took a conspicuous part in maintaining against ministers the illegality of general warrants on the proceedings that arose out of the affair of Wilkes and his 'North Briton.' Before this last question arose, the premiership, by the sudden resignation of Lord Bute in April 1763, had fallen for a time into the hands of George Grenville, who had continued in office when his brother Lord Temple and Pitt had retired in October 1761, and had ever since remained separated from his old friends. In September 1763 an attempt had been made to bring Pitt again into the cabinet, but he declined the overtures made to him when he found he was not to have the first place; and when parliament met in November the head of the ministry was considered to be the Duke of Bedford, who, on the failure of the negotiation with Pitt, had been appointed to the office of president of the council.

Another attempt which the king made in May 1765 to obtain the assistance of Mr. Pitt in forming a new cabinet proved equally unsuccessful with the last, and so did a renewal of it in June following. The result of these negotiations was the accession of the Rockingham administration, in which Pitt had no place, but whose measures generally had his support, although in the debate on the address in January 1766 he declared that he could not give them his confidence, adding, while he bowed to the treasury bench, "Pardon me, gentlemen, confidence is a plant of slow growth in an aged bosom; youth is the season of credulity." It was upon this occasion that he announced his peculiar view of the constitutional question involved in the dispute already begun with America:—"It is my opinion," he said, "that this kingdom has no right to levy a tax upon the colonies. At the same time I assert the authority of this kingdom over the colonies to be sovereign and supreme in every circumstance of government and legislation whatsoever. Taxation is no part of the governing or legislative power. The taxes are a voluntary gift and grant of the Commons alone. In legislation the three estates of the realm are alike concerned; but the concurrence of the peers and the crown to a tax is only necessary to close with the form of a law. The gift and grant is of the Commons alone." To this singular and not very intelligible theory Pitt clung to the end of his days, dying indeed, it may be said, in the utterance and vindication of it.

Meanwhile in the difficulties to which this ministry also soon found itself reduced, another application was made to Pitt, so early as the end of February 1766. At that time it came to nothing, but the attempt was renewed after a few months; and in the end Pitt received a 'carte blanche' to frame a new cabinet, which was completed about the beginning of August. And a very extraordinary piece of handy-work it turned out. "He made an administration," as Burke has said in a famous passage, "so chequered and speckled: he put together a piece of joinery so grossly indented and whimsically dovetailed; a cabinet so variously inlaid; such a piece of diversified mosaic; such a tessellated pavement without cement; here a bit of black stone, and there a bit of white; patriots and courtiers, king's friends and republicans, Whigs and Tories, treacherous friends and open enemies, that it was indeed a very curious show, but utterly unsafe to touch and unsafe to stand on." What most astonished the public in the whole arrangement was the manner in which Pitt disposed of himself: he appropriated the almost sinecure place of lord privy seal, and, leaving the old scene of his glory, went to the Upper House as Viscount Pitt and Earl of Chatham. "The joke here is," wrote Lord Chesterfield to a friend on the occasion, "that he has had a *fall upstairs*, and has done himself so much hurt that he will never be able to stand upon his legs again."

We cannot enter into the history of the rickety administration thus

attempted to be set up. Suffice it to say that it was in a state of confusion and embarrassment all the time it subsisted, and that Lord Chatham, its nominal head, was soon withdrawn from all share in the conduct of affairs by a serious illness, which, from the evidence furnished by his recently published correspondence, clearly appears to have been chiefly mental, and to have taken the form of a deep hypochondria, making him shrink with horror from business and from intercourse with any person beyond the circle of his own family. At last, on the 15th of October 1768, he sent his friend Lord Camden to the king with a resignation of his office.

This decision, and the relief from responsibility which it brought with it, probably had a beneficial effect on his health. In the session of parliament which began on the 9th of January 1770, he again appeared in his place, and took as prominent and active a part in debate as he had ever done in his best days. One of the chief questions on which he exerted himself in this and the next session was that of the conduct of the House of Commons in the affair of Wilkes's election for Middlesex, which he condemned vehemently and without reserve, and contended to be a flagrant outrage on the first principles of the constitution. He also appeared occasionally in the session which began on the 21st of January 1772; in one speech in particular, which he delivered in May that year, in support of a bill for the relief of Protestant Dissenters, he showed, according to the report of the debate, "as much oratory and fire as perhaps he ever did in his life." But his name does not appear again in the debates till towards the end of the session of 1774, on the 27th of May in which year, though still labouring under a state of ill-health, which had long kept him absent from the House, he spoke warmly and impressively in opposition to one of Lord North's bills for subduing the resistance in America. He spoke also several times on the same now all-engrossing subject in the earlier part of the first session of the next parliament, which met in November of this year; but then a return of ill-health sent him back for nearly two years into retirement. When he again made his appearance in the House, in the end of May 1777, it was to reiterate with increased earnestness his views and warnings on American affairs; and he continued to come down for the same purpose during the next session as often as the little strength remaining in his racked and shattered frame would permit. At last, on the 7th of April 1778, after he had spoken once on a motion for an address to the king on the state of the nation, he attempted to rise again to notice something that had been said by the Duke of Richmond in reply, when he dropped senseless into the arms of those beside him. He was carried home to his house at Hayes, in Kent, but never again rose from his bed, and died on Monday, the 11th of May, in the seventieth year of his age.

All the enthusiasm which had been stirred by his name in former days was revived for the moment by the death, in circumstances so affecting, of the orator and statesman who for more than forty years had filled so large a space in the public eye, and whose memory was associated with so much of popular principle and national glory; and to a funeral and a monument in Westminster Abbey at the public expense, were added the more substantial rewards of a grant of twenty thousand pounds for the payment of his debts, and a pension of 4000*l.* a year to his descendants.

As to Lord Chatham's real claims, either as an orator, a minister, or a patriot, we may observe in general that in each of these capacities he appears to have been at best the man merely of his own time. His eloquence, of the immediate effects of which there can be no question, must have partaken very much of the only half-intellectual art of acting, and been indebted for its power to his voice, his eye, and other mere external advantages, as much as to any higher qualities. At least no report that has come down to us of any of his speeches conveys an impression at all answering to their traditional fame. Earnestness and fervour there is, as well as clearness and distinctness, with occasional point or happy aptness of expression; there is generally forcible reasoning, and a luminous disposition of the subject; but that is nearly all. Lord Chatham's eloquence is rarely irradiated by any imaginative colouring, and is without any remarkable depth or novelty of thought; its ordinary rhetorical characteristic is tawdriness, and its vein of reflection common-place. Indeed it is probably to this last-mentioned quality that it was in great part indebted for its immediate success; it hit the popular or general understanding, as it were, between wind and water. And to this effect also contributed the thoroughly English character of Lord Chatham's mind; a proud love of his country was his master-passion, and her greatness and glory ever the object on which he kept his eye. He was also altogether a public man—amiable and beloved, indeed, in his domestic circle, and both enjoying and returning very cordially the affection of his family, but, as his enemies admitted, free from dissipation of every kind, and having as little of vice or indolence or any other kind of sensuality in his composition or habits as any man of his time. On the subject of his ambition indeed it would be easy to say much, as much has been said; and some of his letters lately published go to show that his love of power was combined not only with great haughtiness of bearing towards his inferiors, but also with no small degree of what would now at least be called subserviency to those above him. But even in regard to this last most unfavourable exhibition which he makes of himself, something is to be allowed for the manners and indeed

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established etiquette of the age, which in all departments of social intercourse exacted a degree of formality and ceremonious observance which now seems extravagant and ridiculous, and if practised in the present day would really indicate a much greater degree of servility than it then implied. It can hardly be disputed that Chatham, whatever faults he may have had, was essentially a high-minded man, and it is most reasonable, when we find him appearing otherwise in any particular case, to set down the defect as one of manner rather than of character.

The Life of Lord Chatham has been written by Almon, the bookseller, in 3 vols. 8vo, under the title of 'Anecdotes of the Life of the Earl of Chatham;' and much more accurately, as well as fully, by the Rev. Mr. Thackeray, in his 'History of the Earl of Chatham,' 2 vols. 4to. Of his own writings nothing has been given to the world except a small volume of letters addressed to the son of his elder brother, afterwards Lord Camelford, which were published a few years ago by the late Lord Grenville, and his 'Correspondence,' in 4 vols. 8vo, 1838-40. The 'Correspondence' abounds in matter illustrative both of the life of Chatham and of the political history of his time. By his wife, who survived till 1803, besides two daughters, he had three sons, the political distinction acquired by one of whom, the subject of the next article, rivalled that of his illustrious father.

PITT, THE RIGHT HONOURABLE WILLIAM, second son of the first Earl of Chatham, was born at Hayes, in Kent, on the 23th of May 1759. His elementary education was conducted at home, under the immediate care of the Reverend Edward Wilson, afterwards canon of Windsor, and anxiously superintended by his father, whose favourite he was, and who early formed high anticipations of the figure he would make in life. He was sent in 1773 to Pembroke Hall, Cambridge, where his studies were principally under the direction of Dr. Pretyman (who afterwards took the name of Tomline, and became bishop of Winchester, and the biographer of his distinguished pupil). "Although he was little more than fourteen years of age when he went to reside at the university," says Bishop Tomline, "and had laboured under the disadvantage of frequent ill health, the knowledge which he then possessed was very considerable; and, in particular, his proficiency in the learned languages was probably greater than ever was acquired by any other person in such early youth. In Latin authors he seldom met with difficulty; and it was no uncommon thing for him to read into English six or seven pages of Thucydides, which he had not previously seen, without more than two or three mistakes, and sometimes without even one." Mr. Pitt was probably very well taught when he went to the university; but this way of stating the matter only shows that the bishop's own scholarship was small.

After leaving Cambridge, Mr. Pitt visited France, and studied for a time at Rheims. On his return to England, being intended for the profession of the law, he entered himself of Lincoln's Inn; and he was called to the bar in 1780. But after having gone the western circuit only once or twice, he was returned to parliament for the borough of Appleby, the patron of which was then Sir James Lowther (afterwards Earl of Lonsdale); and from this date his original profession was given up for the House of Commons and a political career. He took his seat on the 23rd of January 1781, and his first appearance in debate was on the 26th of February following, on the motion for the second reading of Mr. Burke's famous bill for the regulation of the civil list establishments. He gave his hearty support to the measure, and, says the report, "in a speech directly in answer to matter that had fallen out in the course of the debate, displayed great and astonishing power of eloquence. His voice is rich and striking, full of melody and force; his manner easy and elegant; his language beautiful and luxuriant. He gave in this first essay a specimen of eloquence not unworthy the son of his immortal parent." He afterwards spoke repeatedly on the side of the opposition in the course of this and the following session, before the termination of which it may be said that he had taken his place with Burke, Fox, and Sheridan (the last also a member of only the same standing with himself), in the front rank of the debaters of the day.

It was on the 7th of May 1782, a few weeks after the fall of the North and the appointment of the second Rockingham administration, that Mr. Pitt made his first motion for the reform of the representation of the people. The motion was defeated by an inconsiderable majority; but the mover continued for some years after this to advocate, if not to hold, the principles or opinions which he announced on this occasion. At this date indeed he was so zealous a friend of reform as to take a leading part in some proceedings out of doors for the promotion of that object.

The death of the Marquis of Rockingham in the beginning of July having dissolved the administration of which he was the head, and that of Lord Shelburne having succeeded, Mr. Pitt was appointed to office and to a seat in the cabinet as chancellor of the exchequer, having just entered his twenty-fourth year. This was the administration to which it was left to finish the contest that had arisen out of the attempt to tax the Americans, by acknowledging the independence of the United States, and concluding peace with France and Spain. It was assailed upon these and various other grounds by the famous coalition formed between the adherents of the two immediately preceding ministers, as respectively represented by Lord North and Mr.

Fox; and the issue was, that in March 1778 Lord Shelburne and his colleagues were driven from office by the united force of this new opposition, and a cabinet was formed, nominally under the premiership of the Duke of Portland, but in which the chief power was actually lodged in the hands of North and Fox, who were appointed secretaries of state. The alliance of Whigs and Tories however, which had carried this victory, was now opposed by another body of similar composition, formed by the Shelburne Whigs and the Tories who, seceding from North, professed themselves the friends and supporters of the court, which was well understood to bear with impatience the yoke of the new ministry. Of this opposition Pitt was the recognised leader in the House of Commons. Among other means to which he had recourse with the view of damaging the government, was the renewal of his motion for parliamentary reform. The effect, as had been anticipated, was to array Fox and North against each other in the debate and the division; but the motion nevertheless was negatived in rather a full house by a majority of nearly two to one. The serious opposition to the government did not begin till the next session, when Fox brought forward his India bill; but even that measure was carried through all its stages in the House of Commons by great majorities, and only encountered a formidable resistance when it reached the Lords, where the personal influence of the king was exerted to procure its defeat. This object being attained, his majesty, with his characteristic decision, followed up his advantage by dismissing Mr. Fox and Lord North, when they would not resign, and by appointing Mr. Pitt prime minister, with the offices of first lord of the treasury and chancellor of the exchequer. This was in the middle of December 1783.

The state of parties was now very extraordinary, and gave rise to the most remarkable contest in the history of parliament. In the House of Commons the force of the opposition very considerably outnumbered that of the government, even after all the impression that the influence of the crown had been able to make upon the ranks of the former; so that if the issue of the struggle had depended solely upon that assembly, it could not have been doubtful or long deferred. But, if Mr. Pitt had the representatives of the nation against him, he had decidedly the nation itself on his side, and with this, backed by the support of the crown, his position was impregnable, for, if it came to the worst, a dissolution could in a moment put an end to the existence of the present House of Commons, and secure another in accordance with the prevailing popular feeling. Such an appeal to the people however was for obvious reasons far from palatable to the crown, and not to be resorted to if it could be avoided, although in this case the circumstances were as favourable for such an experiment as they could ever be expected to be, the permanent body of the House of Lords, whose union with the Commons might have considerably strengthened the latter, being already ministerial by a steady, though not a very large majority. Theoretically, indeed, the crown might have made a majority for itself in that branch of the legislature more directly than in the other house; but practically, a creation of peers for such a purpose would have been a more violent and unconstitutional measure than a dissolution in any circumstances, and, ventured upon contemporaneously with a dissolution, would have been an unexampled stretch of the prerogative, the effect of which would have been to counteract all the good effects that were to be hoped for from the other expedient. The policy which Mr. Pitt adopted was very masterly, and it was carried out with a steadiness and courage which would have been wonderful in the most veteran statesman. He did not dissolve the parliament immediately, but first suffered the opposition to waste their strength and damage themselves in the public opinion to an infinitely greater extent than ever by a long succession of infuriated and unavailing attempts to drive him from office; and then, when, after a battle which lasted for three months, he had reduced their majority from between fifty and sixty to one, he sent them back to their several constituencies, to be one-half of them rejected at a new general election. About 160 of them in fact lost their seats, and were dismissed to private life, with little to console them in their retirement except the name they received of 'Fox's Martyrs.'

Mr. Pitt's biography from this date is little else than the history of the public affairs of the kingdom so long as he lived. He continued at the head of the ministry which this great victory had established in power, for about seventeen years—a most eventful and important period, in the course of which the relations of parties were altogether changed, and this country and Europe were suddenly and violently translated from a state of profound peace into the most general and most convulsive war that had been known in modern times. [BONAPARTE, NAPOLEON I.; BURKE; GEORGE III.] The elder Pitt, as we have seen in the last article, owes his chief fame as a minister to his conduct of the war in which he found the country involved on his first accession to power; but it has been generally thought unfortunate for his son's political reputation that he should have been transformed from a peace into a war minister. In point of fact the nation certainly continued to make a very steady economic progress during the first nine peaceful years of his administration, and the military results of the last eight were on the whole disastrous. During the former period the trade of the kingdom was estimated to have increased by very nearly a third; and in the five years from 1783 to

1788, the revenue had received an augmentation of 5,000,000*l.*, of which not more than 1,500,000*l.* was calculated to have arisen from new taxes. At the same time the expenditure was not greater in 1790 than it had been in 1784, being in both years under 12,000,000*l.* The establishment of a new constitution for the East India Company (1784), the establishment of a new sinking fund (1786), the arrangement of a commercial treaty with France on very liberal principles (1786), the consolidation of the customs (1786), acts passed for the relief of the Roman Catholics in England, Scotland, and Ireland (1791, 1792), besides various minor measures for the suppression of smuggling, were the administrative innovations that chiefly distinguished this period, and that were understood to owe their origin mainly to the premier. In 1785 Mr. Pitt also once more brought forward the subject of the amendment of the representation of the people in parliament; but he did not call in the aid of his authority as minister to ensure the success of his motion, which was negatived by a considerable majority, and which he never renewed. Afterwards, when the question of reform was taken up by the Society of the Friends of the People, and brought forward at their instance by Mr. (afterwards Lord) Grey, the proposal found in Mr. Pitt one of its most determined opponents. To the exertions that were now begun to be made for the abolition of the slave trade, he lent the aid of his eloquence and of his own vote; but upon this question also he declined to use his power or influence as the head of the government. He took much the same course in regard to the prosecution of Warren Hastings, and the correction of the abuses of the Indian government. All the measures, it may be observed, to which Pitt gave only this kind of support, failed of success during his administration.

One of the most remarkable of the contests and victories that illustrate this first period of his government, occurred in the session of 1788-89, when he successfully maintained against Mr. Fox the right of parliament to supply the temporary defect of the royal authority occasioned by the incapacity of the reigning king—a right which seems to be now received as an established doctrine of the constitution.

Almost the only memorable legislative measure of the latter years of Mr. Pitt's first ministry was the union with Ireland, which was effected in 1799. It is now known that the disappointment of the expectations which he considered himself entitled to entertain of the abolition, or at least very great mitigation, of the penal and disabling laws affecting the Roman Catholics, was the reason which he assigned to the king for retiring from office soon after the passing of this measure. He and his friends resigned in March 1801.

For some time Mr. Pitt gave his support to the administration of his successor Mr. Addington; but when the rapidly growing conviction of the incompetency of the new cabinet began to foretell its speedy downfall, he joined in the general cry against it, and the result was that, in May 1804, he became again prime minister. He remained at the head of affairs till his death, on the 23rd of January 1806, the consequence partly of a wasted constitution—partly, it is generally believed, of a broken heart. The overthrow of the new coalition which he had succeeded in forming against France by the series of successes achieved by that power in the latter part of the year 1805, is supposed to have combined with the vexation arising from the impeachment of his friend Lord Melville to destroy him. He had for some years been accustomed to stimulate his overtaxed powers of body and mind by a lavish indulgence in wine; and this habit also no doubt had its share in shortening his days.

The public bearing of Mr. Pitt was cold and lofty; but he is said to have unbent himself very gracefully among his intimate friends, and the few who really knew him well seem to have been strongly attached to him. Whatever were his faults, there was no meanness in his character. As to the merits of his general system of administration, opinion is still nearly as much divided as ever. With regard to the character of his oratory there is perhaps beginning to be a more general agreement; and we may venture to say, without incurring the chance of any very loud or extended dissent, that, imposing and effective as it was at the moment of delivery, it owed its success as much to the impression which it made upon the ear, and to what we may call its mere mechanical qualities, as to any diviner inspiration. It wanted even the earnestness and occasional fire of his father's eloquence; and of either splendour of imagination or any remarkable depth or force of thought, it must be admitted to have been utterly destitute. Its highest quality appears to have been a power of sarcasm, which was the proper expression of a nature like that of Pitt, cold, proud, and contemptuous, and having little sympathy either with the ordinary vices and weaknesses, or with the better feelings and enjoyments, of his fellow-men.

PITTACUS, one of the so-called seven wise men of Greece, was the son of Hyrradius, and born at Mitylene in the island of Lesbos, about B.C. 652. Nothing is known of his education and the early part of his life, and the first facts which his biographer, Diogenes Laertius, mentions are—that, with the assistance of the brothers of Alceus, he delivered his native island from the tyranny of Melanochrus (B.C. 612), and that when the Mityleneans were involved in a war with the Athenians about the possession of the town of Sigeum on the Hellespont, Pittacus gained the victory over the Athenian general Phrynon by a singular stratagem. He came into the field

armed with a casting-net, a trident, and a dagger, and first entangled and then despatched his adversary (B.C. 606). In this war Alcæus left his shield a trophy to the enemy. It must have been soon after this war that Mitylene was distracted by the two political parties which about this time began to appear in various parts of Greece. The aristocratic party, to which Alcæus and his brother Antimenidas belonged, were driven from the town, and the popular party unanimously elected Pittacus to the office of *æsymnetes* to defend the constitution. During his administration, which lasted from B.C. 590 to 580, he overcame his adversaries, and gained them by his clemency and moderation. Even Alcæus, who had assailed him in his poems with the greatest bitterness, became reconciled. Pittacus regulated the affairs of his country by salutary laws and institutions, and in B.C. 580 he voluntarily resigned his office and withdrew from public life. Valerius Maximus (vi. 5, ext. i) erroneously states that Pittacus was made *æsymnetes* at the time of the war with the Athenians for the purpose of conducting it: but this is sufficiently refuted by the authority of Strabo, the fragments of Alcæus, and Diogenes Laertius. Pittacus passed the last ten years of his life in quiet retirement, enjoying the esteem and love of the best and wisest of his countrymen; and when the Mityleneans wished to reward him for his services with an extensive tract of territory, he refused to accept it for himself, but had it made consecrated ground, which to the time of Diogenes Laertius retained the name of the grounds of Pittacus. He died in B.C. 570, at the age of eighty-two.

Pittacus was the author of a considerable number of elegies, of which a few fragments are still extant. Diogenes Laertius has preserved a short letter ascribed to Pittacus, and addressed to Croesus, king of Lydia, which contains an answer to an invitation of the king to come to see his magnificent treasures. Many of the numerous maxims of practical wisdom current among the ancients were ascribed to Pittacus, and are preserved in the works of Diogenes Laertius, Plutarch, Ælian, and others.

PITTS, WILLIAM, was born in London in the year 1790, and brought up by his father to his own business, which was that of a gold-chaser, or what would have been termed in Italy an 'orefice': whether Pitts subsequently studied under any sculptor we do not know. His marriage, at about the age of nineteen, would seem to indicate that he was even then following his profession on his own account. It is likely that for what instruction in sculpture he ever had he was chiefly indebted to Flaxman, by whom he was employed in chasing the shield of Achilles. Indeed there seems to have been great similarity of feeling and taste between Pitts and Flaxman. As a counterpart to the shield of Achilles by the one, may be placed the shield of Æneas by the other; also the shield of Hercules, from Hesiod, and the Brunawick shield, which is a large circular relief, representing George IV. in a car in the centre, and in the other compartments the principal events of the house of Hanover. Pitts was also employed on the Wellington shield, which was executed under the immediate inspection of Stothard. By way of parallel to Flaxman's two series of designs from Homer and Dante, may be mentioned similar graphic compositions by Pitts from Virgil and Ossian, only the first of which has been engraved, being etched by himself in 1831.

Both for the exquisite fancy which they display and for their masterly graces of execution, some of his smaller subjects in relief have obtained for Pitts with many the title of the 'British Cellini,' but their only resemblance consists in their congenial fancy and artistic power. William Pitts was an unassuming enthusiast entirely devoted to his own art, and utterly unskilled in the art of winning his way to popularity and fortune: hence it is a matter of regret rather than surprise that he should not have obtained patronage at all in proportion to his ability and his genius, or that he encountered many disappointments, and was latterly involved in embarrassments. How far these last had any share in impelling him to the fatal act by which he terminated his life it is difficult to judge. He destroyed himself by poison, on the 16th of April 1810.

The following is a list of his chief productions, arranged according to their dates:—'The Deluge,' 1823; 'Samson slaying the Lion,' the 'Creation of Eve,' and 'Herod's Cruelty,' 1824; a 'Chariot-race,' 1826; the 'Pleiades,' and 'Shield of Æneas,' 1828; the 'Rape of Proserpine,' and the 'Nuptials of Peirithous,' two bas-reliefs, about eight feet long, executed for Mr. Simmons, of the Regent's Park, 1829; the 'Brunswick Shield,' 1830; the 'Apotheosis of Spenser, Shakspeare, and Milton,' and another series of reliefs in two of the drawing-rooms at Buckingham Palace, 1831; the 'Shield of Hercules,' 1834; a long bas-relief or frieze of all the English sovereigns from the Conquest, 1837; a design for a masonic trophy, 1839; the 'Triumph of Ceres,' a small subject modelled in wax, exhibited at the Royal Academy, 1840; the 'Kemble Tribute,' presented to C. Kemble, Esq.; and a vase, executed for her Majesty, as a sponal present by her, of exquisite design as to its general form, and poetically embellished with groups in relief, signifying Birth, Infancy, Instruction, Education, and Love.

PIUS I., a native of Aquileia, succeeded Hyginus as bishop of Rome in 142. Little is known of him. Several decretals have been attributed to him by Gratian, but they are generally considered spurious. Pius died in the year 157, and was succeeded by Anicetus.

PIUS II., ÆNEAS SYLVIUS PICCOLOMINI, born in 1405, at Corsignano, in the state of Siena, succeeded Calixtus III. in 1458. He was

a man of extensive learning, and had distinguished himself in the Council of Basel (1431-39), that celebrated assembly which attempted earnestly, though with little success, the reformation of the Church, and in which Piccolomini acted as secretary, and of which he wrote a history, 'Commentarius de Gestis Basil. Concilii,' in two books—a very important work for the history of the Church. At that time Piccolomini was a strong advocate for the supremacy of the council, and its right to judge and depose even the pope, "who," he argued, "ought to be considered as the vicar of the Church rather than as the vicar of Christ." These tenets however were condemned by Eugenius IV.; but the council asserted its authority by suspending the pope from his dignity; and then began a long struggle, which terminated in an open schism, the council deposing Eugenius and electing Felix V. [AMADEUS VIII.] Piccolomini was appointed secretary of the new pope or anti-pope, and was sent by him as his ambassador to the Emperor Frederick III., who was so pleased with him that he prevailed upon him to give up his precarious situation and accept the place of imperial secretary. Frederick afterwards sent him on several missions and loaded him with favours. Piccolomini was not ungrateful; he wrote several works in praise of his patron and in support of his imperial prerogative—'De Origine et Autoritate Romani Imperii ad Fridericum III. Imperatorem, Liber Unus;' 'Historia Rerum Friderici III.;' 'De Itinere, Nuptiis, et Coronatione Friderici III. Commentariolus;' 'De his, qui Friderico III. Imperante, in Germaniam, et per totam Europam memorabiliter gesta sunt, usque ad annum 1458, Commentarius.' At last Frederick sent Piccolomini as his ambassador to Pope Eugenius. This was a delicate errand for him who had been one of the avowed antagonists of that pontiff; but he managed so well by his dexterity, his captivating address, and, above all, his eloquence, that the pope not only forgave him, but became his friend; and Piccolomini had hardly returned to Germany from his mission when he received a papal brief appointing him apostolic secretary. He accepted an office congenial to his clerical profession, and also as the means of fixing his residence in Italy; but he still retained a lively sense of gratitude towards his imperial benefactor. From that time a marked change took place in the opinions, or at least in the professions of Piccolomini, and he became a stout advocate for the claims of the see of Rome. Eugenius died in 1447, and his successor Nicholas V., was recognised by the Fathers of the Council of Basel, who, being forsaken by both the emperor and the French king, made their peace with Rome. Felix V. also having abdicated in favour of Nicholas, the schism of the Church was healed. Nicholas made Piccolomini bishop of Trieste, and afterwards of Siena, and sent him as nuncio to Germany and Bohemia, where he had several conferences with the Hussites, which he relates in his Epistles. ('Epistola,' 130.) He had however the merit (rare in that age) of recommending mild and conciliatory measures as the most likely to reclaim dissenters to the bosom of the Church. He wrote a work on the history of Bohemia and the Hussites, in which he states fairly and without any exaggeration the tenets of that sect, as well as those of the Waldenses, which he calls 'impious,' but which are mainly the same that have since been acknowledged by the Protestant and Reformed churches throughout Europe. He relates the burning of John Huss and Jerome of Prague, and speaks of their fortitude, "which," he says, "exceeded that of any of the philosophers of antiquity," and he recapitulates literally their charges against the corruption of the clergy. (Æneas Sylvii, 'Historia Boemica.')

In the year 1452 Piccolomini, being then in Italy, was present at the solemn coronation of Frederick III. at Rome, and delivered an oration to the pope in the name of that sovereign, whom he afterwards accompanied to Naples. On their return to Rome he delivered another oration before the pope, the emperor, and other German and Italian princes, and the ambassadors of other European courts, for the purpose of exhorting them to form an effectual league against the Turks, who were then on the point of taking Constantinople. Piccolomini felt the great danger to Christian Europe from the rapid advance of the Ottoman conquerors, and his paramount object through the remainder of his life was to form a strong bulwark to protect Italy and Germany; but at the same time he was too well acquainted with the politics of the various Christian courts, and their selfish and petty jealousies, to expect much union in their councils, and he expresses his views and his doubts in a masterly manner in several of his 'Epistles.'

Calixtus III., the successor of Nicholas V., made Piccolomini a cardinal; and in 1458, after the death of Calixtus, he was unanimously elected pope by the name of Pius II. His pontificate lasted only six years, but during this period he distinguished himself by promoting learning, by inculcating peace and concord among the Christian princes, and exhorting them to unite their efforts against their common enemy, the barbarous Turks. The year after his election he convoked a congress of the ambassadors of all the Christian sovereigns to arrange the plan of a general war against the Ottomans. The pope himself repaired to Mantua, accompanied by the learned Philæphus, who spoke eloquently in favour of the proposed league. Most of the Italian states were willing to join in it, but Germany and France stood aloof, and nothing was decided. Pius assisted Ferdinand, king of Naples, in his war against the Duke of Anjou, the pretender to that crown. At the same time he was obliged to make war in his own states against Sigismondo Malatesta, lord of Rimini, and against the Savelli and

other feudal barons, and he was successful. By a bull addressed to the universities of Paris and of Cologne, Pius condemned his own writings in defence of the Council of Basel, concluding with these words:—"Believe what I, an old man, now say to you, and not what I wrote when I was young; believe the pontiff rather than the private individual; reject Æneas Sylvius, and accept Pius II." In several of his letters to his friends also, and especially to Pietro di Noceto, he expresses sorrow for his juvenile weaknesses, for he had once been too fond of the fair sex, and had even written accounts of some of his amorous adventures, and of those of other persons, which are found among his 'Epistles.'

A vacancy having occurred in the archiepiscopal see of Mainz, two candidates appeared for it—Adolph, count of Nassau, and Dietrich of Isenberg. The latter had the majority of votes, but Pius, who by the concordat had the right of deciding in cases of contested elections, refused to confirm the choice of Dietrich unless he engaged not to assert the supremacy of a general council, not to convoke of his own authority an imperial diet, and further to pay to Rome double the sum fixed for the annates, or first fruits. Dietrich demurred to the first two conditions, and positively refused to accede to the last; and as proceedings were instituted against him in the apostolic court, he appealed to the next general council. Pius declared such appeals to be heretical, and excommunicated and deposed him, appointing Adolph of Nassau in his place. The emperor acknowledged Adolph, but Dietrich being supported by the Count Palatine and the Elector of Bavaria, a war ensued which, after much mischief, ended in the submission of Dietrich. Those who remembered the sentiments of Piccolomini when imperial secretary, and especially his letter ('Epistola 25') to the papal nuncio John Carvaia, concerning the supremacy of the council, were inclined to think that change of station had, in him as well as in most men, produced a corresponding change of opinions. Pius took also the pains to write a long letter to Sultan Mohammed II., to convince him of the errors of Islamism, and to induce him to turn Christian.

In the year 1464 an armament intended against the Turks was directed to assemble at Ancona, and soldiers began to repair thither from various parts. Matthias, king of Hungary, and Charles, duke of Burgundy, had promised to be of the expedition. The Venetians also had promised the use of their fleet to forward the troops across the Adriatic into Albania. Pius II. set off from Rome for Ancona, but on arriving there he found that the soldiers were in want of arms, clothes, and provisions; the foreign princes did not come; and instead of the Venetian fleet, only a few galleys made their appearance. The aged and disappointed pontiff fell ill, and on the 14th of August he expired, after having taken leave of his cardinals and begged forgiveness if he had erred in the government of the Church. He was generally regretted, especially throughout Italy. He was succeeded by Paul II. Pius II. before his death raised his native town, Corsignano, to the rank of a bishop's see, and gave it the name of Pienza, by which it is now known.

As a learned man and a writer he is best known under the name of Æneas Sylvius, the most important part of his career being passed before he was elected pope. He was one of the first historians of his age, a geographer, a scholar, a statesman, and a divine. He was also a great traveller by sea and by land; he lived many years in Germany, he repeatedly visited France, went to Great Britain and as far as Scotland, and to Hungary. His biographer Campanus, bishop of Arezzo, speaks at length of his peregrinations, and his diligence in informing himself of everything worth notice in the countries which he visited. His principal works, besides those already mentioned, are:—1, 'Cosmographia, vel de Mundo Universo Historiarum,' liber i (a second book treats especially of Europe and its contemporary history); 2, 'In Antonii Penormitæ de Dictis et Factis Alphonsi Arragonum Regis, libri quatuor, Commentaria;' 3, 'Epitome supra Decades Flavii Blondi Forliviensis, ab inclinatione Imperii usque ad tempora Johannis XXIII., Pont. Max.,' in 10 books; 4, 'Historia Gothica,' published first at Leipzig in 1730; 5, 'A Treatise on the Education of Children, with Rules of Grammar and Rhetoric;' 6, lastly, his numerous 'Epistles,' which contain much varied information. A collection of his works was published at Basel, 'Æneas Sylvii Piccolomini Senensis Opera quæ extant,' fol., 1551; but this edition does not include all. Domenico de Rosetti has published a catalogue of all his works and their various editions, and also of his biographers and commentators, 'Serie di Edizioni delle Opere di Pio II., o da lui intitolate,' Trieste, 1830. Biographies of Pius II. by Platina and Campanus are annexed to the Basel edition of his works, but a much more ample biography is found in the 'Commentaries' published at Frankfurt, 1614, under the name of John Gobelinus, his secretary, but which are known to have been written by himself or under his dictation, 'Pii II., Pont. Max., Commentarii Rerum Memorabilium quæ Temporibus suis contigerunt,' libr. xii., with a continuation by his intimate friend James Ammanato, cardinal of Pavia, who had, at his desire, assumed the name of Piccolomini.

PIUS III., CARDINAL FRANCESCO TODESCHINI PICCOLOMINI of Siena descended from a sister of Pius II., was elected pope in 1503, after the death of Alexander VI., and died himself in less than a month after his election.

PIUS IV., GIOVANNI ANGELO MEDICI, or MEDICINI, of Milan, not

of the great Florentine family of Medici, succeeded Paul IV. in 1559. He made his nephew Charles Borromeo a cardinal, who afterwards became celebrated as Archbishop of Milan. He instituted proceedings against the nephews of the late pope, Cardinal Carlo Caraffa, and his brother the Duke of Paliano, who were accused of various crimes, which were said to be proved against them, and both were executed. But in the succeeding pontificate of Pius V., the proceedings being revised, the two brothers Caraffa were declared to have been unjustly condemned. At Easter, 1561, Pius re-assembled the Council of Trent, which had been prorogued under Paul III. He was particularly intent upon checking the spread of heresy, which had taken root in several parts of Italy, besides the valleys of Piedmont, and especially in some districts of Calabria. The Spanish viceroy of Naples sent his troops, assisted by an inquisitor and a number of monks, to exterminate by fire and sword the heretics of Calabria. Emmanuel Philibert, duke of Savoy, after attacking with an armed force the Valdenses, who made a gallant resistance, agreed to allow them the exercise of their religion within their own districts, subject to certain regulations. The quarrels between the Catholics and Protestants, in France, were more difficult to settle. Some of the French Catholic prelates, among others Monluc, bishop of Valence, and the Cardinal of Lorraine, recommended large concessions to be made to the Protestants with the hope of reconciling them to the Church, and Queen Catherine de' Medici wrote to the pope to that effect. The pope referred the matter to the council, and in the meantime Catherine published the edict of pacification, in January 1562, which allowed the Protestants liberty of conscience, and leave to perform their worship in country places, but not within walled towns.

The prelates sent by France to the Council of Trent, and several councillors of the parliament of Paris who were also ordered to attend in the name of the king, spoke loudly of the necessity of an extensive reform in the Church, and seemed disposed to render the bishops more independent of the see of Rome. The Cardinal of Lorraine was of opinion that the mass and other offices should be performed in the vulgar or popular language of each country; but the Italian prelates, and Lainez, general of the Jesuits, supported the maintenance of the established form of worship, as well as of the papal authority in all its existing plenitude. The discussions grew warm, and it was only in the following year, 1563, that the two parties came to an understanding. The council terminated its sittings in December of that year, and the pope confirmed its decrees by a bull. This was the principal event of the life of Pius IV. He died in December, 1565. His disposition was generous; and he embellished Rome; but he was guilty of the common fault of nepotism.

PIUS V., CARDINAL MICHELE GHISLIERI, a native of Alessandria in Piedmont, and a Dominican monk, succeeded Pius IV. in 1566. He had distinguished himself by his zeal in support of the Inquisition, of which tribunal he was one of the leading members. At the same time he was austere in his morals, and wished to enforce a strict discipline among the clergy, and especially the monks and nuns, more than fifty thousand of whom are said to have been at that time living and strolling about Italy out of their respective convents, regardless of any of the obligations enjoined by their order. (Botta, 'Storia d'Italia,' b. xii.) There was also a monastic order in Lombardy called the 'Umiliati,' possessed of considerable wealth, the heads of which led openly a most dissolute life, and even kept bravoos, or hired assassins, to execute their mandates. Charles Borromeo, archbishop of Milan, who endeavoured to check these atrocities, was shot at by one of the monks while at prayers in his oratory. The ball however only grazed the skin: the assassin was taken, and revealed his employers; and several preposti, or superiors of convents of the Umiliati, were executed. Pius V., having examined the whole affair, suppressed the order, and gave their property to the Jesuits and other orders.

Pius V. enforced the authority of the Inquisition over all Italy. There were at that time in several towns, especially in Tuscany, some scholars and other men of learning who advocated the doctrines of the Reformation. Some ladies also of high rank, who enjoyed a reputation for learning, such as Vittoria Colonna, Giulia Gonzaga, and Margaret, the wife of Emmanuel Philibert, duke of Savoy, were suspected of a similar bias. Pius demanded of Cosmo, duke of Florence, the person of Carnesecchi, a Florentine nobleman who made a public profession of opinions considered as heretical; being given up to the Inquisition, he was put to death at Rome. The same happened to Palearius, Bartocci, and Giulio Zanetti; the last, who was at Padua, being given up to the pope by the Venetian senate, on the plea that he was a native of Fano and a subject of the Papal State. Numerous informers were kept by the Inquisition in every town of Italy; and such was the terror produced by these severities, that the University of Pisa became almost deserted both by teachers and students. The pope also enforced the strict observance of the index of forbidden books, and enacted severe penalties against those who printed or introduced or kept such books. The printing-presses of Italy, those of Giunti of Florence, and others, declined greatly in consequence, and many printers emigrated to Switzerland or Germany. Pius V. enforced the canons against those priests who kept concubines; but instead of leaving to the civil magistrates the repression of this abuse, he insisted upon the bishops acting both as magistrates and judges, by means of armed men attached to their episcopal courts, and of

prisons for the same purpose. This gave rise to frequent collisions between the secular and the ecclesiastical authorities, especially at Naples and Milan. Similar disputes took place concerning the ecclesiastical inspectors and collectors sent by the pope to visit and demand accounts of all church property throughout Italy. Pius proceeded on the principle asserted in the false decretals, that the pope has the disposal of all clerical benefices throughout the world. He also reproduced the famous bull called 'In omnia Domini,' which excommunicates all princes, magistrates, and other men in authority, who in any way favour heresy, or who attempt to circumscribe the ecclesiastical jurisdiction, spiritual and temporal, or to touch the property or revenues of the church; and all those who appeal from the decision of the pope to the general council, as well as those who say that the pope is subject to the council. He ordered this bull to be read every Thursday before Easter in every parish church throughout the Christian world. France, Spain, and the Emperor of Germany strenuously resisted the publication of this bull. In Italy the senate of Venice likewise forbade its publication. At Naples and Milan the Spanish governors did the same, but the bishops and monks refused absolution to those who in any way opposed the bull. After much altercation and some mischief, the civil power attained its object, and the bull was set aside. In Tuscany the bull was allowed to be published, but rather as a matter of form than as a measure upon which judicial proceedings could be grounded. The monks and some of the parochial clergy however pretended by virtue of the bull to be exempt from all taxes, and refused the sacrament to the collectors and other revenue officers and their families. The duke of Florence, Cosmo de' Medici, threatened to put the monks in prison and prosecute them. The Tuscan bishops tried to conciliate matters, and to repress the arrogance of the clergy, but the disturbances continued till the death of Pius V.

By a bull dated August 1569, Pius created Cosmo de' Medici, who till then had only the title of duke of Florence, grand-duke of Tuscany, and his successors after him, and sent with the bull the model of a crown, ornamented with a red lily, the former ensign of the Florentine republic. Pius was a great promoter of the Christian league against the threatening arms of the Ottomans. After the glorious naval victory of the Curzolari, or of Lepanto, won by the Christian combined fleet against the Turks, in September 1571, Pius caused Marcantonio Colonna, commander of the Papal galleys, who had distinguished himself in the battle, to make his triumphal entrance into Rome on horseback, preceded by the Turkish captives and spoils, and accompanied by the magistrates, noblemen, and heads of trades of the city of Rome. Pius V. died of stone, in May 1572. The Roman Church has numbered Pius V. among its saints. He was succeeded by Gregory XIII.

PIUS VI., CARDINAL ANGELO BRASCHI, a native of Cesena, was elected pope in 1775, after the death of Clement XIV. He was then fifty-five years of age, and had the reputation of being of a generous disposition, and fond of learning and the arts. He had also, besides the advantages of a handsome person, a graceful demeanour and easy and affable manners. In his previous office of treasurer he had managed the financial affairs of the country with prudence and disinterestedness.

In 1777, Pius VI. had a serious dispute with Leopold I., grand-duke of Tuscany, and Ricci, bishop of Pistoja, on the subject of some grave moral offences which had been discovered in several convents. [LEOPOLD II. of Germany, and I. of Tuscany.] The question of jurisdiction was at last settled, but it left a coldness between the courts of Rome and Tuscany. A more important disagreement took place between the pope and Joseph II., Leopold's brother, and emperor of Germany. Joseph was busy in suppressing superfluous convents, and emancipating the clergy of his dominions from the supremacy of Rome in matters of discipline. Pius VI. perceived in these reforms of Joseph II. a design to weaken the power and influence of the see of Rome, and he determined to make an effort to turn the emperor from his purpose. Accordingly he set out for Vienna in 1782, to visit the emperor, and to converse with him personally on the matters in question. For several centuries no pope had left Italy, and this movement of Pius VI. attracted universal attention. Monti wrote a poem on the subject, entitled 'Il Pellegrino Apostolico.' Pius was received at Vienna with every honour; but he made little impression on the emperor, who referred the matter in discussion to his ministers, who were not favourably disposed towards Rome. The pope returned to his capital in disappointment, and was censured by many for having lowered the dignity of the holy see without obtaining any good result. Next came the synod of Pistoja, which was assembled by the Bishop Ricci in 1786, and passed several propositions that were considered highly censurable at Rome. Pius condemned these propositions by a bull, and suspended Bishop Ricci from his functions; but Ricci, being supported by his sovereign, continued in his see. Ricci was in reality a Jansenist, but he was not a heretic: he proposed to restore the ancient discipline of the church.

Pius VI. was also busily employed in other matters besides controversy. He undertook and partly effected, through the direction of the engineer Rapini, the draining of the marshy region, containing near two hundred square miles, called the Pomptine marshes, by which a considerable proportion of it was made cultivable. He restored the ancient Via Appia, which had become impassable, and

built villages and post stations along the same. He also restored the port of Terracina, and adorned it with handsome buildings. He greatly enlarged the museum of the Vatican, which he made one of the richest in Europe in works of sculpture, vases, precious marbles, and other remains of antiquity; and he caused a splendid set of engravings of the objects in this museum to be published, under the title of 'Museo Pio Clementino.' He made additions to the church of St. Peter's, and embellished Rome with new palaces, fountains, and other structures.

The internal administration of Pius was liberal and mild. An unusual freedom of opinion and speech prevailed at Rome, a number of learned men gathered thither from other parts of Italy, many foreigners came to settle in that capital, the fine arts were encouraged by the pope and by several of the cardinals, and modern Rome had perhaps never been, since the times of Leo X., so brilliant and so pleasant a residence as it was under the pontificate of Braschi. But the storms of the French revolution darkened the scene, and rendered the latter years of Pius as gloomy and calamitous as the earlier part had been bright and prosperous. In the first period of that revolution, Pius VI. solemnly condemned the abrupt changes made in France concerning the discipline and the property of the clergy; but with regard to general or secular politics he showed great temperance. An accident which occurred at Rome in January 1793, widened the breach already existing between France and Rome. A young man, Hugo Basseville, an agent of the French republican party, being on his way to Naples, where he had been appointed secretary of embassy, made a foolish demonstration in the Corso, or high street of Rome, apparently to sound the opinions of the people. He appeared in a carriage with several tricoloured flags, and distributed revolutionary tracts, vociferating something about liberty and against tyrants; but a mob collected; he was dragged out of his carriage, and mortally stabbed in several places by the populace. The military came to the spot, but too late; some of the murderers were taken and tried; and yet the papal government, though innocent of the fact, was charged by the French Convention as being a party to it. [MONTI.] The pope then joined the league of the sovereigns against France, and strengthened his military establishment.

When General Bonaparte invaded Northern Italy in 1796, he took possession of the legations, but at the same time offered to the pope conditions of peace. After some negotiation, the pope refused to submit to the onerous conditions imposed on him by the Directory. Bonaparte, who was then threatened by fresh armies from Austria, openly blamed the Directory for their harshness towards the court of Rome, saying that was not the way to make friends in Italy; and he spoke very highly of several cardinals and prelates with whom he was in friendly intercourse. ('Correspondence of General Bonaparte,' Letters of the 8th of October 1796 and 1st of January 1797.) Meantime however he took possession of Ancona and Loreto, after defeating the papal troops on the banks of the river Senio; but the pope having sent envoys to sue for peace, Bonaparte granted it to him at Tolentino upon more moderate conditions than might have been expected. After the peace of Campoformio (October 1797), and Bonaparte's departure from Italy, the agents of the Directory added vexation to vexation against the unfortunate pope, who, old and infirm, was unequal to the difficulties which crowded upon him. The papal treasury being drained, in order to pay the contribution of thirty millions of livres (1,200,000*l.*), the pope was obliged to seize the deposits in the Monte di Pietà, by which many families lost all they had. A tragical incident hastened the catastrophe. On the 28th of December 1797 a small band of revolutionists of Rome and other parts of Italy, with some Frenchmen among them, among whom was General Duphot, who was attached to the French embassy at Rome, having dined together in the palace of the French academy of arts, and being heated with wine, took into their heads to renew the former attempt of Basseville. Raising the tricoloured flag, they sallied into the streets, calling out that they were going to hoist the ensign of liberty on the Capitol. A body of military came to disperse them, which was effected at first without bloodshed; but the fugitives ran to the palace of the French ambassador, followed by the soldiers, who fired and wounded some of the insurgents; the remainder rushed into the vestibule and court of the palace. The papal soldiers halted outside; but being provoked and mocked by those within, they rushed into the court, in order to clear it of the insurgents. The ambassador then made his appearance on the great staircase, in company with General Duphot, to appease the tumult. The soldiers cried out that the rebels should immediately quit the palace; but Duphot, who was young and hasty, drew his sword, and encouraged the insurgents to drive the papal soldiers out of the court. The soldiers then fired, and Duphot, with several of the insurgents, fell. This affray was by the French Directory made the pretext for invading Rome and dethroning the pontiff, a thing on which they were bent, and would have effected long before had it not been for Bonaparte's cooler policy. After issuing manifestoes calling in plain terms the court of Rome a nest of assassins, the Directory ordered Berthier to march upon Rome. The pope gave orders that no opposition whatever should be made, as it would only serve to aggravate the evil. On the 10th of February 1798 Berthier entered Rome with his army, took possession of the castle St. Angelo, and went himself to live in the Quirinal Palace.

Pius VI., forsaken by most of the cardinals, who had escaped, remained in the Vatican. On the 15th a tree of liberty was raised in the Campo Vaccino, and Rome was formally declared a republic. Berthier afterwards sent an officer to intimate to the pope that he must renounce his temporal sovereignty. Pius answered that he had received it from God and by the free election of men, and could not renounce it; that he was eighty years old, and his troubles could not be of long duration, but that he was determined to do nothing derogatory to his high office. Next came the commissary-general of the French army, who, after taking an inventory of all the valuables that still remained in the papal residence, ordered Pius to prepare to set out in two days. The pope said he could not oppose force, but protested against this new act of violence. On the 20th of February Pius VI. left the Vatican with a few attendants, and, escorted by a strong detachment of cavalry, took the road to Florence. He was lodged at first in a convent near Siena, and afterwards in the Carthusian convent near Florence, where he remained till the following year, when the French, having driven out of Tuscany the Grand-Duke Ferdinand, and being threatened by the Austro-Russians, who were advancing to the Adige, ordered the pope to be transferred to France. He was taken to Grenoble, and afterwards to Valence on the Rhône, where he died, in August of that year (1799), in the eighty-second year of his age and the twenty-fourth of his pontificate. Just before his death the Roman republic had ceased to exist, the French being driven out of Italy by the Austro-Russians, and Rome was occupied by Austrian and Neapolitan troops. In the year 1802, after the restoration of the papal government, the remains of Pius VI. were transferred to Rome by leave of the first consul Bonaparte, at the request of his successor Pius VII., and deposited with solemn pomp in the church of St. Peter.

PIUS VII., CARDINAL GREGORIO BARNABA CHIARAMONTI, was born in 1742, of a noble family of Cesena, which is supposed to have been originally a branch of the French house of Clermont. He first studied in the college of Ravenna, and subsequently entered the order of Benedictines, in 1758. He was appointed lecturer on philosophy, and afterwards on theology, to the novices of his order, first at Parma and then at Rome. Pius VI. appointed him bishop of Tivoli, and in 1785 made him a cardinal and bishop of Imola. When Bonaparte took possession of the legations, and annexed them to the Cisalpine republic, Cardinal Chiaramonti in a homily exhorted his flock to submit to the new institutions, and to be faithful to the state of which they had become a part. This conduct is said to have acquired him the good opinion of Bonaparte. When the news of the death of Pius VI., in his exile at Valence, in August 1799, came to Italy, the conclave being summoned to assemble at Venice, then under the dominion of Austria, as Rome was in a state of anarchy, Cardinal Chiaramonti repaired to the former city. Thirty-five cardinals assembled at Venice, in the Benedictine convent of S. Giorgio Maggiore, in order to elect a new pope, a dignity apparently not very enviable in those troubled times. The deliberations of the conclave lasted several months, and at last Cardinal Chiaramonti was chosen, on the 14th of March, 1800, and crowned pope on the 21st of the same month, under the name of Pius VII. In the following July the pope made his entrance into Rome, and soon after appointed Cardinal Consalvi his secretary of state, or prime minister. [CONSALVI.] In the following year the peace of Luneville, between France and Austria, was made, and Bonaparte, first consul of France, ordered his troops to evacuate the Papal territories, with the exception of the legations, which had been formally incorporated with the so-called 'Italian Republic.' Meantime the ecclesiastical affairs of France were in a state of the greatest confusion. France was still nominally Roman Catholic, but the clergy were no longer in communication with the see of Rome, and were divided into parties. In the midst of this confusion about one half of the population of France followed no mode of worship, and professed no religion whatever. A vast number of parish churches were shut up, and had been so for ten years. Bonaparte wished for a concordat with Rome. The pope appointed the prelate Spina and the theologian Caselli, who proceeded to Paris, and Bonaparte named his brother Joseph, Cretet, councillor of state, and Bernier, a Vendéan priest, to treat with the pope's negotiators. But on an intimation from Bonaparte who was above all things anxious that the matter should be promptly settled, the pope despatched to Paris Cardinal Consalvi, who smoothed down all difficulties, and the concordat was signed at Paris, the 16th of July 1801, and was ratified by Pius at Rome, after some hesitation and consultation, on the 14th of August following. The principal scruples of the pope were concerning certain articles called 'organic,' which Bonaparte appended to the concordat, as if they had formed part of it, and which were proclaimed as laws of the state. ('Botta,' b. xxi.; Thibaudan.)

From 1801 till 1804 Pius VII. enjoyed tranquillity at Rome, which he employed in restoring order to the finances, in ameliorating the judicial administration, in promoting the agriculture of the Campagna, and in other similar cares. His personal establishment was moderate, his table frugal, his habits simple, and his conduct exemplary. In May 1804, Napoleon was proclaimed emperor, and some time after he wrote to the pope requesting him to crown him solemnly at Paris. After considerable hesitation Pius consented, and set off from Rome at the beginning of November of that year. The ceremony of the

coronation took place in the Cathedral of Notre Dame, after which the pope spent several months in Paris, visiting the public establishments, and receiving the homage of men of all parties, who were won by his unassuming yet dignified behaviour, and his unaffected piety. In May 1805, he returned to Rome; and his troubles began soon after. In October 1805, a body of French troops suddenly took military possession of Ancona. Pius remonstrated by a letter which he wrote to Napoleon, who was at that time at the head of his army in Austria. It was only after the peace of Presburg that he received an answer, in which Napoleon said, that he considered himself as the protector of the Church against heretics and schismatics, like his predecessors from the time of Charlemagne, and that as such he had occupied Ancona to prevent it falling into the hands of the English or the Russians.

Soon after, Napoleon officially required the pope, through his ambassador at Rome, to expel from his dominions all English, Russian, Swedish, and Sardinian subjects, and to forbid his ports to the vessels of those powers who were then at war with France. Pius replied at length in a letter to Napoleon, representing to him that his request was destructive of the independence of the Papal State and of its political neutrality, which were necessary to the welfare of the Church and for the security of the numerous members of it who were living in those very countries with which the emperor was then at war. He said that the head of the Church ought to be a minister of peace, and not to take part in a war which has no religion for its object; that if some of his predecessors had not always abided by this rule, he at least should not follow their example. Napoleon however insisted, and an angry correspondence was carried on between the two courts for about two years on this subject of contention, the neutrality of the Papal State being all the while merely nominal, as the French troops marching from and to Naples crossed and recrossed it at their pleasure, and the French also kept a garrison at Ancona, the only papal port of any importance. By degrees they extended their posts all along the Adriatic coast, and garrisoned the various ports. Some time after, a body of French troops, coming from Naples, passed through Rome, ostensibly to proceed to Leghorn; but they suddenly turned out of the main road and surprised in the night the town of Civita Vecchia, of which they took military possession. In all these places they confiscated whatever English property they could find. The papal troops at Ancona, Civita Vecchia, and other places, were ordered to place themselves under the direction of the French commanders, and some officers who refused to do so were arrested and kept in confinement. Napoleon in the meantime found fresh grounds of quarrel with the pope. He wished to declare the marriage of his brother Jerome with an American Protestant lady null; but Pius refused, saying that although the Church abhorred marriages between Catholics and heretics, yet if they were contracted in Protestant countries according to the laws of those countries, they were binding and indissoluble. ('Letter of Pius VII.' on this important subject in Artaud, 'Vie du Pape Pie VII.,' Paris, 1826.) He next accused the pope of dilatoriness in giving the canonical institution to the bishops elected to vacant sees in the kingdom of Italy. Eugene Beauharnais, viceroy of the kingdom of Italy, wrote an able and conciliatory letter to the pope, in order to bring about an arrangement; and the pope was induced to invite the bishops elect to Rome in order to receive the canonical institution, when a threatening letter came, written by Napoleon from Dresden after the peace of Tilsit in the summer of 1807, in which he said that "the pope must not take him for a Louis le Débonnaire; that his anathemas would never make his soldiers drop their muskets; that he, Napoleon, if provoked too far, could separate the greater part of Europe from the Roman Church, and establish a more rational form of worship than that of which the pope was the head; that such a thing was easy in the actual state of people's minds," &c.; and he forbade Eugene to correspond any longer with the pope, or send the bishops elect to Rome, for, he said, "they would only imbibe there principles of sedition against their sovereign." Matters were now brought to an open rupture. A French force under General Miollis entered Rome in February 1808, took possession of the castle and the gates, leaving however the civil authorities undisturbed. The pope was prevailed upon to send Cardinal de Bayanne as his legate to Paris, to make a last effort at reconciliation; but the cardinal had not arrived at his destination when a decree of Napoleon, dated 2nd of April 1808, united the provinces of Ancona, Macerata, Fermo, and Urbino to the kingdom of Italy. Fresh remonstrances on the part of Pius were answered by threats of further hostile measures on the part of Napoleon, unless the pope entered into an offensive and defensive league with the kingdoms of Naples and Italy, and by a declaration that "the pope would lose his temporal sovereignty and remain Bishop of Rome as his predecessors were during the first eight centuries, and under the reign of Charlemagne." ('Note de M. de Champagny, Ministre des Affaires Étrangères à S. Eminence le Cardinal Capara,' 18th of April, 1808.)

The war which began soon after in Spain prevented Napoleon from occupying himself with the affairs of Rome, which remained in a state of uncertainty amidst frequent clashing between the French military authorities and the papal civil officers. The papal territory, impoverished as it was by the loss of its finest provinces, was obliged to pay the French troops which garrisoned the towns that still

nominaly belonged to the pope. All the disaffected and the turbulent, trusting to French protection, openly insulted the papal government. The pope remained confined to his palace on the Quirinal with his Swiss guard at the gates, not wishing to expose himself to violence by venturing out. On the 17th of May 1809, Napoleon, who was then making war against Austria, issued a decree from Vienna, in which he resumed the grant of his illustrious predecessor Charlemagne, and united the remainder of the Roman states to the French empire, leaving to the pope his palaces and an income of two millions of francs. On the 10th of June 1809, the pope issued a bull of excommunication against all the perpetrators and abettors of the invasion of Rome and of the territories of the Holy See. The bull was affixed to the gates of the principal churches of Rome and in other public places. The text of the bull is given by Cardinal Pacca, in his 'Memorie Storiche,' Appendix to the 1st part, No. v. The French commander, Miollis, being afraid of an insurrection of the people of Rome, who had shown unequivocal signs of attachment to their sovereign, thought it expedient to remove Pius from the capital. The Swiss guards made no resistance, having orders to that effect from the pope: and protesting that he "yielded to force," Pius, taking his breviary under his arm, accompanied the general to the gate, where his carriage was ready, and drove off under an escort. He was taken first to Grenoble in Dauphiné, from whence he was removed, by order of Napoleon, to Savona in the Riviera of Genoa, where he remained till June 1812, when he was removed to Fontainebleau, by an order of Napoleon. During his stay at Savona, Napoleon convoked a council at Paris of the bishops of his empire, but he found that assembly less docile than he expected, and he dissolved it without any conclusion being come to. The great question was how to fill up the vacant sees, when the pope refused the canonical institution. The pope at the same time would not recognise Napoleon's divorce from his first wife Josephine. In short, Napoleon found that unarmed priests were more difficult to conquer than the armies of one half of Europe. (Thibaudeau, 'Le Consulat et l'Empire,' ch. 77; Botta, 'Storia d'Italia,' b. 25.) The plan of Napoleon was to have the pope settled at Avignon, or some other town of his empire, as his subject and his pensionary, and to have himself the nomination not only of the bishops, but of the Cardinals also, by which means he would have added to his already overbearing temporal power the incalculable support of a spiritual authority which extends over a great part of the world. The resistance of Pius disappointed his views. Napoleon at last imagined that by removing Pius to Fontainebleau, he might succeed in overcoming his firmness. Pius was again obliged to make a long journey with the greatest secrecy. He arrived at Fontainebleau in June 1812, and was lodged in the imperial palace, and treated with marked respect. Napoleon had set out on his Russian expedition. After his return from that disastrous campaign, in December 1812, he went to see the pope, embraced him, and treated him with studied attention; he also allowed several cardinals who were at Paris to repair to Fontainebleau, and at last, chiefly through their persuasions, he prevailed upon the pope to sign a new concordat, the 25th of January 1813. It is not true, as some have stated, that Napoleon, in one of his conferences with Pius, had lifted his hand against him and struck him. Pacca ('Memorie Storiche,' part iii. ch. 1) denies this on the authority of Pius himself, but thinks it very probable that Napoleon spoke to his prisoner in an authoritative and threatening tone.

Napoleon hastened to publish the articles of the concordat, and to give them the force of laws of the empire; after which he granted free access to the pope, to all cardinals, and others who chose to repair to Fontainebleau. Pius, who had scruples concerning some of the articles which he had signed, laid them before the cardinals, and asked their opinion. Several of the cardinals, especially the Italian ones, such as Consalvi, Pacca, Litta, and Di Pietro, stated that some of the articles were contrary to the canon law and the legitimate jurisdiction of the Roman see, and pregnant with the most serious evils to the Church, and they urged the necessity of a prompt retraction. They quoted the example of Paschal II., who, in similar circumstances having ceded to the Emperor Henry V. the right of investiture, hastened to submit his conduct to the judgment of a council assembled in the Lateran, and the council revoked the cession. [PASCHAL II.] Upon this Pius wrote to Napoleon, on the 24th of March, retracting his concessions, but proposing a new basis for a concordat; Napoleon however took no notice of the retraction, except by exiling some of the cardinals who, he thought, had influenced it. Napoleon soon after set off for his army in Germany, and the affair with the pope remained in suspense. It was only after the defeat of the French armies and their expulsion from Germany that Napoleon proposed to restore to the pope the Papal States south of the Apennines, if the pope would agree to a concordat. Pius answered, that he would not enter into any negotiations until he was restored to Rome. On the 22nd of January 1814, an order came for the pope to leave Fontainebleau the following day. None of the cardinals were allowed to accompany him. He set off accompanied by an escort, and was taken to Italy. On arriving at the bridge on the river Nura, in the state of Parma, he met the advanced posts of the Neapolitan troops under Murat, who was then making common cause with the allied powers against Napoleon. Murat had taken military occupation

of the Roman state, but he offered to give up Rome and the Campagna-Pius however preferred stopping at Cesena, his native town, until the political horizon was cleared up. After the abdication of Napoleon and the peace of Paris, Pius made his entrance into Rome, on the 24th of May 1814, in the midst of rejoicings and acclamations. His faithful Consalvi soon after resumed his office of secretary of state. By the articles of the congress of Vienna the whole of the Papal States were restored, including the legations, which were not however evacuated by the Austrian troops until after the fall of Murat, in 1815.

The remaining years of the life of Pius were spent in comparative tranquillity, though not in idleness. He applied himself to adapt, as far as it was practicable, the civil institutions of his dominions to the great changes which had taken place in the social state. By a 'motu proprio' of the year 1816 he confirmed the suppression of all feudal imposts, privileges, monopolies, and jurisdictions; he abolished every kind of torture, including that called the 'corda,' or 'estrapade,' which was formerly a frequent mode of punishment at Rome; he diminished the land-tax; retained the register of 'hypothèques,' or mortgages, instituted by the French; laid down the basis of a new code of public administration, and in November of the following year he published a new code of civil procedure, in which he regulated the costs of judicial proceedings. He maintained the commercial courts established by the French, as well as the new system of police, enforced by a regular corps of carabinieri, instead of the old 'sbirri,' who were ineffective and corrupt. (Tournon, 'Etudes Statistiques sur Rome,' b. iv., ch. 6.) Unfortunately however the old system of secret proceedings in criminal matters was restored, as well as that of the ecclesiastical courts, which have jurisdiction also over laymen. Pius however made some important alterations in the form of proceeding of the Inquisition, abolishing torture as well as the punishment of death for offences concerning religion. He did perhaps all that he could do as a pope, and certainly more than any pope had done before him. Cardinal Consalvi took vigorous measures to extirpate the banditti of the Campagna; and in July 1819 he ordered the town of Sonnino, a nest of incorrigible robbers, to be razed to the ground. With regard to spiritual matters, Pius concluded a new concordat with France, Naples, Bavaria, and other states. He condemned by a bull the political society of Carbonari, as well as other secret societies.

In the month of July 1823, Pius, who was then eighty-three years of age, had a fall in his apartments, and broke his thigh. This accident brought on inflammation, and after a few weeks he died on the 20th of August, universally regretted. He was succeeded by Leo XII. Thorwaldsen was commissioned to make his monument, which has been placed in St. Peter's.

Pius VII. stands prominent among the long series of popes for his exemplary conduct under adversity, his Christian virtues, and his general benevolence and charity. Free from nepotism, modest, unassuming, and personally disinterested, he was a staunch though temperate defender of the rights of his see; and his meek bearing and unblemished character engaged on his side the sympathies of the whole Christian world, without distinction of community or sect, during his long struggle with his gigantic and ungenerous adversary.

PIUS VIII. (CARDINAL CASTIGLIONI), was elected in March 1829 to succeed Leo XII., and died November 30, the following year. He was succeeded by Gregory XVI. Nothing remarkable occurred during his short pontificate.

* PIUS IX. GIOVANNI MARIA MASTAI FERRETTI, who assumed the name of Pius on his election to the papal see, is a member of a noble Italian family, and was born at Sinigaglia near Ancona, May 13, 1792. As a youth he was distinguished for a mild disposition and for his works of charity. While still a child he was saved from drowning by a poor 'contadino,' who lived to see him seated on what the historian Macaulay calls the most ancient and venerable throne of Europe. At the age of eighteen he went to Rome for the purpose of entering the body-guard of the reigning pontiff, Pius VII. An epileptic attack however prevented the attainment of his wishes, and seems to have determined the course of his after-life. He entered a religious seminary, where his gentleness and devotion proved the foundation of his future distinction. In due course of time he was elevated to the priesthood, and exercised the sacerdotal functions in the hospital of Tata Giovanni at Rome, an institution founded for the education of poor orphans. These duties however he was obliged to resign on being sent out to South America on a special mission, as auditor to M. Mugi, Vicar-Apostolic of Chili. In this capacity he gained some insight into the secrets of politics and diplomacy, the study of which led him to draw out on paper a system of political amelioration for the Papal States. On his return to Europe he was appointed prelate of the household to Pope Leo XII., and president of the hospital of St. Michael. While holding this post his time was chiefly devoted to the education of the youth of Rome and the preaching of spiritual 'retreats.' In 1829 he was nominated Archbishop of Spoleto, from which he was translated in 1832 to the see of Imola, where his charities to the poor greatly endeared him to his flock. Not long afterwards he was sent to Naples as Apostolic Nuncio, and in 1840 he was raised to the dignity of a cardinal by the title of Saint Peter and St. Marcellinus. In June 1846, on the death of Pope Gregory XVI., he was elevated to the papacy. The state of affairs in the Papal

States at this time was such as to call for a large measure of reform. The financial system he found on the verge of national bankruptcy; the system of taxation was oppressive and capricious; and high posts of the administrative and executive departments were openly bought and sold. Peculation prevailed largely in high quarters; the army was filled with mercenaries; civilians were excluded from official life; and the very idea of representation was unknown. The states themselves were under Austrian protection, and the Austrian government is proverbially jealous of all improvements, both civil and social. Pius IX. is said to have found on his accession no less than 2000 of his subjects in exile or in prison, by order of the Austrian authorities. Some attempts at political reform in the Papal States had been made by his predecessor Gregory, but they were set aside by the civil disturbances of 1830 and 1831.

The first step of the new pope was to grant an amnesty to all political offenders, to recall the exiles, and to liberate the prisoners. The name of Pius IX. became instantly the watchword of liberality and reform. The first year of his pontificate resulted in a mitigation of the censorship of the press, a relaxation of the civil disabilities under which Jews and other religious bodies laboured, a better-regulated system of taxation, and a customs-union with the other Italian states, laying as it seemed the foundation of a new era of commerce and national independence.

In February 1848 however occurred the French revolution which dethroned Louis Philippe. The spirit of republicanism spread through Europe. Unhappily the excitable populace of Rome were not satisfied with the reforms which Pius had introduced. On November 15 Count Rossi, the minister of the pope, was assassinated; the populace rose, established a republican administration in Rome, and detained the pope himself a prisoner within his own palace. He escaped from Rome in disguise, and took up his abode at Gaëta, near Naples.

In April 1849 a French army, under Marshal Oudinot, advanced against Rome for the purpose of enforcing the pope's restoration. After a siege that lasted from June 3 to July 3 Rome surrendered unconditionally to the French, and was garrisoned by them. It was not till April 12, 1850, that Pius IX. again entered Rome, which was (and is yet) in the military possession of the troops of France, and where Pius has embodied a Swiss guard of considerable strength, and restored to a great extent the old ecclesiastical governments.

Soon after this event Pope Pius IX. issued a brief restoring a Roman Catholic hierarchy in England. This step led to a violent outbreak of public feeling, which resulted in passing a bill forbidding the assumption of ecclesiastical titles in England by the papal bishops. Since that time Pius IX. has spoken in condemnation of the Queen's colleges established in Ireland, and has aided the efforts to found a Roman Catholic university in Dublin under the Very Rev. Dr. Newman. [NEWMAN, J. H.] He also about the same time founded at Rome a college, called after his own name, for the reception of such English clergymen as may seek to be admitted into holy orders of the Roman Church. Another event by which his pontificate will be hereafter signalled in the history of the world, is the formal definition of the doctrine of the Immaculate Conception, which took place in St. Peter's on December 8, 1854, in the presence and with the concurrence of Roman Catholic bishops from all parts of Christendom. A magnificent pillar has since been erected in Rome in commemoration of the doctrinal decision. He also succeeded in concluding a Concordat with the Austrian government by which the ecclesiastical privileges wrested from former popes by previous Austrian emperors have been abandoned, the papal authority has been greatly enlarged, and religious freedom proportionally abridged. [See SUPPLEMENT.]

PIZARRO, FRANCISCO, the discoverer and conqueror of Peru, was the natural son of Gonzalo Pizarro, an officer who served with considerable distinction under the Great Captain in the Italian wars. Gomara relates that Francisco was born upon the steps of a church, and in his earliest days was suckled by a sow. Garcilaso denies this, but all agree that he was born at Truxillo, about the year 1480. His education was so completely neglected, that he never learned to read or write, and he was employed by his father in tending pigs; but getting tired of his occupation, he ran away to Seville with some of his companions, became a soldier, and shortly afterwards embarked to try his fortune in the New World. The first occasion on which he gained distinction was during the expedition of Ojeda to Tierra Firme, in 1510, by whom he was left as his lieutenant in the new conquest. He gained the confidence of Vasco Núñez de Balboa, whom he accompanied in his expedition to Mexico. On these occasions Pizarro showed himself superior to all his companions in courage, enterprise, and powers of endurance, and he became a favourite leader of the soldiers, who never felt so much confidence as when they were under his orders.

Pizarro had seen fourteen years of arduous service, and was still one of the least wealthy of the Spanish colonists, when he joined Hernando de Luque and Diego de Almagro in the project of extending the Spanish conquests along the southern coast. Pizarro and Almagro could only give their personal labour and experience, while the wealthy priest, their associate, advanced 20,000 ounces of gold towards defraying the expenses of the expedition. Pizarro sailed from Panama in November, 1524, with one small ship, eighty men, and four horses, to attempt the conquest of a great country; leaving Almagro

to follow with reinforcements as soon as he could raise them. Pizarro shaped his course to the south-east, but having in ignorance selected that period of the year in which the winds and currents were opposed to him, his progress was very slow. He touched at several places in Tierra Firme, where he found a most uninviting country, the low grounds of which were covered with swamps, the higher with impenetrable forests, having few inhabitants, and those fierce and hostile. Fatigue, famine, and disease having wasted his little band, Pizarro was compelled to wait the arrival of Almagro at Chicama, who at length joined him, having undergone equal hardships.

With unbroken spirit they decided on their course of action. Pizarro remained at Chicama while Almagro returned for fresh forces, which Luque with difficulty persuaded Pedrarias, the governor of Panama, to furnish. With these reinforcements, in the year 1526, Pizarro advanced from Chicama to the south, and explored the coast of Quito. He entered the bay of Saint Matthew, where he found a fertile country, the inhabitants of which were clothed in garments of woollen and cotton, with ornaments of gold and silver. This country being too populous to attack, Almagro returned to Panama for further aid, and Pizarro retired to a neighbouring island. The new governor of Panama, Pedro de los Rios, not only would not permit any new levies to be made, but sent a vessel to bring away Pizarro and his band. Pizarro refused to obey this order, and drawing a line on the sand with his sword, desired those who chose to remain with him to cross to his side: thirteen alone of his hardy veterans had sufficient courage to do so, with whom, and a crew of a vessel subsequently sent to his aid from Panama, he prosecuted his examination of the coast of Peru. He landed at Tumbes, where there was a palace of the Incas, and he ranged for some time peaceably along the coast. The abundance of gold and silver used by the inhabitants not only for ornaments, but for utensils of common use, filled Pizarro and his companions with wonder.

He returned to Panama in 1528, having encountered, during his absence of three years, greater hardships and dangers than any other adventurer of the age. The governor was not moved by his accounts of the opulence of the newly-discovered country, and it was settled by the associates that Pizarro should proceed to Europe to obtain the sanction of the emperor. By his address he succeeded in gaining the attention of Charles V. and his ministers, and without bestowing a thought upon his associates, he obtained for himself the appointments of governor and captain-general, and adelantado over all the country to be discovered, with supreme authority, both civil and military, stipulating in return to equip a certain force, and remit one-fifth of all the treasure that he should acquire to the crown. Pizarro was so poor, that without the assistance of Cortez he could not have performed his part of the agreement, and at length he sailed from Spain with only half the number of men required, among whom were his three brothers. He returned to Panama in 1530, and having with difficulty effected a reconciliation with Almagro, who was indignant at his perfidy, he sailed in February 1531, with 186 soldiers, of whom 36 were horsemen, leaving Almagro to follow with reinforcements.

Pizarro first surprised the principal town of the province of Coaque, where he obtained a great booty, which enabled him to despatch two of his ships to Panama and Nicaragua with remittances, which soon procured him recruits. Proceeding southward he attacked, and, after a fierce resistance, took the island of Puno, in the bay of Guayaquil. At Tumbes he was forced to remain three months, in consequence of a violent distemper among his men. At the mouth of the river Piura he founded the first Spanish settlement, and called it San Michael. Fortunately for Pizarro a civil war was at this period raging in Peru between the brothers Atahualpa and Huascar, and each party requested his assistance against the other; Pizarro seized the opportunity, and marched up the country to Caxamarca. Having posted his little band in a strong position, he visited Atahualpa, who was encamped near that city, where the sight of a profusion of the precious metals that he found inflamed his cupidity to such a degree, that he resolved upon a plan as daring as it was treacherous and dishonourable. At a given signal, when Atahualpa was returning Pizarro's visit, the Spaniards opened a fire upon the followers of the Inca, the suddenness and surprise of which completely stupified them, and as no resistance was attempted, Pizarro carried off the unfortunate Atahualpa a prisoner to his quarters, where he was confined in a room 22 feet long by 16 feet broad. Having soon discovered the insatiable avarice of the Spaniards, Atahualpa offered as his ransom to fill this room with gold as high as he could reach. The offer was eagerly accepted by Pizarro, without the smallest intention of performing his part of the agreement. Before the whole was collected, the soldiers became so excited at the sight of such vast treasure, that it was found impossible to restrain their impatience, and after setting aside the fifth part for the crown, and a share for Almagro's party, 1,528,500 pesos, or ounces, were divided. Pizarro's share was 2350 marks of silver, and 57,220 ounces of gold. Having obtained all that he could from Atahualpa, his feelings were soon excited to hatred and a desire of revenge, on perceiving that he was an object of scorn and contempt to Atahualpa, who had discovered that Pizarro was ignorant of the arts that he most admired in the Spaniards, reading and writing. Pizarro accordingly caused him to be put to death in 1533. The government of Peru was now so far overthrown, and the country so torn by intestine convulsions, that no

effectual opposition was offered to Pizarro, who marched upon and captured Cuzco, the plunder of which city exceeded in value the ransom of Atahualpa.

In 1534, Ferdinand Pizarro landed in Spain with the royal share of Atahualpa's ransom, when Francisco's authority was confirmed with new powers and privileges, and Almagro was appointed adelantado of a country to be conquered to the southward of Pizarro's government. The reconciliation between Almagro and Pizarro had never been sincere; their evil passions were however for the present suppressed, and Almagro marched to the conquest of Chile, while Pizarro busied himself with the internal government of Peru, in the arrangement and administration of which he showed considerable judgment. In January 1535, he founded the city of Lima, to which he gave the name of Ciudad de los Reyes. In 1536 the Peruvians rose and endeavoured to throw off the Spanish yoke: they cut off several detachments, and completely blockaded Pizarro in Lima, and his brother in Cuzco. This brought Almagro from Chile, who, having defeated the Peruvians, attacked Cuzco, took prisoners Pizarro's brothers, and subsequently Alvarado also; but certain compunctions preventing him from attacking Pizarro immediately after, the viceroy was enabled to collect his forces and attack Almagro, whom he took prisoner, and soon afterwards tried and executed in 1538. Pizarro's partiality in entirely leaving out the followers of Almagro in the subsequent allotment of lands, completely alienated them, and they attached themselves to the young Almagro, who soon became the rallying point for all who were disaffected towards Pizarro. A conspiracy was formed against him, and on Sunday, June 26, 1541, the conspirators, sixteen in number, headed by Herrada, entered the governor's palace at mid-day, the hour of repose in hot climates, and succeeded in reaching the staircase before an alarm was given. Pizarro, with his half-brother Alcantara, and a knot of faithful friends, defended themselves to the last. They fell, one after another, till Pizarro remained alone. At length, exhausted by the long conflict, and unable to parry the numerous blows aimed at him, he received a thrust in the throat, and expired in the sixty-second year of his age, full of strength and vigour, leaving a reputation unsurpassed for courage, activity, patience under suffering and privation, penetration, judgment, and decision; but on the other hand sullied by craft, deception, treachery, unscrupulousness, avarice, and cruelty.

PLACITUS PAPHRIENSIS, SEXTUS, sometimes called by mistake SEXTUS PLATONICUS, or SEXTUS EMPIRICUS, the author of a work entitled 'De Medicamentis ex Animalibus.' His age is unknown, but he is supposed to have lived about the 4th century of the Christian era. By some persons he is called Papiensis; but all that is known of him is that he was a physician, as appears from various parts of his work (cap. 27, &c.). It is written in Latin, and consists of thirty-four short chapters, each of which treats of some animal that was considered to have certain medical properties in different parts of its body. It is of little or no value, as may easily be seen from the following specimens:—Against a quartan fever he directs the heart of a hare to be hung round the arm or neck (cap. 2); in order to be delivered for ever from pain in the bowels, he recommends a very young puppy to be dressed and eaten (cap. 11); for persons affected with phthisis, or a bad cough, he orders the saliva of a horse to be taken, mixed with wine or water: "This," says he, "I have myself tried, but it is a matter of notoriety (expertissimum est) that the horse will die" (cap. 14). The work has been frequently published, both separately and in different collections, and it has been several times translated. It was first published in 1538, 4to, Norimb.; in the same year, 8vo, Basel. It is inserted in the first volume of the 'Medicæ Artis Principes,' published by H. Stephens, Paris, 1667, in the collection edited by And. Rivinus, 8vo, Lips., 1654; in the 13th volume of the old edition of Fabricius, 'Biblioth. Græca;' and in Ackermann's 'Parablium Medicamentorum Scriptores Antiqui,' 8vo, Norimb. et Altorf., 1788. It should be mentioned that Constantinus Afer, in his work entitled 'De Remediis ex Animalibus,' has borrowed very freely from this treatise, and indeed copied great part of it almost word for word.

* PLANCHÉ, JAMES ROBINSON, was born in Old Burlington-street, near Bond-street, London, on February 27, 1796. His father was a descendant of a French family which had sought refuge in England on the revocation of the Edict of Nantes in 1685. His mother was possessed of considerable literary abilities, and published an elementary work on education; she carefully attended to his instruction in his earlier years, but he lost this advantage through her death when he was only eight years old. His education however was not neglected, and the bent of his mind early displayed itself. 'Amoroso, King of Little Britain,' was a burlesque written for private performance; but on being shown to Mr. Harley, the comedian, he was struck with its merit—had it laid before the committee which had then the management of Drury-Lane Theatre, who accepted it, and it was performed with great applause in May 1818. This success led Mr. Planché to adopt the drama as a field for his further exertions, and he wrote several other pieces for various theatres, which were uniformly well received. Among these pieces was the opera of 'Maid Marian' (founded on Mr. Peacock's clever novel with the same title), to which Mr. Bishop furnished the music; and that of 'Oberon,' which he wrote expressly for Weber's music. His taste was also called

into requisition to prepare adaptations of some of the plays of our elder dramatists; among them 'The Woman never Vexed,' 'The Merchant's Wedding,' &c. Mr. Planché had also paid considerable attention to the subject of antiquities, particularly as connected with costume. He was therefore commissioned by the proprietors of Covent Garden Theatre to attend the coronation of Charles X. to make drawings for the purpose of reproducing the pageant on the English stage, which was accordingly done. He also, at the desire of Mr. Charles Kemble, designed the costumes for the plays of 'King John,' 'Henry IV.,' 'As You Like It,' 'Othello,' and 'Cymbeline.'

In 1826 he travelled through a considerable part of the north of Europe, and on his return published 'Lays and Legends of the Rhine.' In 1827 he visited Germany again, descending the Danube from Regensburg to Vienna, an account of which was published under the title of 'Descent of the Danube' in one volume, and which has been since reprinted as a guide-book. During this time however he had continued to follow his dramatic pursuits, and in November 1828 he produced at Drury Lane Theatre his clever and popular drama of 'Charles XII.,' being his fifty-fifth dramatic production. In 1830 he was elected a member of the Society of Antiquaries, from which he retired in 1852. In 1834 he wrote 'The History of British Costume,' forming a volume of the series of the 'Library of Entertaining Knowledge;' he wrote also the 'Costume' for Mr. Charles Knight's 'Pictorial Shakspeare;' the 'Costume and Furniture' in the chapters on 'Manners and Customs' in the 'Pictorial History of England;' and he contributed articles on dramatic biography to the 'Penny Cyclopædia.' On the occasion of the coronation of Queen Victoria in 1838 he produced 'Regal Records' (coronations of queens); and in 1852 'The Pursuivant of Arms, or Heraldry founded upon Truth.' In March 1854 he was created Rouge Croix Pursuivant of Arms, and in 1866 Somerset Herald. In 1855 he translated 'The Fairy Tales' of the Countess d'Aulnoy. All these avocations have not withdrawn him from the drama. Of one description or another, down to 1857, he has placed upon the stage nearly two hundred pieces, some of the more remarkable being the extravaganzas produced for performance under the management of Madame Vestris; besides a variety of songs, essays, &c., in various periodicals. Few dramatic authors have been so constantly successful as he has been; and so much industry with so much talent deserves the reward they have received.

PLANTAGENET. [HENRY I., II.]

PLANTIN, CHRISTOPHE, was born in 1514 at Mont-Louis, in the French province of Touraine, of poor parents. He went to Paris in his youth, and worked there some time in a bookbinder's shop; but afterwards went to Caen in Normandy, where he learned the art of printing. After working in several of the printing-offices of France, and especially at Lyon, he returned to Paris; but the religious disturbances, which commenced about that time, induced him to remove to Flanders, and he is known to have been a master-printer at Antwerp in 1555. The beauty as well as the correctness of the works which issued from his presses extended his reputation rapidly, and he soon acquired a considerable fortune. He employed as correctors of the press several men distinguished for their learning, among whom were Cornelle Kilian (who was fifty years in his establishment), Pulman (Poelmann), Giselin, and Raphelengius (Ravleghien). Plantin's house was resorted to by learned men from all countries. He died July 1, 1589, and was buried in the cathedral at Antwerp. Besides his printing establishment at Antwerp, he had one at Paris and another at Leyden.

The work which has given most celebrity to Plantin's printing establishment at Antwerp is the edition which he printed of the great Polyglott Bible, which had previously been printed at Aloala, in Spain, under the direction of Cardinal Ximenes. [CISNEROS.] Plantin was engaged to perform the work by Philip II. of Spain, who sent Arius Montanus to superintend it, and he was employed four years (1568 to 1572) in this occupation. [ARIUS MONTANUS.] Guillaume Lebé was sent for from Paris to engrave the punches and superintend the casting of the type. The work, in addition to the contents of the Alcala Polyglott, gave a Chaldaic paraphrase and a Syriac version of the New Testament in Hebrew and Syriac characters. The proofs of the Antwerp Polyglott were all revised by Raphelengius, and the work was published in eight large folio volumes, 1568 to 1572. Plantin was not so learned as the Aldi of Venice or the Estiennes of Paris, but his Latin prefaces to several of the works which he printed seem sufficiently to establish that he had acquired considerable scholarship.

PLANUDES, MAXIMUS, a Byzantine monk, was born, as he himself in one of his works says, at Nicomedia. The time of his birth is unknown, and almost the only circumstance of his life which is beyond doubt is, that in the year 1327 he was sent on an embassy to Venice by the Emperor Andronicus the elder. At this time he must have been of a mature age. That he was still alive in 1340 is evident from a letter still extant, which he wrote to the Emperor Johannes Palæologus, who ascended the throne in that year. D'Orville places his death in 1353, for which however he adduces no testimony. Gerhard Voessius prolongs his life to the year 1370, and others still later. Towards the close of his life Planudes is said to have been imprisoned on account of his partiality for the doctrines of the Church of Rome; and when afterwards compelled to write against that Church, to have done so in such a manner, and with such feeble arguments,

that Cardinal Bessarion declared that the heart of Planudes had no share in what he had written on that occasion.

We are indebted to Planudes for the preservation of a number of valuable Greek poems. He made a collection of Greek epigrams, in seven books, extracted from the comprehensive 'Anthology,' in fifteen books, which Constantinus Cephalas had compiled in the 10th century. Planudes, in his collection, omitted those poems which seemed to him obscene or of little importance. This collection, though the compiler had displayed little taste or discernment, was at the time of the revival of letters in Italy the only one which was known, and was first printed in 1494 at Florence by John Lascaria. This edition was reprinted at Venice in 1503, and at Florence in 1519. A better edition, and with some additional poems, was published by H. Stephanus at Paris in 1566, which was likewise reprinted several times. It has been translated into Latin by Grotius. In 1606 Salmasius discovered, in the Palatine library at Heidelberg, a manuscript belonging to the 10th century, which contained the complete 'Anthology' of Constantinus Cephalas, upon which our present 'Anthologia Græca,' revised by Brunck and edited by Fr. Jacobs, is based. Planudes also made, without any critical discrimination, a collection of fables, ascribed to Æsop, to which he prefixed a 'Life' of the father of fabulists, which is full of absurdities. [Æsop.] Planudes also made a translation of the 'Metamorphoses' of Ovid into Greek prose, which was edited in 1822 by Boissonade; and a Greek translation of Cæsar's 'Gallic War,' which was printed by Jubgermann in his edition of Cæsar, Frankf., 1606; but it is a disputed point whether this is the translation of Planudes. Most of his other translations, such as that of some works of St. Augustine, and Macrobius on the 'Dream of Scipio,' as well as his numerous original works, partly on theological, partly on scientific, and partly on grammatical and rhetorical subjects, have never been thought worth being published, and are scattered in various libraries. His literary character on the whole is low; he wanted perseverance and honesty, and was guilty of several forgeries, especially in his 'Anthology,' his 'Life of Æsop,' and the collection of fables ascribed to him.

PLATINA. [PAUL II.]

PLATO (Πλάτων) was born, according to the most consistent accounts, on the seventh day of Thargelion, in Ol. 87, 3, that is, in May, B.C. 429. (Athenæus, v. 217, B.) His father was Ariston, the son of Aristocles, and Plato is said to have been originally called after his grandfather, according to a custom very common among the Greeks. The old anecdote collectors have thought it necessary to find some explanation for the second name, by which he is now known, as for instance, that he was so called from the breadth of his style (*διὰ τὴν πλατύτητα τῆς ἔμπροσθεν*), or from his expansive forehead (*ὅτι πλατὺς ἦν τὸ μέτωπον*); but this seems quite idle, as the name Plato was of common occurrence among the Athenians of that time. The philosopher's mother was Perictione. The later writers attribute to her a lineal descent from Exæcæstides, the father of Solon.

It seems doubtful however whether Dropides, through whom the pedigree is traced, was really a brother of Solon; that they were intimate friends and connections appears from the words of Plato himself in the 'Timæus' (p. 20, E.); but perhaps the claim of a direct descent from Exæcæstides originated only in later times, when the admirers of the great philosopher lost no opportunity of exalting his family and investing his early youth with the wonders of fable. It is also stated that he was born in the island of Ægina, which was, about the time of Plato's birth, stripped of its inhabitants, and occupied by Athenian colonists, among whom was Aristophanes, the comic poet.

As might have been expected from his connection with the most distinguished Athenian family, Plato received the best education that Athens could furnish: Dionysius taught him reading and writing (*γράμματα*); he was instructed in gymnastic exercises by an Argive wrestler named Ariston; his masters in music were Metellus of Agrigentum, and Draco of Athens, a pupil of the celebrated Damon. He was sufficiently skilled in wrestling to contend at the Pythian and Isthmian games, and his first literary attempts, the composition of dithyrambic, lyric, and tragic poems, show that he had profited by the instruction of his music-masters. He is also said to have applied himself to painting.

Plato's connection with Socrates is said to have commenced in B.C. 410. He had previously, and while very young, learned the doctrines of the Heraclitean philosophy from Cratylus (Aristot. 'Metaphys.,' i. c. 6; Apuleius, 'De Dogm. Plat.,' p. 2), who appears to have been a friend or acquaintance of Socrates. (Plato, 'Cratyl.,' p. 480, C.) The assertion of Diogenes Laertius (iii. 6) that he learned the Eleatic doctrines from Hermogenes seems to be derived from this statement with regard to Cratylus, and from the circumstance that Hermogenes maintains the Eleatic opinions against Cratylus in the dialogue which bears the name of the latter.

On the death of Socrates (in May, B.C. 399), Plato betook himself to Megara, in company with several of his late master's followers. Related as he was to Critias and Charmides, who fell fighting side by side against Thrasybulus and his party, and professing, as he always did, sentiments harmonious rather with the oligarchical faction at Athens than with those of the patriots who wished for a restoration of the older constitution under which Athens had so long and so

pre-eminently distinguished herself, it cannot be doubted that he was driven to this self-banishment from a fear for his own safety; and we shall be the more inclined to draw this inference when we recollect how intimately the prosecution of Socrates was connected with that re-action against the Thirty Tyrants and their supporters in which Lysias took so prominent a part. [SOCRATES.] We are not disposed to charge Plato, at this or at any other time of his life, with absolute treason against the liberties of his country; we are inclined however to hold with Niebuhr ('Kleine Schriften,' p. 476; 'Philol. Mus.,' i. p. 494), that Plato may have been prejudiced against his native city in its constitutional form of government by the warm feelings of his youthful heart; "but it is not the less true," adds the historian, "that, if so, he was not a good citizen." While at Megara, he is said to have attended the lectures of Euclid, who was the head of a school there [EUCLID], and we find traces in several of his dialogues of an acquaintance with the peculiar doctrines of the Megaric philosophy. He afterwards went to Cyrene to visit Theodorus, the mathematician, who is introduced in the 'Theætetus' as living at Athens before the death of Socrates, and advocating the doctrines of Protagoras against that philosopher. From thence, we are told, he travelled to Egypt, where he spent thirteen years, collecting all the traditions which the priests could teach him; and it is said that he afterwards went to Persia to learn the doctrines of the Magi, and even became acquainted with the laws and religion of the Jews. (Lactant. 'Institut.,' iv. 2; Clemens Alexandr., 'Protrept.,' p. 46, A.) So late as in Strabo's time the traveller to Heliopolis was shown the house where Plato and his companion Eudoxus had lodged, (Strabo, p. 806, C.) That Plato visited Egypt is also stated by Cicero, in a remarkable passage ('De Republ.,' i. 10), and the story is not in itself improbable, especially if we admit the truth of his journey to Cyrene; it seems however exceedingly unlikely that he resided there so long as thirteen years, for he never speaks of Egypt like a person who was familiarly acquainted with the peculiarities of the country, and his philosophy was so much cultivated at Alexandria in later times, that a lie circumstantial, like that which Strabo relates, might easily have been fabricated on the spot. The other exaggerations with regard to Plato's travels in the East are highly absurd, and can only be accounted for from the great importance attributed to his philosophy by the early Christian writers, and by their wish to make out that the apparent coincidences between his system and the Christian revelation were not anticipations so much as proofs of his acquaintance with the traditions and prophecies of the East. There is probably more truth in the statement that, on his return from Egypt, he went to Tarentum to visit or renew his acquaintance with some renowned teachers of the Pythagorean school; he certainly did not go to Italy to learn the doctrines of this school: he might have learned them nearer home, for the celebrated Pythagorean Philolaus had been at Thebes before the death of Socrates; Cebes and Simmias heard him there (Cicero, 'De Fin.,' v. 29; Diog. Laert., viii. 46); and Plato shows in his earliest works that he was not unacquainted with the tenets of the Pythagoreans.

This journey to Magna Græcia seems to be connected with the first of three visits which he paid to Sicily. Curiosity to see an eruption of Mount Ætna is said to have been the motive for this first voyage to Syracuse, which, it is stated, he undertook in the fortieth year of his age, therefore in B.C. 389. (Athen., xi. p. 507, B; Diod. Sic., xv. 7; Pseudo-Plat., 'Epist.,' vii. p. 324, A.) It was on this occasion that he became acquainted with Dionysius I., tyrant of Syracuse, with his son Dionysius II., and with Dion, brother-in-law of the former and uncle of the latter. He had the misfortune to offend the elder Dionysius by some freedom of speech, and the tyrant got Pollis, the Spartan ambassador, in whose ship he was returning to Greece, to sell him at Ægina as a slave. He was bought by Anniceris of Cyrene, who gave him his freedom; and on returning to Athens he set up a school in the Academy, where he taught for twenty-two years. After this he paid a second visit to Syracuse, at the request of Dion, to endeavour to form by philosophical instruction the ill-educated mind of his nephew, the younger Dionysius. He failed in doing this; and Dion being banished soon after, Plato returned to Athens with the tyrant's permission. This second journey is placed in B.C. 367, and Plato stayed four months in Sicily. His third journey to Sicily is placed in B.C. 361; it seems to have been undertaken in the hope of reconciling Dion and Dionysius. Plato's stay at the tyrant's court became disagreeable and dangerous to himself, and it was not without difficulty that he obtained permission to return again to Athens, which he did in the following year. In B.C. 357 Dion collected an expedition in Greece for the purpose of liberating Syracuse from the tyranny of Dionysius: among the volunteers who joined this expedition was Speusippus, a nephew of Plato, who had accompanied him on his second journey to Sicily. Dion succeeded in this object, but was soon after murdered (B.C. 353), and with his death Plato's connection with Syracuse ceased.

Plato spent the last years of his life in the diligent prosecution of his philosophical and literary pursuits. Cicero tells us ('De Senect.,' c. 5) that he was actually engaged in writing at the moment of his death. His lectures were at first delivered in the garden of the Academy itself, but afterwards in a garden which he had bought, near the Academy, and between it and the village Colonus. Plato died in

Ol. 108, 1 (B.C. 347), and was succeeded as lecturer in the Academy by his nephew Speusippus, though he had left Heraclides of Pontus, another of his disciples, as his deputy there, when he took Speusippus with him on his second journey to Sicily.

The following is the list of his scholars as given by Diogenes of Laërte:—Speusippus, Hippothales, and Callippus of Athens; Xenocrates of Chalcedon; Aristotle of Stagira; Heraclides of Pontus; Philippus of Opus; Hestisus of Perinthus; Dion of Syracuse; Amyolus of Heracleia; Erastus and Coriscus of Scepsis; Timolaus of Cynicus; Evason of Lampascus; Pithon and Heraclides of Ænus; and Demetrius of Amphipolis; to which list some added the Athenian orators Demosthenes, Hyperides, and Lycurgus, and the philosopher Theophrastus. See also the contradictory lists of tyrants and good statesmen who proceeded from the school of Plato, in Athenæus, xi. p. 508, fol.; and Plutarch, 'Adv. Colot,' p. 1126.

The works of Plato consist of a long series of dialogues, in all of which, excepting the 'Laws,' the principal interlocutor is Socrates. The form of the dialogue was not first introduced by Plato; he is said to have been preceded in that species of composition by Alexamenus of Teos, and by Zeno of Elea. It is probable however that Plato's adoption of the form of dialogue resulted rather from the nature of the case than from any direct imitation. The spirit of the dialectics of the Eleatic school, with which Plato's philosophy was so strongly imbued, depended mainly on its being in the form of question and answer. The very name 'dialectics' points to this: the word *διαλεκτική* signifies merely 'to converse,' as appears from the use of the common word *dialaxis* (*διδαξις*), 'conversation,' to signify 'dialectics,' in Aristotle, 'Nu.,' 817; for of course no weight will be attributed to the explanation of the verb which Xenophon puts into the mouth of Socrates (Xen. 'Memor.,' iv. 5, sec. 12), an explanation which is obviously derived from its secondary and technical meaning. That Plato then should write in the form of dialogue seems to be the natural consequence of his wish to investigate and analyse, dialectically and after the manner of Socrates, the various questions of philosophy then in vogue. Nor is it at all necessary to suppose that Plato was immediately indebted to any one for the dramatic tone which characterises his dialogues: indications of a real dramatic genius, and of imitative powers of the highest order, are scattered so plentifully over all his works that we cannot fail to recognise everywhere the hand of an artist who copies nature alone. It is not improbable that he studied, and with great profit, both Epicharmus and Sophron: Alcimus, quoted by Diogenes of Laërte (iii. 18), says that he transcribed most of the writings of the former; and according to Quintilian (l. 10, sec. 17), the philosopher was so fond of the mimes of Sophron that he had a copy of them under his pillow when he died. It seems however likely that he did not become acquainted with the writings of these two authors till his first journey to Magna Græcia and Sicily; and it is certain that several of his dialogues, and some of those in which the dramatic element is most prominent, were composed long before that time, so that he did not probably owe anything to them in the first instance.

But though the form of Plato's works was not much influenced by his acquaintance with other writers, it is impossible to overlook the fact that, for their matter, they were composed with a continual reference to the labours of his predecessors. In fact Plato's whole system is rather critical and eclectic than dogmatical, and many of his dialogues are rather reviews of the speculations of former philosophers than formal enunciations of any doctrine of his own. The view which he took of philosophy was decidedly a literary one; he was the first of the Greek philosophers who can be considered as a student as well as an expounder of philosophy, as may indeed be inferred from the statement of Heraclides of Pontus, that he was among the first to collect books and import them to Athens. (Proclus, in 'Tim.,' l. p. 28; Diog. Laërt., viii. 15.) Besides the great ideas and peculiar system of Socrates, which he had learned during his intercourse with that philosopher, Plato was thoroughly conversant with the systems of Pythagoras, Heraclitus, Parmenides, Zeno, Anaxagoras, and Protagoras; his works abound with references to their writings, and some of his dialogues are controversial tracts directed against one or more of these philosophers; nor had he neglected his contemporaries of the Socratic school, some of whom, as Aristippus, Euclid, and Antisthenes, he criticises rather severely. Cicero, in the passage of his treatise 'De Republicâ' (l. c. 10), referred to above, seems to consider that the philosophy of Pythagoras, combined with the dialectics of Socrates, formed the main groundwork of Plato's philosophy. But that this is only a partial account of the matter we shall see presently; though Cicero is undoubtedly right in attributing a great deal to the influence of the Pythagorean philosophy on the opinions of Plato. It was from this, no doubt, that Plato was induced to pay so much attention to Epicharmus, who was not only a great comedian, but also a renowned Pythagorean philosopher. (See Clinton's 'Fasti Hellenici,' vol. ii. p. 36, note g.) The benefits which Plato derived from a study of Epicharmus are distinctly asserted by Diogenes Laërtius (iii. 9-16), and some lines are very pointedly quoted from one of his comedies, in which he prophesies that some future writer would confute and overthrow all opponents by adopting his sayings and clothing them in a different dress. Plato sometimes quotes Epicharmus by name (as in the 'Gorgias,' p. 506, D),

and in one passage he pays him the high compliment of naming him and Homer as the two chief poets, the one of comedy, the other of tragedy. ('Theætet.,' p. 152, E.) Plato seems to have been also familiar with the works of Empedocles, who stands half-way between the Pythagoreans and the Eleatics, and who, as Thirlwall suggests ('Hist. of Greece,' ii. p. 139, note), may probably be looked upon as the predecessor of Plato in his eclectic view of philosophy. There is certainly a direct reference to the doctrines of Empedocles in the 'Sophistes,' p. 242, D; perhaps, also, as Heindorf thinks, in the 'Lysis,' p. 214, B, though Stallbaum considers that Anaxagoras is there referred to; and Hermann ('Opusc.,' vol. vii. p. 106) has not hesitated to recognise the very words of Empedocles in a celebrated passage of the 'Phædrus,' p. 246, B-C.

On the whole then it is clear that Plato was well acquainted with the labours of his predecessors and contemporaries. But though he may have learned much from them, and though he certainly had borrowed some of his leading views from his great teacher Socrates, we should nevertheless do him great injustice if we regarded him merely as a compiler and systematiser of what had been already advanced, and denied his claim to a place among the originators of great thoughts. Plato's whole system is based upon some grand and novel ideas, which may indeed have been faintly conceived by others, but which were never distinctly uttered and proclaimed till Plato made his appearance. The opposition between the law and the facts, between the general and the particular, between the objects of reflection and the objects of the senses, between the world of intelligence and the visible world, was never clearly pointed out till Plato's time. It is very true that Socrates did awaken the idea of science, and so lay the foundation of dialectics, on which the philosophy of Plato was chiefly built up (see this distinctly stated by Aristotle, 'Metaphys.,' xii. 4, § 5); and it is for this reason that Plato has put into the mouth of his master his speculations on this subject. The merit of Plato is that he expressed distinctly and systematically what Socrates only struggled to articulate. The comprehensive view which Plato took of philosophy in all its bearings implied a critical acquaintance with all the branches of his subject and with the works of all his predecessors. From the nature of the case, it was impossible that Socrates should fulfil these previous conditions; he was not and could not have been a literary man, and it does not appear that he was qualified by his character and habits, even if he had possessed the necessary opportunities, to study the systems of other philosophers in an enlightened and critical spirit. The kindred genius of Plato was luckily fostered by every encouraging influence, and he stepped in to elaborate completely the plan of which his master had sketched the rude outline. With many features totally dissimilar, the relation between Socrates and Plato very nearly resembles that between Kepler and Newton; for Kepler's laws stand related to the 'Principia' of Newton much in the same way as the Socratic idea of science does to the dialectical system of Plato. In fact, the case is much the same with every great advance in philosophy; the conception must precede its articulate utterance.

Before we attempt to exhibit the method of Plato's philosophy as it appears in his writings, it will be as well to consider briefly the chronological arrangement of his dialogues, and the natural division according to which they may be classified. Owing to the great admiration in which Plato has been held from his own time down to the present, we have not only a complete collection of his works, but also several dialogues included among them, which, beyond all manner of doubt, were written by some imitators of the great philosopher. Thus, the 'Eryxias' and 'Axiochus' were probably written by Æschines, the Socratic philosopher; the 'Epinomis' by Philip of Opus; and 'The Second Alcibiades' by Xenophon. Leaving out of the question, then, these and other dialogues generally admitted to be spurious, we may divide the genuine dialogues into three classes, which we will arrange in the following chronological order, for reasons most of which have been adduced by Schleiermacher, Ritter, and others, but which our limits will not permit us to enter on in this place. In the first class we would place the dialogues composed by Plato before he set out upon his travels, namely, the 'Lysis,' 'Phædrus,' 'Laches,' 'Hippias major,' 'Protagoras,' 'Charmides,' 'Ion,' 'Meno,' 'Alcibiades I.,' 'Euthydemus,' 'Euthyphro,' 'Apology,' and 'Crito.' To the second class we refer those which he wrote after returning from his travels, and before his second journey to Sicily, namely, the 'Gorgias,' 'Theætetus,' 'Sophistes,' 'Politicus,' 'Cratylus,' 'Parmenides,' 'Symposium,' 'Menæxenus,' 'Philebus,' 'Phædo,' and perhaps also the 'Republic,' the 'Timæus,' and the 'Critias.' In the third class we place by itself the long dialogue on the 'Laws,' which is but loosely connected with the general system of Plato's works, and seems to be quite an extraneous part of his philosophy. However, notwithstanding this and other dissimilarities, we do not hesitate to recognise in the 'Laws' a genuine work of Plato. It is true that it is the only one of his dialogues in which Socrates does not bear a part; it is true that there is a striking difference of style between the 'Laws' and the other works of Plato; there is in fact a greater difference between the style of the 'Laws' and Plato's ordinary style, than between this last and the style of the epistles, or even than that of the dialogues which are confessedly spurious; there is a profusion of anacolutha in it to an extent of which we find no example in the other works of Plato: and Ast has objected that the whole plan of

the work is inconsistent with Plato's views as developed in the 'Republic.' But with regard to the non-introduction of Socrates, surely no argument of spuriousness can be drawn from this: because Socrates was generally the chief speaker, it was not necessary that he should always be so, and it is probable that the 'Laws' were written with an object totally different from that which Plato generally proposed to himself. With regard to the style, it may be argued, with Cousin, that the 'Laws' had not received the last touches of the author's pen; and it is said that Philippus found the work on the waxen tablets, and copied it out: and with regard to the discrepancies between the 'Laws' and the 'Republic,' Ast seems to have overlooked the distinction which Plato himself has drawn between the two works; for the philosopher says that the second state is not intended to be a perfect one, but only so relatively; besides, the points of discrepancy which have been noticed are not such as to affect any leading principle in Plato's system of ethics; the age fixed for marriage is different in the two works, there is no military caste in the 'Laws,' and the cruel and heartless socialism of the 'Republic' is not mentioned in it: but all these are objections of little weight, and even if they were more difficult to encounter, they would be at once overthrown by the express and positive testimony of Aristotle to the genuineness of the work, and by the internal evidence which must convince every intelligent reader that no man but Plato then living in Greece could have written a treatise at once so comprehensive and so profound. Schleiermacher's arrangement of the works of Plato corresponds in its main features with the one suggested above; it deserves however a separate mention on account of the celebrity of this writer and the important effects which have been produced by his acute and careful examination of the connection of thought running through the dialogues. He also divides them into three classes,—1, elementary dialogues, or those which contain the germs of all that follows, of logic as the instrument of philosophy, and of ideas as its proper object; consequently, of the possibility of the conditions of knowledge; these are the 'Phaedrus,' 'Lysis,' 'Protagoras,' 'Laches,' 'Charmides,' 'Euthyphro,' and 'Parmenides,' to which he subjoins, as an appendix, the 'Apologia,' 'Crito,' 'Io,' 'Hippias minor,' 'Hipparchus,' 'Minos,' and 'Alcibiades II.'; 2, progressive dialogues, which treat of the distinction between philosophical and common knowledge in their united application to the two proposed and real sciences, 'Ethics' and 'Physics'; these are the 'Gorgias,' 'Theaetetus,' 'Meno,' 'Euthydemus,' 'Cratylus,' 'Sophistes,' 'Politicus,' 'Symposium,' 'Phaedo,' and 'Philebus,' with an appendix containing the 'Theages,' 'Erastus,' 'Alcibiades I,' 'Menexenus,' 'Hippias major,' and 'Clitophon'; 3, constructive dialogues, in which the practical is completely united with the speculative; these are the 'Republic,' 'Timæus,' and 'Critias,' with an appendix consisting of the 'Laws,' the 'Epistles,' &c. We cannot here enter upon a criticism of this arrangement; we will only remark that we strongly object to Schleiermacher's separation of the 'Theaetetus' from the 'Sophistes' and 'Politicus,' which form, with it, a trilogy of dialogues, like the three which are placed together in his third class; and we think that, according to his own principle, as the 'Phaedo' is preparatory to the 'Timæus,' and as the 'Philebus,' as an approximate discussion of the idea of the good, is preliminary to the 'Republic,' these two dialogues should occupy the same relative position as the two which they precede. Thus much may suffice for the arrangement of the several dialogues according to some real train of succession. According to their contents, they also form three classes: the dialectical, ethical, and physical dialogues. The formal division of philosophy into these three parts is subsequent to Plato's time, as it was first established by Xenocrates and Aristotle (Sextus Empir., 'Adv. Math.,' vii. 16); but Plato certainly had started the idea of such a division, which is distinctly attributed to him by Cicero ('Acad. Post.,' i. c. 5, § 19), and it is clearly discernible in his works, though many of them may not be assignable to any one part in particular: thus the 'Theaetetus' and its two connected dialogues are clearly dialectical; the 'Republic' and 'Laws' ethical; and the 'Timæus' physical. In endeavouring therefore to give a general view of Plato's philosophical system, we shall adhere to this division, and consider first his views on dialectics, on which his whole system was based, and then his applications of these views to the two provinces of moral and natural philosophy.

I. Plato's system of dialectics is based upon a view of the definition 'real,' which he was the first to bring forward. The definition, he saw, consists in generalisation and division—namely, it is made either *per genus* or *per differentiam*. The former process is the base of the second; the second is the development of the former. Consequently, as science, according to Plato, depends upon dialectics, and dialectics on the definition 'real,' in order to general scientific reasoning we must generalise and classify—κατ' εἶδη σκοπεῖν and κατὰ γένος διακρίνειν. The ideas of Plato are, strictly speaking, nothing more than general terms, the main part of the definition 'real,' as Leibnitz calls it, and Plato seems to have constructed his theory of ideas as a mean between the contradictory systems of Heraclitus and the Eleatics. The *Heraclitean* doctrine of a perpetual flux, modified into the dogma of Protagoras, πάντων μέτρον ἄνθρωπος,—“The individual man is the standard of all things,”—was directly opposed to Plato's notion of science as based upon an idea or general definition, which is in itself its own ground and authority; for it peremptorily denied being (εἶναι, οὐσία), and set up in its stead a mere *genesis* or

becoming (γίγνεσθαι), so that nothing could be predicated of anything as fixed. On the other hand, the *Eleatic* doctrines—1, that all is one, and that there is no multiplicity; 2, that all is one immutable being, and that there is no becoming, no change, no generation, augmentation, or decay—were equally opposed to Plato's belief in the reality of sensation, for they absolutely denied the *genesis*. Now as Plato was convinced of the reality, both of the permanent being (οὐσία), namely, of the genus signified by the general term, and of the mutable *genesis* of the phenomena, of the idea as well as of the multiplicity of things, it was necessary that he should form some conception of science which would admit of both. The general science which Plato set forth with this view was called *dialectic*, or the art of conversing, and was based on an examination (the first which had been attempted) of the syntax of the Greek language. In order to make a sentence, to affirm or deny anything, to express a judgment of the mind, it was necessary, he saw, to have at least a *subject* of which something was to be affirmed or denied, and a *predicate* which affirmed or denied something of the subject. This predicate would generally be a verb, but it might be an adjective, as the Greek sentence tolerated an omission of the copula. Words, he says, whether subjects (ὀνόματα) or predicates (ῥήματα), express neither *entity* (οὐσία) nor *action* (πράξις), neither being nor becoming, unless they are joined together in a sentence, and then some tense of becoming is predicated of some state of being: δηλοῖ γὰρ ἕβη που τότε περὶ τῶν ὄντων (the predicates), ἢ γιγνομένων (present), ἢ γεγονότων (past), ἢ μελλόντων (future), καὶ οὐκ ὀνομάζει μόνον, ἀλλὰ τι περαινέει συμπλέκων τὰ ῥήματα τοῖς ὀνόμασι. ('Sophist,' p. 262, D.) He speaks here of the mere name of the subject as predicating being of it, for we may always predicate being of every individual which has a name, in addition to the particular nature which it has ('Sophist,' p. 251, A); indeed the act of naming or of affixing a general name, the name of the genus, to the individual, is the first step in classification, and in itself gives a fixity to things which is opposed to generation and becoming. ('Theaetetus,' p. 157, A.) Thinking being the discourse of the soul with itself ('Theaetetus,' p. 189, E; 'Sophist,' p. 263, E), and speech being a combination of words so as to form discourse for the cognisance of another ('Sophist,' p. 259, E), thinking is a similar combination of thoughts for the cognisance of a man himself: and thus the science which regulates the combination of thoughts may be called *διαλεκτική*, or the science of discourse. ('Sophist,' p. 252, E.) It is a science presiding over the faculty which investigates the properties of all sensations. ('Theaetetus,' p. 185, B.) This science depends upon definition. Now definition necessarily presumes that some general term should be given, including a multiplicity of objects ('Euthyphr.,' p. 6, D; 'Theaetetus,' p. 146, D; p. 185, D), and it must then be explained wherein the term to be defined differs from others which belong to the same genus with it. ('Euthyphr.,' p. 11, E; 'Theaetetus,' p. 208, D.) The second process, or the *per differentiam*, is subordinate to the former, which is the all-important one in this science of dialectics.

The great object then of the dialectician is to establish what are those general terms which are the object of the mind when a man thinks. It is clear that they cannot be objects of sense, for these are in a continual state of transition. ('Parmenid.,' p. 152, A.) They must therefore be of the number of those things which we know by means of reflection (διάνοια) through the understanding (λογισμός, νοῦς, νόησις), for these things being fixed, belong to οὐσία, and can become the objects of science or certain knowledge. ('Parmenid.,' p. 129, E; 'Phaedo,' p. 65, C; 'Respubl.,' vii. p. 532, A.) Every thing of this kind is an εἶδος, that is, a general term, ('Respubl.,' x. p. 596, A; 'Legg.,' x. p. 835-6), or quiddity ('Phaedr.,' p. 237, B.) Consequently there is an idea, or εἶδος, of everything that is called by a general name. Hence the formula for the universal is neither εἶναι only, as the Eleatics said, nor πολλά only, as the Heracliteans asserted, but εἶναι καὶ πολλά, “the one and the many,”—namely, the subject of which many predicates may be asserted, and which therefore appears as manifold. ('Respubl.,' v. p. 476, A; 'Sophist,' p. 251, A; 'Parmenid.,' p. 129, E, &c.) From all this it will appear that Plato, like a writer of our own time, regarded philosophy as an undressing of the world, as the means of discovering the certainty and eternity, which are in this world hidden and wrapped up in the garb of the mutable and the temporal. For if the sensible is true, which he maintains against the Eleatics, it is true only through the essence of which it partakes ('Phaedo,' p. 100, C; 'Euthydemus,' p. 300, E; 'Sympos.,' p. 210, E), and therefore the object of philosophy must be to strip off this garment of the sensible, and ascend to the supreme idea which contains all the subordinate ones, and which has nothing in it capable of being apprehended by the senses, for individual ideas are but hypothetical notions, for which a true ground can only be given by a higher hypothesis. ('Respubl.,' vi. p. 511, B. compared with 'Phaedo,' p. 100, A, 'Philebus,' p. 20, D, and 'Respubl.,' p. 610, C.) This supreme idea is God; and thus God is the common standard of all things, and not the individual man, as Protagoras said. ('Legg.,' iv. p. 716, C.)

Before we pass from this outline of Plato's dialectical system to its application to ethics and physics, it will be advantageous to the reader that he should see how Plato made this application himself. With this view we shall give a sketch of the mode of reasoning which the

philosopher has adopted in two most important and interesting dialogues, the 'Gorgias' and 'Theaetetus,' which are the counterparts of one another, and which Schleiermacher places at the head of the second class of Plato's works, the dialogues of which occupy a middle position between the elementary and constructive ones, and treat not of the *method* of philosophy, as is the case with dialogues of the first class, but of its *object*. The opposition between these two dialogues has been well pointed out by Schleiermacher, in his introduction to the former of them (p. 5, seqq.). The highest and most general problem of science is to seize upon essence and being while still enveloped in the fleeting and transitory phantasmagoria of the senses, to represent the essence as that which is real and good in the being, and to point out and reconcile the apparent opposition between these two contrasted objects of contemplation. There are two ways of effecting this: the immediate method, or that by which we pass at once from the true to its semblance; the indirect method, or that by which we pass from the feeling of opposition, as a datum, to the primary intention, which forms the starting point in the other case. In the opposition which it is the object of these methods to reconcile, the antithesis is between *being* and *semblance*: in ethics this amounts to the antithesis of *moral good*, in the province of being, to *pleasure*, or *pleasurable feelings*, in the province of semblance; and in physics this is the antithesis of *science*, in the one domain, to *sensation*, in the other. The 'Gorgias' is the development of the former antithesis; the 'Theaetetus' of the latter.

The interlocutors in the 'Gorgias' are—Gorgias, the celebrated sophist and rhetorician; Polus, a rich and arrogant Agrigentine, who had written a book on rhetoric; and Callicles of Acharnae, an ambitious demagogue; to whom are opposed Socrates and his friend Chærephon, the latter of whom however takes but little share in the discussion. The business of the dialogue is divided into three parts. I. The refutation of Gorgias with regard to the subject of rhetoric. Gorgias says the subjects of rhetoric are justice and injustice, but that the rhetorician sometimes acts unjustly: "but," says Socrates, "if justice and injustice are the subjects of the rhetorician's art, the rhetorician, as such, must be just always; therefore Gorgias contradicts himself." II. The refutation of Polus with regard to the distinction between the good or the beautiful, and the pleasant. Polus says "to act unjustly has less of the *beautiful* (it is *αἰσχρὸν*) than to suffer injury, but the latter has less of the good (it is *κακίον*) than the former." Socrates replies "the *beautiful* (τὸ καλόν) excels in pleasure (*ἡδονή*), in utility (*ὠφελεία*) or in both: the *deformed* (τὸ αἰσχρὸν) is so called from the pain (*λύπη*) or evil (*κακόν*) which attends it, or from both: to act unjustly (τὸ ἀδικεῖν) does not surpass the suffering of an injury (τὸ ἀδικεῖσθαι) in the pain which attends it; consequently it must surpass it in the *evil* or *badness* of it, therefore it is both worse (*κακίον*), and has also less of the beautiful (τὸ καλόν); and therefore it will not be a reasonable object of preference. Again, it is well for the unjust man to be punished; for the act and the suffering are homologous: now the act of punishing an unjust man is just; therefore the suffering of the unjust man is just also: consequently, as before, it is *καλόν*; therefore it has some excellence either of pleasure or of profit: but its excellence is not of pleasure; therefore it is profitable for him. III. The refutation of Callicles with regard to the proposition that all *good* is exhausted in the *pleasant*. Callicles asserts that though τὸ ἀδικεῖν has more of deformity than τὸ ἀδικεῖσθαι, this is only by law or convention, and not by nature. For τὸ ἀδικεῖν is an endeavour to get more than others, and this is natural. Socrates first confutes Callicles' idea of a distinction between law and nature (p. 488, B. 489), and then brings three decisive arguments against his position that everything pleasant is good, the first in p. 495, D, the second in p. 495, E—497, D, the third in p. 499, E—499, B. To escape from the consequences of these arguments, Callicles makes a distinction between good and bad pleasures; but Socrates refutes this at once by showing that if we are to make this distinction, it follows that we seek for an object not because it is pleasurable, but because it is good (p. 499, B, 500, A); and then maintains that the rhetoric, or what is the same thing, the political principles of demagogues, like Callicles, are morally bad, for they have *pleasure* for their object, not *good*. Socrates then proceeds by himself to show that happiness consists in justice and order (p. 506-508); that life is not in itself desirable (p. 508-512), and so on; and the dialogue concludes with a fable relating to the state of the soul after death.

The interlocutors in the 'Theaetetus' are Theodorus, a mathematician of Cyrene, who is represented as attached to the materialism of Protagoras, and a young Athenian named Theaetetus, who carries on nearly the whole of the argument with Socrates. The dialogue consists of a refutation of three positions with regard to science (*ἐπιστήμη*), which are put into the mouth of Theaetetus. (I.) That science is sensation (*αἰσθήσις*). This, says Socrates, is much the same as the dogma of Protagoras, "the individual man is the standard of all things" (*πάντων μέτρον ἄνθρωπος*); for his *φαίνεται*, 'it appears,' is equivalent to your *αἰσθάνομαι*, 'I perceive'; but in this opinion of Protagoras is implied (1) that there is only a *genesis* and no *being*, and that all things are the offspring of flowing and motion; (2) that the objects of the senses have neither an objective nor a subjective existence, but exist only by the concurrence of object and subject; that is to say, according to his principle, τὸ πάν κίνησις ἐστί, 'every thing is motion.' Now there are

two kinds of motion, (1) active, (2) passive; the first comprehends the *αἰσθήσεις* (perceptions), the second the *αἰσθητά* (things perceived), and qualities are generated from the concurrence of the percipient and the perceivable. Hence it follows, according to Protagoras, that nothing is of itself, but *comes into being* by the instrumentality of something else.

Socrates next proceeds to show, in defence of Protagoras, that the objection in respect of dreams and madness is of no force, and that the perceptions of a person mad or asleep are true as far as they go; for, in the first place, we have no means of proving that we are not asleep when we think ourselves awake; and next, it may be shown that, whatever we perceive, we alone perceive it, and that therefore the perception, if it is a perception at all, must be a true one. The opinion of Theaetetus, thus far established, is of no validity unless we admit that Protagoras has overthrown his pretensions to superior wisdom by advancing this doctrine. Socrates however concedes that Protagoras might reasonably object to this confutation as not amounting to a regular proof. In the next place then he shows that if perception is science, we arrive at the absurd conclusion that it is possible to remember a thing once known, and yet not to know it. He checks himself however by suggesting (p. 114, C) that this *reductio ad absurdum* has been obtained by an acquiescence in the common acceptations of terms, and then undertakes to defend the doctrine of Protagoras as far as it will go. Speaking then in the person of Protagoras, he begins by denying that perception (*αἰσθήσις*) and memory (*μνήμη*) are the same affection (*πάθος*). Next, he denies that he considers all men alike in wisdom. He says that some opinions may be better than others, but he denies that any are false; and having, in the name of Protagoras, found fault with himself for his mode of arguing, he invites Theodorus to answer him in Protagoras's name. Theodorus having reluctantly consented to do so, Socrates proceeds (p. 170, A) to refute seriously the *πάντων μέτρον ἄνθρωπος* of Protagoras. In the first place he asserts that almost every action of man implies the belief that there are different degrees of wisdom, and therefore that there is such a thing as false opinion. Next he shows that Protagoras himself must confess his opinion to be false, if it be conceded that most people think it so, and that all these think rightly. Again, this rule of Protagoras will not apply to the profitable; and this Socrates, after a digression on the difference between the babbling politician and the true philosopher, proceeds (p. 177, C) to prove by showing that the profitable belongs to the *future*, and that no one excepting the man of science can judge of the future as respecting the object of his science. These two last conclusions Theodorus admits to be decisive (p. 179, B, C); but Socrates doubts if the refutation of Protagoras as regards the *present* be made out, unless the Heraclitean doctrine be also refuted. This then is the next step. In the first place he makes Theodorus concede that all things are moved according to both kinds of motion, that is, change of place and change of form. Then alluding to his former distinction of τὰ παύοντα = τὰ αἰσθητά, and τὰ κινούμενα = τὰ αἰσθημένα, and to what he said about the effects of their concurrence, he shows that, according to this doctrine, no quality can be predicated of anything; and that we neither can be said to perceive, nor yet not to perceive, that is, neither to have science nor to have it not; and hence every proposition is equally right and equally wrong, and nothing is left but the *οὐδ' ἔστω*. To this Socrates adds (p. 184, C) that the senses are the *δὲ οὐ*, not the *ἢ αἰσθάνομεθα*—the mere instruments, not the causes of sensations; we perceive each sort or quality by a different *δὲ οὐ*, or organ, and consequently must compare them, &c., by some other means than by the senses themselves, that is, the *ψυχὴ αὐτῆ καθ' αἑαυτή*, "the soul considered as unconnected with the senses," is the subject of essence and truth, and therefore science and sensation are different, for science is not without essence and truth. "Hence it follows," says Socrates, "that we must seek for science in that name, whatever it is, which is given to the soul when it is engaged in abstract speculation" (p. 187, A). From this, Theaetetus asserts (II.) that science is right conception (*ἢ ἀληθὴς δόξα*); and when he is driven from this, after a series of subtle disquisitions on the nature of false conception, he maintains (III.) that science is right conception combined with reasonable explanation (p. 201, D). This is discussed with reference to the different meanings of *λόγος*, and the opinion is finally refuted. The dialogue ends with this recapitulation of the results obtained:—"Therefore neither perception nor right conception, nor right conception combined with reasonable explanation, can be science."

We have dwelt at some length upon these two dialogues because they furnish a direct transition to Plato's application of his dialectical system to the departments of ethics and physics. The 'Gorgias' points out the steps by which Plato would proceed in handling the moral questions of common occurrence in his time; for ethics was always treated in those days as a part of politics, and the sophists, to whom he was opposed, were principally dangerous from the bearing of their doctrines on political morality. The 'Theaetetus' is a critical review of certain materialistic opinions, which it was necessary to confute before a new system could be fairly set on foot. Plato himself says, "It is better to do a little well than a great deal in an unsatisfactory manner" ('Theaet.', p. 187, E); and as Sir C. Wren gained nearly as much credit for the scientific manner in which he removed the ruins of the old St. Paul's church as for the genius and skill with which he

planned and constructed the new edifice, so Plato should receive the commendation which is due to him for the elaborate and searching scrutiny to which he subjected the erroneous views current in his time, before he ventured to propound the grand and original conceptions on which his own philosophy was built up.

II. The ethical system of Plato, though traces of his views in this field are discernible in many of his other dialogues, is most fully developed in his two largest treatises, the 'Republic' and the 'Laws,' and most distinctly in the former. From Plato's general plan of considering everything controversially and with reference to the theories of his predecessors, we might draw two conclusions with regard to his system of moral philosophy: 1st, that he would at once discard the notion that the pleasure resulting from sensible impressions could be the highest good, for this would be to allow the influence of the senses to be paramount, the very point in which he was so directly opposed to the Heracliteans; 2ndly, that he would also reject the claim of knowledge alone to be considered as the good, for that would lead him to coincide, more nearly than would have suited his general views, with the positions of the Eleatics. We see the first germs of his opinions on these two points in the contrast which we have pointed out between the 'Gorgias' and 'Theætetus,' and in the 'Philebus,' which may justly be considered as an introduction to the 'Republic,' he formally confutes the dogma that the *summum bonum* is either pleasure or knowledge alone. The highest good, as is hinted in the 'Philebus,' and distinctly shown in the 'Republic,' is moral virtue: this principle is the basis of man's intellectual and moral constitution; it is his good *quo* man, that is, as far as he is an intellectual and moral agent. Moral virtue, according to Plato, is the subordination of man's lower faculties to his reason as the sovereign faculty: a man is virtuous when the will acts as the servant of the reason in controlling the appetite. When this subordination is perfect in the individual, it constitutes his rectitude, righteousness, justice, or, in general, his virtue or goodness; consequently, his happiness in this world. When a corresponding subordination exists in the state, that is to say, when the guards, or military caste, in perfect subordination to philosophic rulers, assist the reasoning and governing power in regulating and controlling the passions of the populace, the state is a perfect one. The 'Republic' of Plato is a development of this analogy between the ideas of the perfect man and the perfect state. This analogy depends upon the old and well-known division of virtue into the four cardinal virtues, as they are called, namely (1), prudence or wisdom (*φρόνησις*); (2), courage, constancy, or fortitude (*ἀνδρεία*); (3), temperance, discretion, or self-control (*σωφροσύνη*), and (4), justice or righteousness (*δικαιοσύνη*); and on the supposition that the whole province of virtue is exhausted by these four virtues. We cannot agree with Schleiermacher ('Einführung zum Staat,' p. 26), that "Plato manifestly took up his description of the four connected virtues only out of respect for the existing classification, just as they had passed in a similar manner from common conventional usage into the philosophy of Socrates." To us it appears that the classification of the four cardinal virtues is so intimately connected with the very groundwork of Plato's whole physical and dialectical system, that it must have been in the most serious earnest, and with the most deliberate choice, that he assumed this division of virtue as the basis of his moral philosophy. In the 'Republic,' Plato argues thus with regard to the fourfold division of virtue ('De Repub.,' iv., p. 427-434):—The state, being a perfect one, must exhibit in itself the four cardinal virtues; not that every one of its citizens must exhibit them all perfectly; but the philosophic rulers will represent its *φρόνησις*; the courageous standing-army its *ἀνδρεία*; and the well-conducted populace and craftsmen its *σωφροσύνη*. The remaining virtue, *δικαιοσύνη*, is the virtue of the whole; it is the principle and cause of the existence of the other three virtues, compelling each portion of the state to keep to its own business and to abstain from all interference with the affairs of the other portions. Passing from the state to the individual, Plato recognises three distinct principles in the soul of man: τὸ λογιστικόν, τὸ θυμοειδές, and τὸ ἐπιθυμητικόν (p. 439, D); the first belongs to the rational part of the soul; the two last to the irrational part, with this distinction, that the *θυμοειδές*, though it is classed under the same general head with the *ἐπιθυμητικόν*, is very different from it, and often assists the *λογιστικόν* in governing and controlling the *ἐπιθυμητικόν* (p. 440, A; p. 441, E). These three principles correspond in our philosophical language to the reason, the will, and the appetite. The second is often rendered 'the irascible principle,' and Cicero translated it by *ira* and *iracundia* ('De Repub.,' i. 38); but we follow Hooker, who translates it 'the will,' and Hemsterhuys the younger, who substitutes for it the scholastic synonym *velleit*. These three principles in the soul of man Plato considers to be analogous to the three classes in the perfect state: the philosophic rulers represent the reason, the standing army is the will, and the populace the appetite; and as there was a virtue corresponding to each of the divisions of the perfect state, and also one which kept them altogether, so, in the righteous or virtuous man, the reason is full of wisdom, the will is strong in fortitude, and the appetite is under the healthy influence of self-control; and all three are kept together by justice, as the musical harmony keeps together the highest, the lowest, and the middle sound, or the octave, the bass, and the fifth (p. 443, D); or, to express the whole in

the words which Shakspeare has apparently borrowed from Plato ('Hen. V.,' act i., sc. 2):—

Exet. While that the armed hand doth fight abroad,
The advised head defends itself at home;
For government, through high, and low, and lower
Put into parts, doth keep in one consent,
Congreering in a full and natural close,
Like music.

Cont. Therefore doth heaven divide
The state of man in diverse functions,
Setting endeavour in continual motion,
To which is fixed, as an aim or butt,
Obedience.

This idea of the three principles in the human soul, and of the subordination of the two inferior faculties to the sovereign reason, is most beautifully and clearly worked out in the mythus which forms a prominent part of Plato's earliest dialogue, the 'Phædrus' (p. 246, A, seqq.), where the soul is compared to a charioteer (the reason) driving a pair of winged steeds, one of which is well-bred and well trained, and the other quite the contrary; the quiet horse (the will) is obedient to the rein, and strives to draw its wilder yoke-fellow (the appetite) along with it, and to induce it to listen to the voice of the charioteer (the reason); but they have both of them much pain and trouble with it, and the whole object of their charioteering is lost if it contrives to get the better of them. In this allegory the aim of the reason in exacting obedience from the lower faculties is not merely this obedience or subordination itself, which constitutes the goodness of man; the reason endeavours, by keeping under control the senses, with all their cravings for gratification, to take a calm view of abstract truth, and to gaze upon the eternal realities which are here clothed in the garb of space and time. This is described as if the soul, in its state of previous existence, went the circuit of the universe in the train of the gods: if, in performing this journey, the reason, or charioteer, could control the restive steed so as to raise his own head above the surface of the heavenly vault, he was borne round with the revolution of the sphere, and, in that position, though struggling and striving with his unruly steed, he saw, however faintly and imperfectly, the essence of things which are collected in that super-celestial region, and the remembrances of which furnish the soul with ideas after it has descended to earth and become united with the body. Now this is carrying the definition of moral excellence, or virtue, one step farther. A man is in a state of virtue, righteousness, or moral excellence, when his will and his appetite are subordinated to his reason; but this subordination is necessary as a previous condition, in order that a man may contemplate the idea of the good; or, in our phraseology, a man must be in a moral state before he can place himself in a religious state. This idea of the good, the real *summum bonum*, the complement of all morality, is discussed in a remarkable passage of the 'Republic' (vi. p. 505, A, seqq.), in which Plato takes up and finishes the argument in the 'Philebus.' It was there shown that the *summum bonum* is not to be sought either in pleasure or in knowledge: it remained to be shown then in what this *summum bonum* actually consists; in other words, what is its *idea*.

In the language of Plato, *idea* and *essence* are synonymous. Thus by the idea of the good, he only means the nature and essence of good, or of the sovereign good, that is, of God, and not in this case the abstract and intellectual images which we form of it. In opposition to this idea or essence, Plato uses the term *generation*, or *becoming*, by which he means all sensible things, everything that is born and perishes. Corresponding to this opposition of *generation* to *essence*, Plato, following Parmenides (Simplicius, on Aristotle's 'Phys.,' fol. 7, B), supposed two worlds, the world of matter and the world of mind, the visible and the ideal world; the former being on the model of the latter. Immutable essences, or ideas, are contained in the ideal world. Material essences, or substances, are not real essences, for they are subject to generation and corruption; we cannot predicate *εἶναι* of them; they can only be said *γίγνεσθαι*. Having premised, or rather reminded his readers of this opposition of the *ἄρστος τόπος* to the *πυρρὸς τόπος* (p. 507, B), Plato proceeds in the following strain:—The sun is an image of the idea of the good; for while the other senses, such as the hearing, need nothing intermediate or additional in order to the perception of objects, sight, on the other hand, does need the intervention of light, otherwise the colour and the form will not be visible: this light is derived from the sun, and the benefit which our sight derives from the sun is analogous to the benefit which our reason derives from the idea of the good; for as the eye cannot see without the intervention of light, so the reason cannot discern the things of the ideal world without the light of truth. Consequently, the idea of the good is that which imparts truth to the objects of our reason and the power of discerning truth to the reason itself. The idea of the good is therefore far above truth and the knowledge of truth; and as light and the power of seeing are akin to the sun, but not identical with it, so truth and the knowledge of truth are related to the idea of the good, but are not identical with this idea. The sun is also an image of the idea of the good in this, that as the sun not merely enables the eye to see, but likewise supplies nourishment and growth to the visible objects; so the idea of the good not merely enables the reason to discern and know, but likewise gives to the ideas of the

reason their being and reality. Accordingly, as the sun, to borrow a phrase from Milton, looks from his sole dominion like the god of this lower world of sense, so the idea of the good, the sovereign good, even God himself, reigns supreme in the higher world of ideas which is cognizable only to the reason. Plato concludes this discussion with a classification which may be considered as a supplement to the negative argument of the 'Theætetus,' in the same way as the first part of this disquisition completes the negative argument of the 'Philebus.' As there are two provinces or worlds, the ideal and the visible—the world of reason and the world of sense, so there are in each two sorts of essences or substances, namely, the pure and the mixed. First, then, the essences or objects of the pure reason are of two sorts: 1, pure, as the ideas of good, beauty, justice, &c.; 2, mixed, or into the conception of which an image necessarily enters: as the idea or essence of a triangle or circle, &c. Secondly, the material substances or objects of sense are also of two sorts: 1, bodies; 2, images, or shadows of bodies. To these four species of objects, four species of knowledge correspond, the two first of which, or those pertaining to the objects of the ideal world, are alone worthy to be called by the name of that *ἐπιστήμη*, or science, which Theætetus sought for in vain.

I. Science (*ἐπιστήμη*).

1. *Nóēsis*, the knowledge of pure ideas.
2. *Διάνοια*, that of mixed ideas.

II. Opinion (*δόξα*).

3. *Πίστις*, knowledge of bodies and of what pertains thereto.
4. *Εἰκασία*, knowledge of the images or shadows of bodies.

To return however to Plato's ethical system: in this the end is the same as that of his dialectics; from first to last there is a resolute struggle with the domineering pretensions of the senses and a striving after a something higher and holier than this world can furnish. Everything is ascribed to reason and faith: to reason, as the highest faculty of man, to which every other faculty should be subject; to faith, as the evidence of those unseen objects which the reason worshipped and set up in opposition to the *εἰδωλά* of the senses. From this general explanation it will be seen what is the tendency of such questions as "whether virtue is capable of being taught?" (Plato, 'Meno,' with the criticism in Aristotle, 'Ethic. Nicom.,' vi. 13); and it may also be inferred from this that Aristotle has completely misunderstood and misrepresented his master in his criticism of Plato's "idea of the good." ('Ethic. Nicom.,' i. 6; 'Metaphys.,' xii. 1, seqq.)

It will not be expected that we should here enter upon a minute examination of the political theories which Plato has based upon his ethical system. It will be sufficient to say briefly that Plato's views decidedly tended towards oligarchy, or, as he would have called it, aristocracy. He had a great admiration for Dorian institutions, and a great aversion to democracies, especially to that of Athens. His connection with the chief agents in the oligarchical revolution at Athens may have had some share in this, and it is certainly some proof of the intimate connection between his political opinions and those of the party to which we refer, that the interlocutors in the great trilogy of dialogues, which contains the 'Republic,' the 'Timæus,' and the 'Critias,' are (besides Socrates, whose political character is not altogether without suspicion) the Syracusan Hermocrates, the deadliest foe of Athens, Critias, the head of the thirty tyrants, and Timæus the speculative Locrian legislator. From a set of dialogues managed by such persons as these we should hardly expect anything different in politics from what we find in them, an attempt, namely, to recommend by argument and fiction, a system of government based upon Dorian and immediately upon Lacedæmonian institutions. There is something eminently unfeeling in the manner in which Plato, after the example of the Lacedæmonians, considers marriage in a gross and physical light, and subordinates all the better sentiments of human nature to the harsh jurisdiction of an uncompromising aristocracy. It has been supposed by Morgenstern ('Commentat. de Republ. Platonicis,' p. 73, seqq.) that one of the later comedies of Aristophanes, the 'Ecclesiazusæ,' is directed against this *λακωνομανία* of the great philosopher. Stallbaum ('Prolegom. ad Platon. Rempub.,' p. 68, seqq.), has opposed this conjecture with some chronological arguments, which Meineke ('Histor. Crit. Com. Græc.,' p. 239) does not consider satisfactory. Meineke thinks that Plato's scheme for a community of property and wives is undoubtedly ridiculed in the 'Ecclesiazusæ,' and adduces as an additional argument for this the satirical remarks of Aristophanes upon one Aristyllus ('Eccles.,' 646; Plut., 313), whose name Meineke, following some old grammarians (Eustath., p. 989; 'Etym. M.,' p. 142, F), regards as a diminutive form of Aristocles—Plato's original name. We know that in general the Greek comedians were not unwilling to seize upon an opportunity of ridiculing the leader of any philosophical school, and Plato certainly did not escape literary satire of this kind. (Meineke, 'Hist. Crit. Com. Græc.,' pp. 286, 240.) Of the 'Laws' as related to the 'Republic' we have already said as much as seems to be necessary.

III. Plato's physical speculations have less interest for the modern reader than either his dialectics or their application to moral philosophy. In this, as in the other departments, Plato starts with a critical review of the systems which preceded him. The earliest philosophical systems among the Greeks, those namely which we assign

to the Ionian school, were solely physical; and they started always from some theory with regard to the origin of things. According to Thales, this primitive element was *water*; according to Anaximenes, it was *air*; according to Heraclitus, it was *fire*; Anaximander considered the world, in its primitive state, as a vast and infinite chaos; Diogenes regarded it as originating in a rational and intelligent principle; and Anaxagoras, uniting in one the views of the two last-named philosophers, recognised a supreme mind (*νοῦς*) as the principle of life, which imparted motion and form to the material elements, and reduced to order the chaotic mass of primitive atoms. The Eleatic school of philosophy began with the position which thus formed the culminating point of the Ionian school—the admission of a supreme intelligence. According to the Ionians, and in the very language of Thales and Heraclitus, "All the universe was full of gods." (Aristot., 'De Anima,' i. 5; 'De Part. Animal,' i. 5.) According to the pantheism of the Eleatics, on the contrary, the universe itself was the Deity; in the words of Xenophanes, the one being (*τὸ ἓν*), the *universe*, was God. (Aristot., 'Metaphys.,' i. 5, sec. 12.) "As Thales saw gods in all things, so it may be said that Xenophanes saw all things in God." (Thirlwall, 'Hist. Gr.,' ii. p. 186.) Parmenides endeavoured to demonstrate this pantheistic view of Xenophanes by arguments deduced from the idea of existence, which denied the possibility of creation and total destruction. In this view he was followed by Empedocles, who also held the doctrine of uncreated and indestructible existence. At an earlier period, Pythagoras had maintained that *numbers* are the principles and essences of all things, and that the world subsists by a numerical harmony, a view which his contemporary and rival, Heraclitus, adopted under a modified form (Plato, 'Sympos.,' p. 187, A); and Empedocles, who seems to have combined many views peculiar to the Eleatics with some of the doctrines of Anaxagoras, also, as has been mentioned above, forms the link of connection between the Eleatics and Pythagoreans. As this was the general state of physical science when Plato wrote, and as he seems to have been always striving to reconcile the contradictory systems of Heraclitus and the Eleatics, and to extract from them their common element of truth, we may see both how Plato would proceed in constructing a theory of the universe, and how this theory would be connected with his dialectical system and his theory of ideas. It is obvious that he would maintain a creation, in opposition to Parmenides and Empedocles, and would oppose himself in this, as in his dialectics, to the perpetual flux of Heraclitus: and this we shall find to have been his method, if we compare the 'Philebus' and the 'Parmenides' with the 'Timæus,' which contains the fullest development of Plato's physical and cosmogonical system. We also observe in the 'Timæus,' and in a celebrated passage of the 'Republic' (viii. ad init.), that Plato attached a great weight to the numerical theory of Pythagoras, though we do not know enough of the latter to be able to determine the exact amount of Plato's obligation to him in the musical harmony on which he makes his universe depend, and the complicated numerical relations by which he estimates the durability of his state. In the 'Timæus,' as in everything else, he starts with the opposition of immutable essences to mutable substances, and begins by stating the contrast between the unity of the idea, as real existence, and the multiplicity of things, as only a seeming existence. The latter, according to Plato's system, are treated after the semblance of the former, which is their *βέβα*, or *παρόδραμα*. In this way of viewing the subject, Plato's physical theory at once assumes the form of a history of the creation, a *κοσμογονία*, and is therefore in itself, to a certain extent, necessarily mythical.

The first great principle (the *τὸ ἓν* of the later Ionians, which is the *τὸ ἓν* of the Eleatics) is described as engaged in reducing to order the chaos of material substances. That this must have been done at some time,—that there must have been a beginning to the world (*ὁ οὐρανός, ὁ κόσμος, τὸ πᾶν*), that the world which we see must have been *created*, for this position Plato argues most distinctly, in opposition to the Eleatics. As the world which we see is within the domain of the senses, it is, for this very reason, one of those things which are liable to generation and decay. It must therefore have had its maker, or *δημιουργός*. Now this maker can be no other than the formative principle—the *one*, the *existent*. From the beauty, order, and constancy discernible even in this lower world, it is clear, Plato says, that the creator must have constructed it after the model or pattern of a perfect and eternal world ('Timæus,' p. 29, A); and in order that this might be done in the most perfect manner possible, he made it a *ζῶον ἐμψυχόν τε καὶ ἔσθλα*, 'a living animal, gifted with intelligence' ('Tim.,' p. 30, B), by enduing it with a living soul. The body of this animal was composed of the four elements (and here Plato modifies and combines the theories of Empedocles and Anaxagoras), and the soul of the world was not, as the Eleatic pantheism would have maintained, God himself, but an emanation and product of that intelligence which is the cause of all things. For Plato, both in the 'Timæus' and in the 'Philebus,' speaks distinctly of the *mind* as of the nature of the cause. In the 'Philebus' (p. 27 B, seqq.), after enumerating four kinds of being—the infinite, the limit, the mixture of these two, and the cause—and alluding to the universally received dogma that the mind (*νοῦς*) is the sovereign of heaven and earth (p. 28, C), he proceeds as follows (p. 29, A):—"We find that fire, water, air, and earth must naturally be in the composition of all bodies.

Those elements which we find in individual bodies receive their being from the elements which we find in the universe, and this little body of ours owes its nourishment and all that it has received or possesses to the great body of the world. Now these bodies of ours are animated by souls; and whence should they derive their souls, if the great body of the universe, which has all the same elements with them, only in far greater purity and perfection, did not possess a soul as our bodies do? Since then we admit in all bodies four sorts of being—the infinite, the limit, the compound of these, and the cause; and since we find in the part of the universe to which we belong that there are causes which create souls, produce health of the body, and effect cures for diseases of the body; and causes which put together other compositions and amend them when impaired—all of these causes having names which betoken some kind of wisdom or skill;—this being the case, we cannot but think that the whole heaven, possessing the same four sorts of beings, but possessing them pure and undepraved, has for its cause the nature of those things which are most beautiful and noble, a cause which may most justly be called wisdom and mind; and as wisdom and mind cannot be without soul, it follows that the world has a soul and mind from the power of the cause, and that mind is of the nature of the cause of all things.

It should be remarked that Plato distinguished, both in the 'Timæus' and in the 'Philebus,' between the *αἰτία*, or *δὲ δ* (the inducement or moving cause for the creation), and the *αἴτιον*, or *δὲ δ' οὐ* (the efficient cause of the creation). "The nature of that which effects (*τὸ ποιοῦν*) differs only in name from the moving cause (*ἡ αἰτία*), and we should be right in identifying that which effects with the efficient cause (*τὸ αἴτιον*)." ('Phileb.,' p. 26, E.) Now the *αἰτία* of the creation is the goodness of the creator ('Tim.,' p. 29, E), and its *αἴτιον* was the universal intelligence. Or, as Philo Judeus says (i., p. 162), "Behold this world! you will find that its efficient cause is God, by whom it was brought into being; its moving cause, the goodness of the creator." The mind, which thus operates as a cause in setting bounds to the infinite, and so combining the infinite with the limit, was not the deity himself, but was taken by the deity and placed in the world as its soul. It was a function of the soul which the deity infused into the world, and was akin to the soul existing in each individual man. The great difference between the individual man, and the world out of which he was formed, consisted in the need of organs by the former, whose soul is thus necessarily connected with the faculty of perception (*αἰσθησις*). So far as the soul of man is connected with perception, it is mortal; it dies with the body of the percipient. But, as the individual body after death unites itself with the great body of the universe from which it sprung, so also the soul, so far as it is not represented by the bodily perceptions, returns to the great soul of the world, of which it is an emanation, and remains undestroyed and indestructible. In this part of the subject, the views on the immortality of the soul, developed in the 'Phædo' (pp. 78-80), come to the aid of the physiological investigations in the 'Timæus.' It was a necessary consequence of this way of considering the origin of things, that Plato should maintain the reality of time in opposition to Parmenides. ('Timæus,' p. 37, C, 39, E.) As the multiplicity of things (the *πολλὰ*) presumes the universal (the *ἓν*), and as the bound points to the infinite, so, conversely, there must be time as the image and product—the limitation or bound—of eternity. Thus much may suffice for a general view of Plato's physical theory, for it would not be possible within our narrow limits to enter upon a discussion of his speculations in astronomy and natural history, and of his notions with regard to the origin of evil in general ('Epist.,' ii., p. 313, A), and of diseases in particular ('Tim.,' pp. 81-86); and from this the reader will easily see that the method which Plato followed in this department was uniformly consistent with that which he adopted in other fields of inquiry. His object in this, as in everything else, was to discern the one in the many, and, while he demonstrated the existence of the former against the Heracliteans, to assert the reality of the latter against the Eleatics. This, we have seen, was from first to last Plato's great general object: this idea was the foundation of his dialectic system; it was the guiding-post which directed him to the right end in his moral and physical speculations; it was the clue by which he sought, and seldom sought in vain, for the truths which had eluded the search of all his predecessors.

From this general review of Plato's philosophy, necessarily an imperfect one, the reader has, we hope, formed some estimate of the Catholic spirit of this great writer, and the grand and original conceptions by which he endeavoured to unite in one great system all that was true in the results of previous investigations. Plato was the greatest of all philosophers, because he was the first who adopted a true method, and followed it out in all its bearings and applications. It would not be easy to overrate the influence which Plato's works have exercised upon the speculations of all subsequent inquirers. Although his name has not been so much bandied about for good or for ill as that of his scholar Aristotle, his intellectual empire has been neither less extensive nor less durable. Coleridge has said that all men are born disciples of either Aristotle or Plato ('Table-Talk,' p. 95); a saying which, as far as it goes, is perfectly true. It means that the doctrines which Plato was the first to proclaim to the world, will always be adopted by those who come to the hearing of them, if their minds are akin to his; otherwise, they will have recourse to the

modification of those doctrines which was propounded by Aristotle, whose mind was no less repugnant than their own to the spirit of Platonism. There is one field in which the immediate influence of Plato's philosophy has always been most especially active, namely, in Christian theology. Many of the opinions which are stigmatised as heretical may be traced to the Platonism of the early fathers of the Church, and this is particularly the case with regard to the doctrine of the Trinity. That Plato himself entertained none of the opinions which have been attributed to him on this subject, has been most satisfactorily proved in an able 'Investigation of the Trinity of Plato and of Philo Judeus, and of the Effects which an Attachment to their Writings had upon the Principles and Reasonings of the Fathers of the Christian Church,' by Dr. Cesar Morgan (London, 1795).

The Greek text of Plato's works was first established on a careful examination of all the manuscripts by Immanuel Bekker (Berlin, 1816-23). His edition was followed by the very elaborate one of Frederic Ast, the first volume of which appeared in 1819, and the ninth in 1827: two volumes of notes have since been added. Godfrey Stallbaum, who published a critical edition in 1821-26, has also edited an elaborate, critical, and explanatory edition of all Plato's works, 1827, &c. A complete French translation of Plato has been published by Victor Cousin. Schleiermacher's German translation is unfortunately incomplete. We have no good English version of Plato's whole works; that by Taylor is far from satisfying the critical reader; Floyer Sydenham's translations are admirable, as far as they go, but this unfortunate scholar was unable to complete more than a very small portion of his design of presenting Plato in an English form; there are also translations of considerable merit of some of Plato's chief works in Bohn's 'Classical Library.' The books which have been written on Plato's philosophical system are very numerous. There is a voluminous work by Tennemann expressly on this subject; it is written too much with a reference to the Kantian philosophy, and, though very learned, appears to us rather heavy and unsatisfactory. Mr. Grote's 'Plato and his Disciples,' it is needless to say, should be carefully studied. A good deal may be learned from Ast's 'Platons Leben und Schriften,' Leipzig, 1816, though the author has advanced some inadmissible paradoxes with regard to the genuineness of a number of works unquestionably written by Plato. There is also much valuable matter in the four books of 'Prolegomena' to Stallbaum's edition of the 'Parmenides' (Lips., 1839, pp. 4-343.) But Plato is above all others a writer who must be studied in his own works; no exposition can give an adequate idea of the beauty of his style, or the clearness and cogency of his arguments, and he would escape many of the misrepresentations by which his literary character has been assailed if his readers were more numerous, and if there were fewer persons to pronounce sentence upon him without having read a syllable of his writings.

PLATON, the celebrated Archbishop of Moscow, whose family name was Levasin, was born June 24th, 1737. He was the son of a village priest near Moscow, in the university of which capital he received his education, and, besides studying the classical tongues, made considerable proficiency in the sciences. His talents soon caused him to be noticed, for while yet a student in theology, he was appointed, in 1757, teacher of poetry at the Moscow academy, and in the following year teacher of rhetoric at the seminary of the St. Sergius Lavra, or convent. He shortly afterwards entered the church, became successively hieromonach, prefect of the seminary, and, in 1762, rector and professor of theology. That same year was marked by an event in his life that greatly contributed to his advancement, for on the visit of Catharine II. to the St. Sergius Lavra, after her coronation, he addressed the empress in an eloquent discourse, and on another occasion preached before her. So favourable was the impression he made, that he was forthwith appointed court preacher and preceptor in matters of religion to the Grand-Duke (afterwards the Emperor Paul), for whose instruction he drew up his 'Orthodox Faith, or Outlines of Christian Theology,' which is esteemed one of his best and most useful productions.

During the four years of his residence at Petersburg he frequently preached before the court, and also delivered on various occasions many of the discourses and orations which are among his printed works. After being created member of the synod at Moscow, by an imperial order, he was made archbishop of Tver in 1770. His attention to the duties of his new office was assiduous and exemplary; for he not only set about improving the course of study pursued in the various seminaries throughout his diocese, but established a number of minor schools for religious instruction, and drew up two separate treatises, one for the use of the teachers, and the other for their pupils. He was also entrusted with the charge of instructing the princesses of Würtemberg-Stuttgart, Maria Pheodorovna, the grand-duke's consort, in the tenets and doctrines of the Greco-Russian Church. At the beginning of 1775 he received the empress at Tver, and proceeded with her and the grand-duke to Moscow, where he was advanced to that see, with permission to retain the archbishopric of the Sergius Lavra. With the exception of some intervals occasioned by his being summoned to St. Petersburg, where he preached before the court, it was in that convent that he chiefly resided, until he erected another in its vicinity at his own expense, in 1785, called the Bethania. Two years afterwards he was made metropolitan of

the Russian Church, in which capacity he crowned the emperor Alexander, at Moscow, in 1801, delivering on that occasion a discourse that was translated into several modern languages, besides Latin and Greek. He died in his convent of Bethania, November 11-23, 1802.

His works, printed at different times, amount in all to twenty volumes, containing, besides various other pieces, 595 sermons, discourses, and orations, many of which are considered masterpieces of style and of eloquence. A selection from them, consisting of the finest passages and thoughts, was published in two volumes in 1805.

PLAUTUS, MARCUS ACCIUS, was the greatest comic dramatist of Rome. His parents and the time of his birth are unknown, and scarcely anything that has come down to us respecting his personal history is worthy of credit. It is however generally supposed that Plautus was born at Sarsina, a town in Umbria; and in common with other humorous writers of antiquity, he is described not only as a man of low birth, but of such bodily deformities that nature would seem to have purposely designed to make his countrymen laugh at his person as well as his wit.

It appears that Plautus commenced writing comedies very early, for A. Gellius (iii. 8. 14) relates, on the authority of Varro, that after having made some money by his works which he seems to have sold to the ædiles, who had the superintendence of dramatic representations (Prolog. of 'Amphitruo,' v. 72), and having embarked it in commercial speculations, he lost it all, and was reduced to poverty. Upon his return to Rome, he entered into the service of a baker, who employed him in grinding his corn by a hand-mill. While he was thus occupied he wrote three comedies, the 'Saturio,' the 'Addictus,' and a third, the name of which was not known to Gellius. Of the first two, only a few fragments are preserved. St. Jerome (in Euseb. 'Chron.,' Ol. 145) describes his working in a bakehouse not as the consequence of a failure in commercial undertakings, but of a great scarcity then prevailing at Rome. But these statements, if there be any truth in them, may easily be reconciled by supposing that after he had lost his property, on his return to Rome his distress was increased by scarcity and dearth of provisions. From these isolated accounts we must infer that it was believed among the ancients that after he had gained enough to enable him to leave his employer, he continued to live at Rome, devoting his time to his favourite pursuits. Whether he enjoyed the rights of a Roman citizen is not known. The time of his death is differently stated by Cicero and St. Jerome. The latter places his death in Olymp. 145, leaving it uncertain whether it took place in the first or the last year of that Olympiad. Cicero ('Brutus,' c. 15) says that Plautus died during the consulship of P. Claudius and L. Porcius, that is, B.C. 184, or Olymp. 148, 2. So much is certain, that the best period of the life of Plautus was the time immediately before and during the second Punic war.

The plays which then amused his countrymen retained their popularity for several centuries, for we see, from a passage of Arnobius, that the 'Amphitruo' was performed in the reign of Diocletian. It is impossible to ascertain the number of comedies which Plautus wrote, for in the time of Gellius about one hundred and thirty pieces bore the name of Plautus; most of them however were acknowledged not to be by him, but either, as Varro supposed, the work of one Plautius, or, as seemed more probable to Gellius, plays of earlier Roman dramatists which had been revised and improved by Plautus, and, on account of their similarity in style to his own works, were attributed to him. Many critics and grammarians, according to Gellius, were engaged in endeavouring to ascertain what comedies really belonged to Plautus. Varro, who wrote a work upon the subject entitled 'Quæstiones Plautinæ,' reduced their number to twenty-one, which were designated 'Varronianæ,' and which were generally acknowledged to be the real works of Plautus. L. Ælius added four others. Servius ('ad Æneid. I. init.') says that some ascribed to Plautus twenty comedies, others forty, and others one hundred. Amidst these various statements, it would be hopeless for us to attempt to discover the real number of his comedies, especially as we have no means of comparison, for the twenty comedies still extant were undoubtedly contained among the twenty-one 'Varronianæ,' and the names and fragments of the other and doubtful plays are of such a nature that we are unable to draw any conclusions from them. The names of the plays still extant are 'Amphitruo,' 'Asinaria,' 'Aulularia,' 'Captivi,' 'Curculio,' 'Casina,' 'Cistellaria,' 'Epidicus,' 'Bacchides,' 'Mostellaria,' 'Mensæschmi,' 'Miles gloriosus,' 'Mercator,' 'Pseudolus,' 'Pœnulus,' 'Persa,' 'Rudens,' 'Stichus,' 'Trinummus,' and 'Truculentus.' The lost play of the twenty-one 'Varronianæ' is the 'Vidularia.' The 'Querulus' evidently does not belong to Plautus.

The great number of comedies ascribed to Plautus shows the popularity which his style and manner of treating a subject must have had among his countrymen, and this conclusion is confirmed by the laudatory expressions of the ancients themselves. L. Ælius Stilo (Quintil., x. 1) said that if the Muses were to speak Latin, they would adopt the language of Plautus; and Cicero ('De Off.,' i. 29) places Plautus, in respect to the elegance, refinement, liberal feeling, and humour, on an equality with the old Attic comedy. This character is not confined to single passages, but pervades his whole plays. The nature of his humour consists in looking at the bright side of the world in every respect, even under the most unfavourable circumstances. In modern times, with the exception of one or two critics, it is universally agreed

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that Plautus was one of the first poets of antiquity; and Lessing, to whom we are indebted for the best essay on the life and works of Plautus that has been written in modern times, admits that although he had repeatedly read the 'Captivi' for the purpose of discovering some fault, he never was able to find any, but that, on the contrary, each time he found more reason to admire the play. Horace ('Ad Pisones,' 270) indeed, who was both a sound critic and a great poet, seems to speak with contempt of the verses and the jests of Plautus. But on a close examination of the passage of Horace, it will be found that in reality he only censures his inharmonious verses, and some jests which he thought too coarse for the refined and polished manners of what was called the good society of his own age, which however were a very imperfect standard for estimating the manners described by a dramatist who wrote more than 150 years before him. As for the inharmonious verses of Plautus, they may be excused on this same ground, in addition to which it must be observed that rugged verses and metrical licences in general are much more pardonable in comedy than in any other kind of poetry. But Horace, like Cicero, disliked the early poets of his country.

A question which naturally presents itself with regard to every Roman author is, in what relation did he stand to the Greeks. There is a remarkable passage in Horace ('Epist.' ii. 1. 58, 'Plautus ad exemplar Siculi properare Epicharmi'), which has generally been interpreted as if it implied that Plautus had taken great pains to imitate Epicharmus. But *properare* cannot by any means have this signification: it only expresses the liveliness and rapidity of the dialogue and the action, which are indeed peculiar to the comedies of Plautus; and it must have been this peculiarity in which Horace meant to say that Plautus followed the example of Epicharmus. The old and middle Attic comedies can have served as models to Plautus only in a very general way, as Rome was anything but a proper place for that kind of dramatic poetry; but the new Attic comedy must have exercised a much greater influence upon him, and it is here that we find many plays the titles of which correspond with those of Plautus, though this is no ground for believing that in all instances of this kind he took the Greek drama as his model. The manner in which he treats his characters is one of singular boldness and freedom: they are Greeks, and yet speak and act entirely like Romans; their manners and situations always remind us of Rome: and this is not an accident; but it is evidently the spirit and design of the poet that this impression should be made, for he knew well that the nearer he brought his characters to those of his audience, the greater would be the effect produced; thus Alcomena, in his 'Amphitruo,' is a faithful picture of a Roman matron. Philemon, Diphilus, and Antiphon seem to have been his principal models in single pieces, for some of their plays bore the same or similar titles as some of those of Plautus: others of his plays seem to have had nothing analogous in Greek literature, and may therefore be considered as entirely original. Plautus himself set most value on his 'Epidicus,' as he himself intimates in the 'Bacchides,' and Cicero says that he was particularly partial to the 'Pseudolus' and the 'Truculentus.' But although he has impressed upon all his plays the stamp of his peculiar genius, still there is not one which, in comparison with the rest, does not appear new and striking. His metres are still a matter of difficulty, but mainly on account of the various readings, and more especially as all the manuscripts of Plautus are derived from one which is very corrupt. A. Mai, in 1815, discovered at Milan a 'codex rescriptus,' containing some plays of Plautus, but it is so much mutilated and so illegible that we cannot hope to derive any considerable benefit from it.

It is well known that there exist a number of spurious scenes in the comedies of Plautus, which, as Niebuhr has shown, were written for the purpose of supplying either actual or imaginary gaps in the original manuscript. Some of them may be very old and written by skillful hands, but others are very absurd, and betray their modern origin. The scene in the 'Pœnulus' which is considered spurious was indeed found by A. Mai in a very old manuscript at Milan, but this cannot prove its genuineness, as some of these supplements may have been written even before the 5th century of our era. Compare the excellent essay of Niebuhr, in his 'Kleine Schriften,' p. 159, ff.

The best among the earlier editions of Plautus are that of Camerarius (Basel, 1558, cum frag. et not. G. Fabricii) and that of J. F. Gronovius (2 vols. 8vo, Ludg. Bat., 1664, which was reprinted in 1669, and at Amsterdam in 1684). The recent editions of Bothe (4 vols. 1809-11), Weise (2 vols. 8vo, 1837-38), and Lindemann are good; the latter especially, who has edited separate plays, has made great progress towards the establishment of a good text. The comedies of Plautus have been translated into almost all the languages of Europe. The Italian literature is very rich in translations of Plautus. Madame Dacier published in 1683, her French translation of the 'Amphitruo,' 'Epidicus,' and 'Rudens.' In 1719 there appeared two complete French translations, the one by Limiers, at Amsterdam, in 10 vols. 8vo, the other by Gusudeville, at Leyden, likewise in 10 vols. 8vo. The Germans have numerous translations of single plays; and there is a translation of all the works of Plautus by Kuffner, published at Vienna, in 5 vols. 8vo, 1806; and another by G. G. S. Köpke, in 2 vols., 1809-20, which is much better, but not complete. English translations were published, in 1716, by Echard (comprehending the 'Amphitruo,' 'Epidicus,' and 'Rudens'); in 1754, by Cooke; and in

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1827, by Cotter. There is an excellent translation by Bonnel Thornton, 'The Comedies of Plautus translated into familiar Blank Verse,' 2 vols. 8vo, Lond., 1767. It was continued by Richard Warner, vols. iii. and iv., 8vo, Lond., 1772; vol. v., 8vo, Lond., 1774.

PLAYFAIR, JOHN, was born at Benvie in Forfarshire, on the 10th of March 1749. His father was minister of the united parishes of Liff and Benvie, and to him he was indebted for his education till he attained the age of fourteen, when he was sent to the University of St. Andrew. Here he soon became remarkable for his love of study, but more particularly for the rapid progress which he made in mathematics and natural philosophy. So great indeed was his early proficiency that, very few years after his matriculation, Dr. Wilkie, the professor of natural philosophy, finding himself, through indisposition, unable to discharge the duties of his office, delegated them to Playfair. In 1766, when eighteen years old, he distinguished himself as a candidate for the professorship of mathematics in Marischal College, Aberdeen. The examination was a strict one, and lasted eleven days, some say fourteen. The candidates were six in number, of whom two only were judged to have excelled him, namely, the Rev. Dr. Trall, on whom the appointment was conferred, and who attributed his success solely to the disparity of years, and Dr. Hamilton, who subsequently filled the same appointment with much credit.

Upon the death of Dr. Wilkie in 1772 Mr. Playfair offered himself as his successor, but was again unsuccessful. The same year the responsibility of providing for the support of his mother and her family having devolved upon him by the decease of his father, he considered it his duty to adopt the clerical profession, notwithstanding his intense and growing predilection for scientific pursuits. Having accordingly applied for and obtained the living of Liff and Benvie, he entered in 1773 upon the duties of his ministry, in the discharge of which and in the education of his younger brothers his time was chiefly occupied during the following nine years. Such a mode of life was not unfavourable to the prosecution of those researches in which he had already engaged with so much avidity. The first fruit of his leisure hours in this respect was a paper communicated to the Royal Society of London, and inserted in their 'Transactions' for the year 1779, 'On the Arithmetical of Impossible Quantities,' which evinced a greater taste for purely analytical investigation than can be conceded to the generality of British mathematicians of that day. A subject involving difficulties of a higher order had some years previously engaged his attention, while on a visit at Schehallion to witness the experiments of Dr. Maskelyne on the attraction of the mountains in that district, on which occasion he made the acquaintance and acquired the friendship of that astronomer. His investigations upon this subject are contained in his 'Account of the Lithological Survey of Schehallion,' published in the 'London Philosophical Transactions' for 1811.

He resigned his living in 1782 to superintend the education of the sons of Mr. Ferguson of Raith; and in 1785 he was appointed professor of mathematics, jointly with Dr. Adam Ferguson, in the University of Edinburgh, an appointment previously held by Dugald Stewart. In 1789 he succeeded Dr. Gregory as secretary to the physical class of the Edinburgh Royal Society; and about the same time, owing to the illness of Dr. Robison, the duties of general secretary and the labour of arranging the society's memoirs for publication devolved chiefly upon him; but the nominal appointment of general secretary was not conferred upon him till the death of Dr. Robison in 1805, whom he likewise succeeded as professor of natural philosophy in the University of Edinburgh. This obliged him to resign the chair of mathematics, on which occasion the mathematical class expressed their sense of the obligation they were under for his past exertions in their behalf by presenting him with a valuable astronomical circle, now in the observatory of the Astronomical Institution. The dispute which followed the nomination of Mr. Leslie to the vacant chair has been already noticed under LESLIE, SIR JOHN (the date of whose appointment to the chair of natural philosophy was 1819, and not 1809, as is there incorrectly stated). The extreme illiberality of the measures adopted by Mr. Leslie's opponents, and the manifest desire of the clergy to cripple scientific emulation by restricting to their own class appointments totally unconnected with theology, and hitherto filled by laymen with honour and advantage, roused the indignation of Mr. Playfair, who exposed "the new-sprung zeal for orthodoxy" in a satirical pamphlet published at Edinburgh in 1806, under the title of a 'Letter to the Author of the Examination of Mr. Stewart's Short Statement of Facts relative to the Election of Professor Leslie.'

His intimacy with Dr. James Hutton led to his becoming a strenuous supporter of the doctor's geological theory, and to his writing 'Illustrations of the Huttonian Theory of the Earth,' Edin., 1802, 8vo ('Works,' vol. I.). Of the necessity of more extensive observation Mr. Playfair was fully aware; and, besides many journeys undertaken for the purpose of examining the geological features of his own country, immediately after the restoration of peace, in 1815, he set out upon a geological tour through France, Switzerland, and Italy, in search of material for an enlarged edition of his 'Illustrations,' which however other occupations prevented him from maturing for the press. He died at Edinburgh on the 20th of July 1819. Francis Jeffrey, in an elaborate notice of him, which appeared in the 'Annual Biography' for 1820, says very truly, that "he possessed in the highest degree all the characteristics both of a fine and powerful understanding; at

once penetrating and vigilant, but more distinguished perhaps by the caution and success of its march than by the brilliancy or rapidity of its movements;" . . . and that "as a teacher he took care to imbue the minds of his pupils, from the very commencement of their study, with that relish for the truths it disclosed, and that high sense of the majesty with which they were invested, that predominated in his own bosom . . . and formed them betimes to that clear, masculine, and direct method of investigation by which, with the least labour, the greatest advances might be accomplished."

From the year 1804 he was a frequent contributor to the 'Edinburgh Review,' and most of his articles in that periodical still possess considerable value. They are—1, Review of Mudge's 'Trigonometrical Survey,' v., 1805; 2, Review of Mechain and Delambre, 'Base du Système Métrique Décimale,' ix., 1807; 3, Review of Laplace, 'Traité de Méchanique Céleste,' xi., 1808; 4, Review of 'Le Compte rendu par l'Institut de France,' xv., 1809; 5, Review of Lambton's 'Indian Survey,' xxi., 1813; 6, Review of Laplace, 'Essai philosophique sur les Probabilités,' xxiii., 1814; 7, Review of Baron de Zach, 'Attraction des Montagnes,' xxvi., 1815; 8, Review of 'Kater on the Pendulum,' xxx., 1818. The whole of these are reprinted in the fourth volume of the collected edition of his works, published at Edinburgh in 1822, in 4 vols. 8vo, to which is prefixed a memoir of the author by Dr. James G. Playfair. To the 'Encyclopædia Britannica' he contributed the articles 'Æpinus' and 'Physical Astronomy,' and an incomplete 'Dissertation on the Progress of Mathematical and Physical Science since the Revival of Letters in Europe' ('Works,' vol. ii.). The proofs of this were under revision at the time of his death. His contributions to the 'Transactions of the Edinburgh Royal Society' are: 1, 'On the Causes which affect the Accuracy of Barometrical Measurements,' i., 1788 ('Works,' vol. iii.); 2, 'Life of Matthew Stewart,' i., 1788 ('Works,' iv.); 3, 'Remarks on the Astronomy of the Brahmins,' ii., 1790 ('Works,' iii.); 4, 'On the Origin and Investigation of Porisms,' iii., 1794 ('Works,' iii.); 5, 'On the Trigonometry of the Brahmins,' iv., 1798 ('Works,' iii.); 6, 'Theorems relative to the figure of the Earth,' v., 1805 ('Works,' iii.); 7, 'Biographical Account of the late Dr. James Hutton,' v., 1805 ('Works,' iv.); 8, 'On the Solids of greatest Attraction,' vi., 1809 ('Works,' iii.); 9, 'On the Progress of Heat in Spherical Bodies,' vi., 1812 ('Works,' iii.); 10, 'Biographical Account of Dr. John Robison,' viii., 1816 ('Works,' iv.); 11, 'On the Naval Tactics of the late John Clerk, Esq.,' ix., 1821 ('Works,' iii.). His separate works not already mentioned are:—1, 'Elements of Geometry,' Edin. 1795, 8vo; it contains the first six books of Euclid, the elements of plane and spherical trigonometry, and a supplement on the geometry of solids and the quadrature of the circle, and has passed through four editions since it ceased to be used as a text book in the university of Edinburgh. 2, 'Outlines of Natural Philosophy,' Edin., 1812 and 1816, 2 vols. 8vo. This contains the heads of lectures delivered by the author at the university of Edinburgh. Merely the enunciations of the several propositions and the formulae as adapted to practical application are given, but references is made to other works, where the demonstrations will be found. The first volume comprises statics, dynamics, hydrostatics, hydraulics, and pneumatics; the second refers wholly to astronomy; a third volume was contemplated to comprise optics, electricity, and magnetism, but was never executed.

PLAYFAIR, LYON, distinguished as a chemist. He is the son of Dr. George Playfair, and was born at Bengal, in the East Indies, in 1819. His father's family resided at St. Andrews, in Scotland, to the university of which place he was sent to receive his early education. Here he evinced an inclination for chemistry, which led his friends in 1834 to send him to Glasgow, where he studied chemistry under Professor Graham, the present Master of the Mint. In 1835 he went out to India, and during his short stay found time to cultivate his favourite science, and give to the world some chemical analyses. On returning to England he again studied under his old teacher, Professor Graham, who was now professor of chemistry in University College, London. The fame of Liebig however attracted him to Giessen, where he commenced the study of organic chemistry in 1838. In Liebig's laboratory he successfully cultivated original analysis, and was the discoverer of several new compounds. He took the degree of Doctor of Philosophy in the University of Giessen. On his return to England he made himself known as the translator of Liebig's 'Reports on the Progress of Organic Chemistry' to the British Association. [LIEBIG.] His first position in England was that of chemical director of the large calico works of the Messrs. Thompson at Clitheroe. In 1843 he accepted the post of Professor of Chemistry at the Royal Institution of Manchester. In this position he became a successful popular teacher, and in conjunction with Dr. Smith and Mr. Joule prosecuted many original chemical researches. During this period he was placed on the commission for investigating the state of health of the large towns of England. He was a very active commissioner, and several of the reports of the Health of Towns Commission were drawn up by him. He was subsequently appointed chemist to the Museum of Economic Geology, then in Craig's-court. The laboratory of the present building in Jermyn-street was constructed under his direction. In conjunction with Sir Henry de la Beche he investigated the combustible properties of the various kinds of coal. He analysed the qualities of the gas given off by burning coals, and the results of his labours on these sub-

jects have been given in the 'Memoirs of the Museum of Economic Geology.'

In the movements preliminary to the opening of the Great Exhibition in 1851 he took an active part, and was appointed special commissioner to communicate with local committees. In this capacity he was of signal service in securing the success of the Exhibition. When the Exhibition was opened, and the juries had been appointed to give their awards to the exhibitors, he was appointed special commissioner in charge of the department of juries. For his services in connection with the Great Exhibition he was made by his sovereign a Companion of the Bath; and Prince Albert, to show his sense of the same services, offered him the position of gentleman-usher in his household, which he accepted. He was also removed from the Museum of Economic Geology and made joint-secretary with Mr. Cole of the government Department of Science and Art, and was afterwards for a time sole secretary; but in 1858 he resigned his connection with South Kensington on being appointed Professor of Chemistry in Edinburgh University.

PLEYEL, IGNACE, or IGNAZ, a composer in great repute towards the close of the last century, was born in 1757, at Rupperstahl, near Vienna. He was the twenty-fourth child of Martin Pleyel, a schoolmaster, and of a lady of noble family, who incurred the resentment of her parents by her marriage, and was disinherited. In giving birth to the subject of this notice she died; and the widower, having again married, had fourteen children by his second wife, and lived to attain his ninety-ninth year.

Ignace was, according to the Austrian custom, initiated in Latin and music at a very early age. When sufficiently advanced in music he had Vanhall for a master, and subsequently Haydn; but the last was far from a good teacher, and the student acquired more knowledge of his art during an extensive tour which he made in Italy by hearing the best works of the celebrated composers, and more taste by listening to the distinguished performers of that country, than by all the lessons he had received in Vienna. In 1783 Pleyel was appointed *Maitre-de-Chapelle* of Strasbourg cathedral, and there composed many masses and motets, the whole of which were destroyed in a great fire shortly after they were written. During the next ten years he produced nearly all those works which carried his name into every city in Europe. In 1791 he visited London, on the invitation of the managers of 'The Professional Concert,' who engaged him as a kind of rival to Haydn (whose services had been secured by Salomon for his concerts), and composed for them three symphonies, for which and his personal assistance he received a large sum, which he invested in the purchase of an estate near Strasbourg. In 1793, during the phrensy of the French revolution, he became a suspected person, and having been several times denounced, at length deemed it prudent to fly, but was pursued and taken. He then pleaded his acquiescence in the new order of things; nevertheless, as a proof of his sincerity, he was required to set a kind of drama for the anniversary of the 10th of August. This he accomplished under the surveillance of two gendarmes, and saved his life. He now sold his property, went to Paris, and entered into a widely-extended commercial speculation as publisher of music and manufacturer of pianofortes. This proved successful, and after a long, active, laborious career, he retired to an estate near Paris purchased by the fruits of his talents and industry, and indulged his taste for agriculture. But the revolution of 1830 excited in him fresh though unnecessary alarm, and violently agitated a frame not naturally strong. His health failed, and, after much anxiety and suffering, he died November 14, 1831. He left one son, who inherited some portion of his father's genius, but soon abandoned music as an art, and, following his parent's steps, pursued it very prosperously as a trade.

Pleyel, in the height of his popularity, was over-valued, and afterwards, when the tide of fashion turned against him, was under-rated. Through nearly all his compositions a stream of agreeable melody flows; they are marked by a style peculiarly his own, generally light, sometimes very trivial, but occasionally bold and vigorous: a few of his quartets especially possess much beauty, as do also his admirable Concertante, his Sonatas dedicated to the Queen of England, and his Scottish airs.

PLINIUS VALERIANUS, a name mentioned in a Latin inscription found at Como (Gruter, l. 635), and given to the author of a work entitled 'Medicines Pliniane Libri Quinque.' Nothing is known of his life, but the work is supposed to have been written about the 4th century A.D. It is a book on domestic medicine, compiled from Pliny the Elder, Dioscorides, Galen, and others, and is not of much value. The first three books are taken up with a list of diseases, beginning with the head and descending to the feet, and contain an account of a great number of medicines, partly taken from the elder Pliny and partly from later writers. The fourth book treats of the properties of plants according to their names, and is in a great measure taken from Galen. The fifth book, which is almost entirely extracted from Alexander Trallianus, is upon diet as accommodated to different diseases. There is a little book by Just. Godofr. Güns, entitled 'De Auctore Operis de Re Medicâ, vulgo Plinio Valeriano ascripti,' 4to, Lips., 1736, in which, with much learning and ingenuity (but, in Haller's opinion, unsuccessfully), he tries to prove that the work in question was written by a Christian physician named Siburinus, who is mentioned in the preface to Marcellus Empiricus. It was published at Rome, 1609, fol., by Th. Pighinucius; it was

reprinted (and, according to Haller, 'Biblioth. Med. Præc.' much more accurately), fol., Bonon., 1516. It is also to be found in some of the collections of the old medical writers, namely, in that of Torinus ('Thorer'), fol., Basil, 1523; and in the Aldine, fol., Venet., 1547.

PLINY THE ELDER. CAIUS PLINIUS SECUNDUS was born, as is commonly supposed, A.D. 23. The place of his birth is very uncertain, and has been the subject of much learned controversy. The ancient writer of his life, ascribed to Suetonius, and after him St. Jerome (in 'Chron.'), call him a native of Como (*Nasocomensis*); while in an old anonymous life he is said to have been born at Verona, and in the preface to his 'Natural History' he calls Catullus (who was certainly born there) his fellow-countryman (*costrerraneum*). A full account of the arguments on both sides is given by Resznicus, in his 'Disquisitiones Pliniane,' who is himself inclined to give the honour to Como.

Very little is known of the events of Pliny's public life; we are merely told that he was of a noble family, and after distinguishing himself in the field, and filling the office of *augur* at Rome, was appointed procurator of Spain. These employments however he did not suffer to hinder his studies; and his manner of life, as it is described by his nephew (Plin., 'Epist.' iii. 5), exhibits a degree of industry and perseverance scarcely to be paralleled. In summer he always began his studies as soon as it was light; in winter, generally at one in the morning, but never later than two, and often at midnight. No man ever spent less time in bed; and sometimes he would, without retiring from his books, indulge in a short sleep, and then pursue his studies. Before day-break it was his custom to wait upon *Vespasian*, who likewise chose that season to transact business; and when he had finished the affairs which the emperor committed to his charge he returned home again to his studies. After a slender repast at noon, he would frequently, in the summer, if he was disengaged from business, recline in the sun, during which time some author was read to him, from which he made extracts and observations. This was his constant method, whatever book he read; for it was a maxim of his, that "no book was so bad but something might be learned from it." When this was over he generally went into the cold bath, after which he took a slight refreshment of food and rest; and then, as if it had been a new day, resumed his studies till supper-time, when a book was again read to him, upon which he would make some remarks as they went on. His nephew mentions a singular instance ('Epist.' iii. 5) to show how parsimonious he was of his time, and how eager after knowledge. His reader having pronounced a word wrong, some one at the table made him repeat it, upon which Pliny asked that person if he understood it, and when he acknowledged that he did, "Why then," said he, "would you make him go back again? We have lost by this interruption above ten lines." In summer he always rose from supper by day-light, and in winter, as soon as it was dark. Such was his way of life amidst the noise and hurry of the town; but in the country his whole time was devoted to study without intermission, excepting only when he slept, and when he bathed, that is, was actually in the bath; for during the operation of rubbing and wiping he was employed either in hearing some book read to him or in dictating himself. In his journeys he lost no time from his studies, his mind at those seasons being disengaged from all other thoughts, and a secretary or amanuensis constantly attended him in his chariot; and that he might suffer the less interruption to his studies, instead of walking, he always used a carriage in Rome. By this extraordinary application he found leisure to write a great number of volumes.

The circumstances of his death, like his manner of living, were very singular, and are also described at large by the elegant pen of his nephew. He was at that time, with a fleet under his command, at Misenum, in the Gulf of Naples, his sister and her son the younger Pliny being with him. On the 24th of August, A.D. 79, about one in the afternoon, his sister desired him to observe a cloud of a very unusual size and shape. He was in his study; but immediately arose, and went out upon an eminence to view it more distinctly. It was not at that distance discernible from what mountain this cloud issued, but it was found afterwards to ascend from Mount Vesuvius. Its figure resembled that of a pine-tree; for it shot up to a great height in the form of a trunk, which extended itself at top into a sort of branches; and it appeared sometimes bright, and sometimes dark and spotted, and it was either more or less impregnated with earth and cinders. This was a noble phenomenon for the philosophic Pliny, who immediately ordered a light vessel to be got ready; but as he was coming out of the house with his tablets for his observations, the mariners belonging to the galley stationed at *Retina* earnestly entreated him to come to their assistance, since that port being situated at the foot of Mount Vesuvius, there was no way for them of escape but by sea. He therefore ordered the galleys to be put to sea, and went himself on board, with the intention of assisting not only *Retina*, but several other towns situated upon that beautiful coast. He steered directly to the point of danger from which others were flying with the utmost terror, and with so much calmness and presence of mind as to be able to make and dictate his observations upon the motion and figure of that dreadful scene. He went so near to the mountain that the cinders, which grew thicker and hotter the nearer he approached, fell into the ships, together with pumice-stones and black pieces of burning

rock: they were likewise in danger not only of being aground by the sudden retreat of the sea, but also from the vast fragments which rolled down from the mountain, and obstructed all the shore. Here he stopped to consider whether he should return, to which the pilot advised him: "Fortune," says he, "befriends the brave; carry me to Pomponianus." Pomponianus was then at Stabia, a town separated by a gulf which the sea, after several windings, forms upon that shore. He found him in the greatest consternation, but exhorted him to keep up his spirits; and the more to dissipate his fears, he ordered, with an air of unconcern, the baths to be got ready. After having bathed, he sat down to supper with apparent cheerfulness. In the meanwhile the eruption from Vesuvius flamed out in several places with much violence, which the darkness of the night contributed to render still more visible and dreadful. Pliny, to soothe the apprehensions of his friend, assured him it was only the burning of the villages which the country-people had abandoned to the flames: after this he retired, and had some sleep. The court which led to his apartment being in the meantime almost filled with stones and ashes, if he had continued there any longer it would have been impossible for him to have made his way out; it was therefore thought proper to awaken him. He got up, and went to Pomponianus and the rest of the company, who were not sufficiently unconcerned to think of going to bed. They consulted together whether it would be most prudent to trust to the houses, which now shook from side to side with frequent and violent rockings, or to fly to the open fields, where the calcined stones and cinders, though light indeed, yet fell in large showers and threatened destruction. In this distress they resolved for the fields, as the less dangerous situation of the two; and went out, having pillows tied upon their heads with napkins, which was all their defence against the storms of stones that fell around them. They thought proper to go down farther upon the shore, to observe if they might safely put out to sea; but they found the waves still running extremely high and boisterous. There Pliny, taking a draught or two of water, threw himself down upon a cloth that was spread for him; when immediately the flames, and a strong smell of sulphur which was the forerunner of them, dispersed the rest of the company, and obliged him to arise. He raised himself, with the assistance of two of his servants (for he was corpulent), and instantly fell down dead, suffocated, as his nephew conjectures, by some gross and noxious vapour; for he had always weak lungs, and was frequently subject to a difficulty of breathing. As soon as it was light again, which was not till the third day after, his body was found entire, and without any marks of violence upon it, exactly in the same posture that he fell, and looking more like a man asleep than dead.

Such is the interesting account given by the younger Pliny, in a letter to Tacitus ('Epist.,' vi. 16), of the death of this remarkable man. The titles of several of his works are given by his nephew ('Epist.,' iii. 5); of these the only one that is still extant is his 'Natural History,' which may well be called "a work of great compass and erudition, and as varied as nature herself." (Ibid.) To give anything like a complete critical analysis of this work would require the immense and multifarious learning of Pliny himself, and a thorough knowledge not only of all that the ancients have written on the same subjects, but also of all the improvements and discoveries of modern times. Accordingly in the great French translation, published by Panckoucke, the assistance of a great number of scientific men was secured, each of whom laboured to illustrate Pliny's opinions on his own particular branch of knowledge. The work consists of thirty-seven books, all of which are still extant, though the text is in many places in a very corrupt state, and several passages are quite lost. The first book is a table of the contents of the other thirty-six; the second treats of the world, the elements, the stars, the winds, &c.; the third, fourth, fifth, and sixth contain a geographical account of the whole of the then known world; the seventh treats of the generation and organisation of man, the most remarkable characters that have ever lived, and the most useful inventions; the eighth, ninth, tenth, and eleventh contain a system of zoology, and treat of beasts, fishes, birds, and insects, and of human and comparative anatomy; sixteen books, from the twelfth to the twenty-seventh, are given up to botany, and give an account of trees, herbs, fruit, corn, &c., and the medicines which they furnish; five books, from the twenty-eighth to the thirty-second, treat of medicines derived from different animals; the thirty-third and thirty-fourth, of different kinds of metals, &c.; the thirty-fifth, of colours and paintings; the thirty-sixth, of stones and sculpture; and the thirty-seventh, of different kinds of gems, &c.

This will give some idea of the miscellaneous nature of the contents of this extraordinary work; and if the judgment of the writer had been equal to his industry and learning, it might well have been considered as one of the greatest monuments of human ability. The contrary however is notoriously the case. Cuvier ('Biog. Univers.,' tome xxxv.) gives the following character of it:—"Pliny's great work is at the same time one of the most precious monuments left us by antiquity, and a proof of the astonishing learning of a warrior and a statesman. In order justly to appreciate this vast and celebrated composition, it is necessary to consider the plan, the facts, and the style. The plan is immense," &c. &c. "It was impossible but that the author, in treating of this prodigious number of objects, however rapidly, should record a multitude of remarkable facts, which are to

us the more valuable as he is the only extant author who mentions them. Unhappily the way in which he has collected and arranged them causes them to lose much of their value by the mixture of truth and falsehood which is met with in almost equal proportions, and especially by the difficulty (and in most cases the impossibility) of recognising the precise creatures that he means to describe. Pliny was not an observer, like Aristotle; still less was he a man of genius, capable, like that great philosopher, of seizing the laws and relations which have guided nature in her productions. In general he is only a compiler, and indeed for the most part a compiler who has not himself any idea of the subjects on which he collects the testimonies of others, and therefore cannot appreciate the truth of these testimonies, nor even always understand what they mean. In short he is an author devoid of criticism, who, after having spent a great deal of time in making extracts, has ranged them under certain chapters, to which he has added reflections that have no reference to science properly so called, but display alternately either the most superstitious credulity or the declamations of a discontented philosophy, which finds fault continually with mankind, with nature, and with the gods themselves. . . . A comparison of his extracts with such of the original authors as are still extant, and especially with Aristotle, shows us that Pliny was far from selecting either what was most important or most exact. In general he prefers whatever is singular and marvellous, whatever helps him in establishing the contrasts he so much delights in, or the reproaches he is so fond of uttering against Providence. It is true that he does not give the same degree of faith to everything that he mentions, but it is quite by chance that he believes or doubts; and it is by no means the most childish stories that always provoke his incredulity. . . . Another great fault in Pliny is, that he does not always give the true sense of the authors that he translates, especially in the designation of different species of animals; and though we have so few materials remaining to enable us to judge of this kind of error with any degree of certainty, it is easy to prove that in several instances he has mistranslated the names of the animals mentioned by Aristotle. . . . It must then be confessed that, as far as his facts are concerned, the only part of his work which has any real interest for us in the present day is that which relates to the manners and customs of the ancients, and to their proficiency in different arts, besides some historical and geographical details, which are to be found nowhere else. . . . With respect to his style, wherever he introduces general ideas or philosophical views, his language assumes an energy and vivacity, and his thoughts acquire an unexpected boldness, which make some amends for his dry enumerations, and excuse him, in the opinion of many of his readers, for the deficiencies of his scientific information. He is perhaps too fond of point, and contrast, and emphasis; and there is in some places an obscurity, which results less from the nature of his subject than from a desire of expressing himself with a pregnant brevity and conciseness; but he is always grave and noble, and everywhere shows a love of justice and respect for virtue, a horror of the cruelty and meanness of which he had before his eyes such terrible examples, and a contempt for the unbridled luxury which had in his time so deeply corrupted the Roman people. In these respects he cannot be too much commended; and in spite of the defects which we cannot but recognise in him when we consider him as a naturalist, we must nevertheless allow that of all the authors who wrote after the Augustan age, he deserves to be regarded as one of the most valuable and most worthy to be ranked among the classics."

Not the least important part of Pliny's work is his compendious history of the arts amongst the Greeks, in books xxxiv., xxxv., and xxxvi.; for though so often minute and circumstantial in his details of unimportant matters, and often negligent and careless about subjects of the highest interest, Pliny's account is upon the whole clear and succinct, and evidently contains many extracts from the writings of ancient artists themselves. The errors that we have to reproach him with are either unimportant inaccuracies inseparably connected with so great an undertaking as his 'Natural History,' or some few misconceptions owing to his want of a practical acquaintance with the arts, and which may be easily remedied by an artist. At the same time it cannot be denied that he is frequently credulous and his matter irrelevant, and his accounts are occasionally such a confusion of tradition and legend that it is almost impossible to distinguish what is authentic from what is fabulous; such is his account of the origin of the imitative arts (xxxv. 12, 43). It is also evident that he frequently did not clearly understand what he has endeavoured to convey to others, and the consequence is that he is sometimes unintelligible. He also lavishes encomiums upon the most trivial objects and examples of purely mechanical excellence, and passes cursorily over the greatest works.

Pliny commences his historical sketch, but more particularly that of painting, from the time of Polygnotus and Phidias; everything that took place before that time he very summarily terms the "incunabula," or first efforts of art. His immediate authorities probably gave him no satisfactory account of an earlier period. Concerning this period however he has given us many valuable though unconnected remarks. Yet, when we consider the original sources that he appears to have consulted—the writings of ancient painters and sculptors, the works of Apelles, Euphranor, Antigonus, Xenocrates, Pasiteles, and Menochmus, all of which are mentioned by Pliny himself (and there were many

others that he might have consulted) (Junius, 'De Pic. Vet.' ii. 3), the volumes of Melanthius, Pamphilus, Protogenes, and others—we cannot help feeling surprise that he has given us so little. However, out of about one hundred artists of great celebrity, of whom more than the third were painters, the rest sculptors, statuaries, and workers of gems, &c., and more than twice that number of artists of less note, whose names have been handed down to us, Pliny has scarcely omitted one name of importance, but has on the other hand preserved notices of the works of many artists of whom we have no mention whatever in any other ancient writer. In his dates he seldom errs.

The 'Geography' of Pliny is an important part of his 'Natural History,' but the same general remarks will apply to it that apply to the whole compilation: it is the work of a man who had abundant materials before him, but either knew not how to use them or did not take pains enough. This geographical sketch, which comprehended the then known world, is much too brief to be perspicuous; so much is crowded into a narrow compass, that it is often almost a bare catalogue of names, and if we had no other guides it would continually mislead us. Pliny's description of what he calls Græcia, which commences with Attica, is a good example of his careless and confused compilation; and yet he has, even in his 'Geography,' preserved many curious facts, and he must have often had access to excellent materials.

The number of editions that have been published of his work is immense, and more than twenty appeared before the end of the 15th century. However, only the most curious and the most valuable can here be noticed. The first edition was published at Venice, 1489, folio, by Joannes de Spira, which is a very beautiful example of ancient typography, but of little critical value. The second edition, a volume of great rarity, was printed by Sweynheym and Pannartz, Rome, 1470, folio. Those most worth mentioning for their critical excellence are—that by Hardouin, Paris, 1685, 4to, 5 vols., of which a second edition was published, Paris, 1723, folio, 3 vols.; that by Franzius, 8vo, 10 vols., Lips., 1778-91; and that published by Panckoucke, Paris, 8vo, 20 vols., 1829-33, with a new French translation by Ajasson, de Grandsagne, and copious notes by many of the most eminent scientific men of France. The edition by Sillig, Lips., 1831-36, 12mo, 5 vols., is particularly worth noticing on account of its containing the various readings of a manuscript at Bamberg, which had never before been collated, and which inserts words and clauses in several passages that had never been suspected of being unsound (thus proving beyond a doubt that much of the obscurity of Pliny's style may be attributed to the corrupt state of the text). Perhaps the two most useful works in illustration of Pliny are the 'Exercitationes Plinianas' of Salmasius, 2 vols. folio, Paris, 1629; and the 'Disquisitiones Plinianas' of Latour-Rezonico, 2 vols. folio, Parma, 1763-67. It has been translated into almost all languages; into Arabic by the famous Honain Ibn Ishak (better known perhaps by his Latinised name 'Joannitius'); into Italian by Landino, by Brucioli, and by Dom-nichi; into German by Denso, and by Grosse; into Spanish by Huerta; into old French by Dupinet, Lyon, 1562, 2 vols. folio; and into modern French by Poinssinet de Sivry. The best French translation is that in the edition by Panckoucke mentioned above. A Dutch translation was published at Arnheim, 4to, 1617. There is a pretty good old English translation by Holland, 1601, and a new translation, published in Bohn's 'Classical Library,' by Boscock and Riley.

PLINY THE YOUNGER. CAIUS PLINIUS CÆCILIUS SECRUNDUS was born at Comum, a town on the Lake Larius in Insubria. The date of his birth is A.D. 61 or 62; for he himself tells us ('Ep.' vi. 20) that he was in his eighteenth year when the extraordinary eruption of Mount Vesuvius took place which occasioned the death of his uncle; and this event was in 79. Of his father nothing is known, except that his name was Caius Cæcilius, that he was of equestrian family, and that he died in the early days of his son. His mother was Plinia, the sister of Pliny the Elder, at whose house, after losing her husband, she, with her son, took up her abode. The young Cæcilius was adopted by Pliny ('Ep.' v. 8), and was thenceforward called by his name.

His education commenced under the care of his mother and uncle. Verginius Rufus, of whom his pupil has left a grateful record ('Ep.' ii. 1), was left his tutor. His youthful attainments were of no ordinary kind, for he composed a Greek tragedy in his fourteenth year. After this he went to Rome and studied rhetoric under Quintilian and Nicetes. At the age of nineteen he began to practise in the court of the Centumviri, and he subsequently appeared as an advocate in several cases before the senate; but though he may have had a competent knowledge of law, it is clear from his own letters that he had no great capacity for difficult legal questions. The following references will show in what kind of cases he was chiefly employed:—v. 8; ii. 14; iv. 16; ii. 11, 12; iii. 4, 8; iv. 9, 16, 24; v. 20; vi. 5, 18, &c.

In his twenty-first year he went as military tribune into Syria, where he met with Euphrates the stoic and Artemidorus, whose society he made available to his improvement in the study of philosophy. He seems, within the space of two years, to have returned from Syria; and we find him resident at Rome until, about the forty-second year of his age, in 103, he was appointed by Trajan proconsul of Bithynia, after he had, with the greatest honour to himself, dis-

charged numerous other offices in the state, and had attained the rank of senator, as is inferred from his letters. (iii. 20; iv. 25.)

He cultivated a friendship with many eminent men, particularly with Tacitus the historian, his senior by a few years, whom he strove earnestly to imitate. Tacitus, on the other hand, held him in no less admiration, and entrusted him with the correction of his own works. Indeed the friendship of Pliny and Tacitus became in a manner proverbial; and they were esteemed the most learned men of their time, "the duumviri of letters," as Cellarius calls them.

Pliny was a man of strict frugality and temperance; he was affable and kind to all men; and being possessed of an ample fortune, he was exceeded by none in acts of beneficence, whether public or private. He was twice married, though his second wife only (Calpurnia) is mentioned by name, and she was a very accomplished woman. He had no children. The time and other circumstances of Pliny's death are uncertain. It is however generally believed that he died about the end of Trajan's reign, which was in 116.

Of many works written by Pliny we have only his 'Epistles,' in ten books, and his 'Panegyric upon Trajan.' The latter has been always admired as a composition of great excellence. The first nine books of the 'Epistles' are addressed to various persons; the tenth book consists of epistles addressed to Trajan only, with a number of Trajan's answers.

The name of Pliny the Younger has, from the days of Tertullian, been mentioned with peculiar interest by Christian writers on account of the testimony which he bore concerning the Christians of his day in Bithynia. They form the subject of a rather long letter (x. 97) to Trajan, written about forty years after the death of St. Paul, and followed by a short answer from Trajan. With all his advantages of education, Pliny was superstitious and credulous. Though a kind-hearted man even to slaves (viii. 1, 16, 19), he was intolerant and cruel to the Christians; and, according to his own account, he put to death the Christians of Bithynia who would not abjure their religion, though he considered it only an innocent superstition.

The materials for Pliny's life may be collected from his 'Epistles,' from which a brief notice has been drawn up by Cellarius, and one more elaborate by Maason; there is also a very complete Life of Pliny, with abundant references to his letters, prefixed to E. Thierfeld's German translation of the 'Epistles and Panegyric,' Munich, 1828. But the reader is referred to the 'Epistles' themselves for the most gratifying notice of Pliny the Younger, every epistle being, as Melmoth observes, "a kind of historical sketch, wherein we have view of him in some striking attitude either of active or contemplative life." Pliny's 'Epistles' have been translated into English by Lord Orrery and Mr. Melmoth. The best edition of Pliny's 'Epistles' is that of Curtius and Longolius, 4to, Amst., 1734. Of the editions of the 'Epistles and Panegyric' together may be recommended those of Christopher Cellarius, 12mo, Leipzig, 1693; Hearne, with Life by Maason prefixed, 8vo, Oxford, 1703; Gierig, 2 vols. 8vo, Leipzig, 1806; and Gesuetan and Schaefer, Leipzig, 1805.

PLOOS VAN AMSTEL, CORNELIS, a celebrated Dutch amateur engraver and designer, was born at Amsterdam, in 1726. He is chiefly distinguished for his imitations of the drawings of old masters, of which he possessed one of the best collections known, amounting to 5000 drawings by celebrated Italian, German, French, Flemish, and Dutch masters, from Giotto to his own time. Born of a good and wealthy family, he had every opportunity for improving his taste and advancing his pursuits. Being acquainted with all the principal collectors of Amsterdam, he commenced making his own valuable collection at a very early age. He had likewise a very valuable collection of prints and etchings, especially of the works of Lucas van Leyden, Albert Dürer, Goltzius, Cornelis and Jan Visser, N. Berchem, and especially Rembrandt.

Ploos van Amstel's own works consist chiefly of imitations of drawings of old masters, in chalk, washed, and coloured; the coloured imitations were accomplished by printing with several plates. In 1765 he published a collection of forty-six such imitations in various styles, after drawings by A. Vanderveelde, Rembrandt, Ostade, Gerard Dow, Baekhuysen, Metz, Berchem, A. Bloemart, Wouvermann, Mieris, Terburg, and others. There are altogether upwards of one hundred imitations of drawings by Ploos van Amstel, and many of these are published in various stages of progress, but very few impressions were taken of any. They are enumerated and described by Weigel in the 'Kunst Katalog,' and in Nagler's 'Künstler Lexicon.' A collection of one hundred of Van Amstel's and some additional similar imitations, with a portrait of Van Amstel, was published by C. Josi, in London, in 1821, royal folio; but only one hundred copies were printed, and at the enormous price of forty guineas per copy.

Ploos van Amstel died at Amsterdam, December 20, 1798, and on March 3rd, 1800, his valuable collection, with the exception of the etchings of Rembrandt, was sold by auction, and realised the large sum of 109,406 florins.

(Van Eynden en Vander Willigen, *Geschiedenis der Vaderlandsehe Schilderkunst sedert de helft der XVIII. Eeuw.* 1816-42.)

PLOT, ROBERT, LL.D., was the son of Robert Plot, of Sutton-Barne in Kent, and born in that county in 1641. He had his early education in the school at Wye, from which he passed to Magdalen Hall, Oxford. He took his Master's degree in arts and both his

degrees in law, and then removed to University College. In 1677 he published a 'Natural History of Oxfordshire,' intending to publish similar works on other counties, a work which gained for him considerable reputation. In 1682 he was elected one of the secretaries of the Royal Society, and in the succeeding year was appointed by Ashmole the keeper of the museum which he had founded at Oxford. About this time also he was chosen professor of chemistry in that university. In 1685 he published a tract on the origin of springs, and in 1686 a 'Natural History of Staffordshire,' on the plan of his work on Oxfordshire.

So far his life is that of a naturalist and man of science; but having attracted the attention of the Duke of Norfolk by an encomiastic speech which he pronounced when the duke was admitted to the degree of D.C.L. in the University, he was appointed his secretary, and in 1688 was made by King James II. historiographer-royal, a privilege being granted to him of access, without the payment of fees, to all the depositories of the public records. In 1694 he was made Mowbray Herald Extraordinary, and registrar of the Court of Honour. What he might have done in the department of history and antiquities we cannot determine, as he lived not long after he thus deviated from his original path, dying at his hereditary estate at Sutton-Barns, in 1696, at the age of fifty-five. He was a credulous and uncritical writer, and has left no permanent reputation.

PLOTINUS, the most celebrated writer and teacher of the Neo-Platonic school at Alexandria, was born at Lycopolis in Egypt, A.D. 204. At the age of twenty-eight he betook himself to the study of philosophy, and attended the lectures of most of the teachers who then flourished at Alexandria. He attached himself more particularly to Ammonius, the founder of the eclectic school, and studied for eleven years under that master. The expedition which the emperor Gordian undertook against the Parthians in 243 furnished an opportunity, which Plotinus had long coveted, of forming a personal acquaintance with the sages of the East, whose doctrines were so much commended by the philosophers of the Alexandrian school, and were supposed by them to have formed the basis of many of the speculations of their great master Plato. Accordingly, Plotinus joined the army of Gordian, which he accompanied as far as the Euphrates, and when the emperor was murdered there, he fled first to Antioch and then to Rome. During the first ten years of his residence at Rome, Plotinus contented himself with giving oral instruction to his pupils, but at last, in his fiftieth year, he was induced by the importunities of Porphyry, the most famous of his disciples, to commit to writing the substance of his lectures. He remained at Rome till his death in 274, and during all that time he was busily engaged as a teacher of the eclectic or Neo-Platonic doctrines. He was a great favourite with the emperor Gallienus, who was on the point of allowing him to rebuild a ruined city in Campania, in order that he might try the experiment of establishing a Utopia there after the model of Plato's republic. He died in Campania, not on the scene of his projected city of philosophers, but at the house of a friend, who maintained and attended him during his sufferings under an accumulation of diseases.

The works of Plotinus consist of fifty-four books, which were divided into six 'Enneads,' or sets of nine books, by his pupil Porphyry, who endeavoured to reduce them to intelligible order, and to correct the obscurities and other faults of style under which they laboured. He is perhaps one of the most mystical and confused authors in any language, and we shall not wonder at this if we recollect some of the facts which Porphyry has told us about his method of composing. We have already mentioned that he did not begin to write till he was fifty years old, and then he seems to have set down his thoughts quite at random and as they occurred to him. His hand-writing was very bad, and his spelling very indifferent; his eyesight was so weak that he could hardly read his own writing, and he could never be brought to revise his works. When we add to this that his subjects were the most abstract that could be devised—'On entity and unity;' 'On the essence of the soul;' 'On the unity of the good;' 'Whether there be many souls or only one soul;' and so forth—it will perhaps be considered that he is not a very inviting author. Nevertheless he has found many admirers, and has, either directly or through his follower Proclus, exercised a most important influence on the opinions of more recent philosophers, especially among ourselves. Cudworth, Henry More, Norris, Gale, and others, were students rather of Plotinus and Proclus than of Plato himself; and the gnosticism of some sects of Christians, with the pantheism of Spinoza and others, may be fairly traced to this obscure writer and his school. We know nothing further of Plotinus than what is contained in his life by his pupil Porphyry.

A superb edition of the works of Plotinus, in 3 vols. 4to, has been published at the Oxford University Press, with this title: 'Plotini Opera Omnia. Edidit Fredericus Creuser. Oxon. E typographeo Academicæ, 1835.' There is an English translation of 'Select Works of Plotinus,' by Taylor.

PLOWDEN, EDMUND, serjeant-at-law, was an eminent lawyer, who flourished in the reign of Mary and the early part of that of Elizabeth. He was the representative of an ancient family, Plowden of Plowden in Shropshire, and was born about 1518. After having in early life studied medicine and surgery, first at Cambridge, and afterwards at Oxford, he is said by Anthony à Wood to have changed the

course of his studies to the common law when he was thirty-five years of age. But this statement is totally at variance with Plowden's own account of himself, for he says, in the preface to his 'Commentaries,' that he entered on the study of the law in the twentieth year of his age, and in the thirtieth of the reign of King Henry VIII. He was twice a reader of the Middle Temple, and about the close of the reign of Mary was called to the degree of serjeant-at-law; but he was omitted in the call of serjeants in the 2 Elizabeth, possibly because, as is suggested in a note to Wood's account of him, he was an "unalterable papist." He died Feb. 6, 1585, and was buried in the Temple church, where a monument to his memory still remains. His devotion to legal studies was so great, that there is a professional tradition that "in three years, he went not once out of the Temple." (Wood's 'Athens,' vol. 1, p. 504, note.)

The high reputation of Plowden in the legal profession rests entirely upon the character of his 'Reports' or 'Commentaries.' This work consists of a collection of the reports of important cases, executed with great fidelity and care, and extending from the reign of Edward VI. to the middle of the reign of Elizabeth. The first complete edition of Plowden's 'Commentaries' is in black-letter and Norman French, folio, 1684; the second edition, likewise in folio, is translated into English, folio, 1761. There is also an octavo reprint of the 'Commentaries,' London, 2 vols., 1816.

PLUNKETT, WILLIAM CONYNGHAM, first Lord Plunkett, of Newtown, county Cork, was the second son of the Rev. Thomas Plunkett, a Presbyterian minister at Bunnickillen, in which town his son William was born in July 1764. Having some scruples as to the received doctrine of the Trinity, the elder Plunkett removed to Dublin, where he became minister of the Strand-street chapel. His eldest son practised for many years as a physician in that metropolis, and bequeathed to his brother a large library and a considerable fortune. William was still a boy when his father died, leaving the care of his family to the piety and zeal of his congregation. His dying request was not in vain, and the sons received by their assiduous a good education. William was sent to Trinity College, Dublin, where he obtained a scholarship and a degree, and where he was the friend and contemporary of the late Dr. Magee, archbishop of Dublin. Mr. Plunkett was called to the bar in 1787. He had already gained some reputation by his speeches delivered in the debating club of the university, then known as the Historical Society; and the late Karl of Charlemont soon afterwards introduced him into the Irish Parliament, as member for the borough from which he derived his title.

Mr. Plunkett commenced his public career by bold and sarcastic oratory, reserving himself almost entirely for great occasions. Hence his name is but little associated with the every day business of legislation; the fame which he acquired in the Irish House of Commons is principally connected with the zeal with which he opposed the legislative Union in 1800. The vehement oratory with which he denounced the ministry on this occasion, proved the means of increasing his professional engagements in the Irish courts of law. His income now rose rapidly, and with its proceeds he repaid, with liberal interest, the contributions of his father's congregation which had been the means of enabling him to get a start in life. About the same time he married Catharine, only daughter of John McCausland, Esq., who had represented the county of Donegal in four successive parliaments. When the rebellion of 1798 broke out, Mr. Plunkett gave the aid of his professional talents to its victims, and indeed was at one time so intimate with Robert Emmett and his associates, that he was more than once publicly accused of being concerned in their unhappy proceedings. The accusation however was shown to be unfounded.

In 1803 he was appointed solicitor-general for Ireland, from which post he was promoted in 1805 to that of attorney-general. In the following year the Whigs, with Lord Grenville at their head, came into office, and he determined to throw in his lot with them. Accordingly he retained the attorney-generalship under their administration, whose well known views offered an opportunity for the Catholic Association to press upon their notice the importance of granting Roman Catholic emancipation. Of this subject, Mr. Plunkett was always an able and energetic advocate. The death of Mr. Fox having broken up the Grenville administration in 1807, Mr. Plunkett retired, and applied himself to the pursuit of chancery practice with such success, that for several years he was engaged as leading counsel in almost every important Irish chancery suit, and rapidly accumulated a large fortune.

Mr. Plunkett first entered the British House of Commons in 1807 as member for Midhurst. In 1812 he was elected to represent the University of Dublin, which at that time returned only a single member; and he was re-elected in 1818. Of his first speech in the House of Commons, which at once secured for him a high reputation, Mr. Canning affirmed, that it brought back the days of Burke and Pitt, of Fox and Sheridan. In 1823 a number of ministerial changes took place on the death of the Marquis of Londonderry, and among others Mr. Plunkett was re-appointed attorney-general for Ireland, the late Marquis of Wellesley being lord-lieutenant, and in that capacity he was engaged to prosecute on behalf of the crown a large number of the Dublin Orangemen, and of the insurgents in the south of Ireland. Early in 1827 Mr. Canning proposed to appoint Mr. Plunkett master of the rolls in England, but the intention was ultimately abandoned.

In the following June however he was elevated to the post of lord chief-justice of the common pleas in Ireland, and created a peer of the United Kingdom. He held the chief-justiceship for three years, and resigned it at the downfall of the Wellington administration. His judicial career was not marked by any great brilliancy or success, which indeed there were no remarkable or stirring events to call forth. But it was otherwise in the English House of Lords, where he sat by the Duke of Wellington, at his Grace's especial request, to advise with him at every step of the Roman Catholic Emancipation Bill, of which he 'took charge' in its passage through the Upper House.

With the passing of this measure the political career of Lord Plunkett may be said to have closed, though he was appointed Lord Chancellor of Ireland by the ministry of Earl Grey at the close of 1830. This post he occupied for eleven years, with the brief interval of a few months in 1834-35, during which the seals were held by Sir Edward Sugden (now Lord St. Leonards). He ultimately only resigned the chancellorship a few months before the removal of the Liberal administration of Lord Melbourne from office in 1841, when he was induced to resign in order to make way for Lord Campbell. During his later years Lord Plunkett had almost wholly retired from political life, and indeed for several years before his death he had not come over to England to take his seat in the House of Lords, but spent his declining days in the enjoyment of the society of his family and private friends, at his country villa near Bray, where he died on the 4th of January 1854. His eldest son, now second Lord Plunkett, is also Bishop of Tuam.

On the whole, nature was bountiful to Lord Plunkett, and accident favoured him at almost every step of his long and brilliant career. He was sixty-six years of age when he took his seat in the Irish Court of Chancery, and it could scarcely be expected that as chancellor he could add much to his previous fame. His reputation shot upwards from a narrow ground-work. His speeches were at once few and famous; they excited the unqualified applause of his contemporaries, and his name is still foremost among the orators of the 19th century. But the great principles of legislation, which men seek and find in the speeches of Pitt and Burke, are seldom met with in the startling orations of Lord Plunkett. He could hardly be called a statesman—scarcely even a sound or experienced practical politician; and there were abler judges and more learned men than himself among his brethren on the Irish bench, though probably there were none of equal powers of native eloquence.

PLUTARCHUS was a native of Chaeronea in Bœotia. The time of his birth is uncertain, and can only be approximately ascertained from the circumstance stated by himself, that he studied philosophy under Ammonius at Delphi, at the time when Nero was making his progress through Greece, which was in the twelfth year of the emperor's reign, or A.D. 66. The family of Plutarch was one of some consideration in Chaeronea, and had held the chief offices in that city. He has not mentioned his father's name in his extant works. He had two brothers, Timon and Lamprias, to whom he was much attached. When a young man, he was sent with another person on a mission to the proconsul of the province; his companion was from some cause left behind, and Plutarch executed the business himself.

It has sometimes been asserted that Plutarch visited Egypt, but there is no authority for this assertion, and such a conclusion cannot be drawn, as it sometimes has been, from such slender premises as are furnished by the fact of his writing an essay on Isis and Osiris. Plutarch visited Italy and Rome, perhaps more than once, and he spent some time there, as appears from his own writings ('Life of Demosthenes,' c. 2); but he did not learn the Latin language in Italy, according to his own account, and the reason that he gives for not then learning it is a curious one: "he had so many public commissions, and so many people came to him to receive his instruction in philosophy." "It was therefore," he adds, "not till a late period in life that I began to read the Latin writers." It appears clearly enough from his own writings that he never thoroughly mastered the Latin language, and was very imperfectly acquainted with the ancient institutions which formed the groundwork of the Roman polity and the Roman character. It has been conjectured with reasonable probability that his moral writings contain much of the matter which he delivered in his public lectures in Italy. He wrote his 'Life of Demosthenes' at Chaeronea, after he had visited Rome; but whether he wrote any of his Lives during his long residence in Rome is uncertain. It may be that they are the work of his old age, and that all of them were written or finished in his native city.

It is generally said that Plutarch was the preceptor of Trajan, and raised by him to the consular rank; but these facts rest on the assertion of Suidas (Πλούταρχος), and on an extant letter addressed to Trajan, which is attributed to Plutarch. But the letter to Trajan, which is attributed to Plutarch, bears conclusive internal testimony of being a fabrication. Besides this, it only exists in Latin, and in the 'Policraticus' of John of Salisbury; the Greek original has never been produced, and it is not known where John found this letter. Plutarch seems to have enjoyed considerable distinction at home, and his lectures, which of course were delivered in the Greek language, were attended by most of those who affected philosophy. His lectures were given as early as the reign of Domitian, or perhaps even in the reigns of Vespasian and Titus, as we learn from a curious anecdote

of his own (περὶ πολυπραγμοσύνης, c. 15); and he enjoyed the friendship of several distinguished Romans, as Arulenus Rusticus, whom Domitian put to death (Tacit., 'Agr.' 2), and Sosius Senecio, a man of consular rank, whom he addresses in the introduction to the Life of Theseus, and elsewhere in his writings. Among his contemporaries at Rome were Persius, Lucan, the younger Pliny, Martial, Quintilian, and others, but none of them have made any mention of Plutarch, though he must have been known to them. Sosius Senecio, one of his intimate friends, was also a friend of the younger Pliny, who addresses him in his Letters. He retired to Chaeronea in the decline of his life, where he appears to have lived in comfort. He faithfully discharged various magisterial offices in his native town, and he had also the honour and emoluments of a priesthood.

Plutarch had a wife, Timoxena, to whom he was tenderly attached, and four sons, and a daughter, Timoxena. Two of his sons died before him, and he lost his daughter while an infant. It was on the occasion of this child's death that he wrote that affectionate letter of consolation, full of good sense, in which he has perpetuated the virtues and fortitude of a most exemplary wife and mother. The time and circumstances of Plutarch's death are unknown, and indeed the events of his life, as will appear from this sketch, are imperfectly ascertained; but the character of the man is as familiar to us from his own writings as if we possessed the most elaborate biography of him.

The great work of Plutarch is his 'Parallel Lives' (Βίοι Παράλληλοι), which contains the biography of forty-six distinguished Greeks and Romans, besides the Lives of Artaxerxes Mnemon, Aratus, Galba, Otho, and Homer, which last is probably not by him. The forty-six Lives are arranged in pairs or sets, each of which contains a Greek and a Roman, and the two lives in each pair are followed by a comparison of the characters of the two persons. These Lives are—Theseus and Romulus, Lycurgus and Numa, Solon and Valerius Publicola, Themistocles and Camillus, Pericles and Fabius Maximus, Alcibiades and Coriolanus, Timoleon and Scipio Africanus, Pelopidas and Marcellus, Aristides and Cato Major, Philopœmen and Flaminius, Pyrrhus and Marius, Lysander and Sulla, Cimon and Lucullus, Nicias and Crassus, Eumenes and Sertorius, Agesilaus and Pompeius, Alexander the Great and Julius Cæsar, Phocion and Cato Minor, Agis and Cleomenes and the two Gracchi, Demosthenes and Cicero, Demetrius Poliorcetes and M. Antonius, Dion and M. Brutus. The biographies of Epaminondas, Scipio, Augustus, Tiberius, Caligula, Claudius, Nero, Vitellius, Hesiod, Pindar, Crates the Cynic, Diophantus, Aristomenes, and the poet Aratus, are lost.

Plutarch's son Lamprias made a list of his father's works, which is partly preserved, and printed in the 'Bibliotheca Græca' of Fabricius.

In the department of biography, Plutarch is the only writer of antiquity who has established a lasting reputation. The plan of his biographies is briefly explained by himself in the introduction to the 'Life of Alexander the Great,' where he makes an apology for the brevity with which he is compelled to treat of the numerous events in the lives of Alexander and Cæsar. "For," he says, "I do not write histories, but lives; nor do the most conspicuous acts of necessity exhibit a man's virtue or his vice, but oftentimes some slight circumstance, a word or a jest, shows a man's character better than battles with the slaughter of tens of thousands, and the greatest arrays of armies and sieges of cities. Now, as painters produce a likeness by a representation of the countenance and the expression of the eyes, without troubling themselves about the other parts of the body, so I must be allowed to look rather into the signs of a man's character, and thus give a portrait of his life, leaving others to describe great events and battles." The object then of Plutarch in his biographies was a moral end, and the exhibition of the principal events of a man's life was subordinate to this his main design; and though he may not always have adhered to the principle which he laid down, it cannot be denied that his view of what biography should be is much more exact than that of most persons who have attempted this style of composition. The life of a statesman or of a general, when written with the view of giving a complete history of all the public events in which he was engaged, is not biography, but history. This extract from Plutarch will also in some measure be an apology for the want of historical order observable in many of the lives. Though altogether deficient in that critical sagacity which discerns truth from falsehood, and disentangles the intricacies of confused and conflicting statements, Plutarch has preserved in his 'Lives' a vast number of facts which would otherwise have been unknown to us. He was a great reader, and must have had access to large libraries. It is said that he quotes two hundred and fifty writers, a great part of whose works are now entirely lost.

There are two purposes for which the 'Lives' of Plutarch may be read. We may read them for the pleasure of the perusal, which arises from a conviction of the integrity of the writer, and his graphic representations, his benevolent disposition, and the moral end which he always keeps before him. We may also read them for the purpose of a critical investigation into the facts which he has recorded, and for the purpose of supplying from him the defects of other ancient authorities. With this latter object we must institute a searching inquiry into the authorities for the several lives, which vary greatly in value; and above all we must be careful in reading his Lives of the Romans not to be misled by any notions that he had formed of the

institutions of a people with whose language he was imperfectly acquainted, and to whose ancient history he was nearly a stranger. On the sources of Plutarch's 'Lives' the reader may consult an essay by A. H. L. Heeren, 'De Fontibus et Auctoritate Vitarum Parallelarum Plutarchi Commentationes IV.', 8vo, Goettingen, 1820.

Besides the 'Lives,' a considerable number of Plutarch's essays may be styled historical. They may all be read with pleasure and some of them with instruction, not so much for their historical value as for the detached curious facts that are scattered so profusely through Plutarch's writings, and for the picture which they exhibit of the author's own mind. In one of these essays, entitled 'On the Malignity of Herodotus,' he has, unfortunately for his own reputation, attacked the veracity and integrity of the father of history, and with the same success that subsequent writers, more ignorant and less honest, have made their puny attacks on a work the merit of which the closest criticism may enhance but can never depreciate. The 'Lives of the Ten Orators,' which are attributed to Plutarch, are of little value, and may not be his; still they bear internal evidence, at least negatively, of not being of a later age than that of Plutarch.

The 'Lives' of Plutarch first appeared in a Latin version by several hands, at Rome, in 2 vols. fol., about 1470. This Latin version formed the basis of various Spanish and Italian translations. The first Greek edition was printed by Philip Giunta, fol. Florence, 1517. Among more recent editions are those of Bryan, London, 5 vols. 4to, 1729, in Greek and Latin, which was completed by Moses du Soul, after Bryan's death; that of Coray, Paris, 6 vols. 8vo, 1809-15; and that by Schaefler, Leipzig, 6 vols. 8vo, 1826. The translations are very numerous. The best German translation is said to be by Kaltwasser, Magdeburg, 10 vols. 8vo, 1799-1806. Another German translation appeared at Vienna, in 1812. The best Italian translation is by Pompei. The French translation of Amyot, which appeared in 1559, has considerable merit, and has been often reprinted. The English translation of Sir Thomas North, London, 1612, which is avowedly made from that of Amyot, is often very happy in point of expression, and is deservedly much esteemed. The 'Lives' were also translated into French by Dacier, Paris, 8 vols. 4to, 1721. The translation sometimes called Dryden's, the first volume of which was published in 1688, was executed by a great number of persons. According to a note by Malone (Dryden's 'Prose Works,' ii. p. 831), there were forty-one of them. Dryden himself translated nothing, but he wrote the dedication to the Duke of Ormond, and the Life of Plutarch, which is prefixed to the translation. The translation by John and William Langborne, an insipid and tasteless version, has the merit of being tolerably correct in rendering the meaning of the original. The last and best English translation is that of Professor Long, which however only includes the lives of those Romans who were concerned in the Civil Wars of Rome: this translation, which is enriched with a valuable body of notes, formed five volumes of Knight's 'Monthly Volumes,' 1844-47.

The other writings of Plutarch, which consist of about sixty essays, are generally comprehended under the title of his 'Moralia,' or Ethical Works, many of them being entirely of an ethical character. The minor historical pieces already referred to, of which that on the malignity of Herodotus is one, are usually comprised in the collection entitled 'Moralia.' Plutarch was fond of the writings of Plato; he was strongly opposed to the Epicureans: if he belonged to any philosophical sect, it was that of the Academics. But there is nothing like a system of philosophy in his writings, and he is not characterised by depth of thought or originality. He formed for himself a system, if we may so name that which had little of the connected character of a system, out of the writings of various philosophers. But a moral end is always apparent in his 'Moralia' as well as in his Biographies. A kind humane disposition and a love of everything that is ennobling and excellent, pervade his writings, and give the reader the same kind of pleasure that he has in the company of an esteemed friend, whose singleness of heart appears in everything that he says or does. Plutarch rightly appreciated the importance of education, and he gives many good precepts for the bringing up of children. His philosophy was practical, and in many of its applications, as for instance his 'Letter of Consolation to Apollonius,' and his 'Marriage Precepts,' he is as felicitous in expression as he is sound in his precepts. Notwithstanding all the deductions that the most fastidious critic may make from Plutarch's moral writings, it cannot be denied that there is something in them which always pleases, and the more the better we become acquainted with them; and this is no small merit in a writer.

Plutarch's style bears no resemblance to the simplicity of the Attic writers. It has not the air of being much elaborated, and apparently his sentences flowed easily from him. He is nearly always animated and pleasing, and the epithet pictorial may be justly applied to him. Sometimes his sentences are long and ill constructed, and the order of the words appears not the best that could be chosen to express his meaning: certainly it is not the order in which the best Greek writers of an earlier age would have arranged their thoughts. Sometimes he is obscure, both from this cause and the kind of illustration in which he abounds. He occasionally uses and perhaps affects poetic words, but they are such as give energy to his thoughts and expression to his language. Altogether he is read with pleasure in the original by those

who are familiar with him, but he is somewhat harsh and crabbed to a stranger. It is his merit, in the age in which he lived, treating of such subjects as biography and morals, not to have fallen into a merely rhetorical style, to have balanced antitheses, and to have contented himself with the inanity of commonplaces. Whatever he says is manly and invigorating in thought, and clear and forcible in expression.

The first Greek edition of the 'Moralia,' which is exceedingly incorrect, was printed by the elder Aldus, with the following title, 'Plutarchi Opuscula, lxxxii.' Gr., Venetis, fol. 1509. It was afterwards printed at Basel, by Froben, fol. 1542, and fol. 1574. The only good edition of the 'Moralia' is that printed at Oxford, and edited by D. Wyttenbach, who laboured on it twenty-four years. This edition consists of six volumes of text (1795-1800), and two volumes of notes (1810-21), 4to. There is a print of it which is generally bound in 5 vols. 8vo, with two volumes of notes. The remarks of Wyttenbach were printed at Leipzig, in 1821, in two vols. 8vo.

The first edition of all the works of Plutarch is by H. Stephens, Geneva, 13 vols. 8vo, 1572, which is said to be correctly printed. This edition was reprinted several times. A complete edition, Greek and Latin, appeared at Leipzig, 12 vols. 8vo, 1774-85, with the name of J. J. Reiske, but Reiske did very little to it, for he died in 1774. An edition by J. C. Hutten, appeared at Tübingen, 14 vols. 8vo, 1791-1805. A good critical edition of all the works of Plutarch is still wanted.

The 'Moralia' have been translated into French by Amyot. Amyot's complete translation of all the works was reprinted at Paris by Didot, 25 vols. 8vo, 1818-20. The 'Moralia' have been translated into German by Kaltwasser.

POCOCK, EDWARD, an eminent divine and learned Orientalist, was the son of the Rev. Edward Pocock, vicar of Chiveley in Berkshire. He was born at Oxford, in November 1604, and received the early part of his education at the free-school of Thame. At the age of fourteen he was entered a commoner of Magdalen Hall. After two years' residence there, he was elected to a scholarship of Corpus Christi College, to which he removed in 1620. In November 1622, he was admitted bachelor of arts. He now began to apply himself to the study of the Oriental languages, in which he made extraordinary progress, first under the tuition of Mathew Pasor, and afterwards under that of the Rev. William Bedwell, vicar of Tottenham, one of the first of those who have promoted the study of the Arabic language in Europe.

His first literary work was the preparation for the press of such parts as had not been edited of the Syriac New Testament, from a manuscript in the Bodleian library, to which he added a Latin translation and some notes: the whole was printed at Leyden in 1630, 4to. In 1629 Pocock was ordained priest, and soon after appointed chaplain to the English merchants at Aleppo, where he continued five or six years, making further progress in the Hebrew, Syriac, and Ethiopic languages, besides acquiring a familiar knowledge of the Arabic. On his return to England in 1636, he was admitted to the degree of bachelor of divinity, and soon after nominated first professor of the Arabic lecture founded at Oxford by Archbishop Laud, with whom Pocock had maintained a correspondence during his stay at Aleppo, having been employed by that prelate in collecting coins and manuscripts for the university. He opened his lectures with an elegant Latin oration on the nature and utility of the Arabic tongue, part of which was afterwards published *ad calcem* 'Carmen Tograi,' edit. Oxon., 1661. Pocock however seems not to have delivered more than one course of lectures upon this occasion; for soon after, at the express desire of his patron Laud, he undertook a second voyage to the East, along with John Greaves [GREAVES], and remained some time at Constantinople collecting ancient manuscripts. After a stay of nearly four years in that city, he embarked in 1640, and returned home by way of France and Italy. While at Paris he became acquainted with many of the learned men of the time, and particularly with Gabriel Sionita, a Maronite well known by his Latin translation of Edrisi's 'Geography,' and other works [EDRISI], and with Hugo Grotius, to whom he communicated a design he had of translating his treatise 'De Veritate' into Arabic for the use of the Mohammedans. Grotius having approved of the plan, Pocock began his task, and the Arabic version was afterwards printed at Oxford, in 1660. [GROTIUS.] While at Paris, Pocock heard of the commotions in England, and on his arrival found his patron and benefactor, Bishop Laud, a prisoner in the Tower. He now resumed his lectures and his private studies at Oxford. Having become acquainted with the celebrated Selden, who afterwards published part of the 'Annals' of Eutychius, in Latin and Arabic, under the title of 'Origines Alexandrinæ,' Pocock assisted him in collating and extracting passages from the Arabic manuscripts in the Bodleian.

In 1648 Pocock was presented by his college to the rectory of Childrey in Berkshire, where he performed with the greatest zeal his duties of parish priest, visiting Oxford during term time. Immediately after the execution of Laud, the profits of his Arabic professorship were seized as part of that prelate's property, and he was reduced to his country living. In 1646 Pocock married the daughter of Thomas Burdett, Esq., of Hampshire, and in the following year he obtained, through the interest of his friend Selden, the restitution of

his salary. In 1648 he was nominated to the Hebrew professorship at Oxford, to which Charles I. then a prisoner in the Isle of Wight, added a canonry in Christchurch, which was confirmed by parliament; but the canonry thus assigned to him being different from that originally annexed to the professorship, Pocock entered a protest against it, and refused to receive the profits. In the meantime he composed his 'Specimen Historiæ Arabum,' being extracts from the work of Abu-l-faraj, in the original Arabic, together with a Latin translation and copious notes. [ABULFARAGIUS.] This work, which was printed at Oxford, in 1648 and 1650, 4to, was reprinted in 1806, by White, with some additions by Sylvestre de Sacy. In November 1650, about a year after publishing the preceding work, Pocock was ejected from his canonry, and it was intended to deprive him of the Hebrew and Arabic professorships; but upon a petition from the heads of houses, the masters, and scholars at Oxford, Pocock was suffered to enjoy both places. In 1655 he was on the point of being deprived of his living, on the ground of "ignorance and insufficiency;" at least such were the charges preferred against him by Cromwell's committee. Some of his Oxford friends however, particularly Dr. Owen, so warmly represented the disgrace which would follow the rejection, upon such grounds, of so eminent a scholar as Pocock, that the measure was abandoned. Soon after Pocock published his 'Porta Moësis,' being six prefatory discourses of Moses Maimonides's 'Commentary upon the Mishna,' written in Arabic, but with the Hebrew letters. This work, which was the first production of the Hebrew press at Oxford, appeared in 1655, together with a Latin translation and numerous notes. In the following year Pocock appears to have entertained the idea of publishing the 'Expositions of Rabbi Tanchum on the Old Testament,' as he was at that time the only person in Europe who possessed any of the manuscripts of that learned Rabbi; but, probably from want of encouragement, he did not prosecute his design. In 1657 the English Polyglot appeared, in which Pocock had a considerable hand. He collated the Arabic Pentateuch, and also wrote a preface concerning the different Arabic versions of that part of the Bible, and the reason of the various readings to be found in them, the whole of which was inserted in the Appendix to the Polyglot. He also contributed greatly to the success of that literary undertaking by the loan of several valuable manuscripts in his own collection. In 1658 his Latin translation of the 'Annals' of Eutychius was published at Oxford, in 2 vols. 4to, at the request and at the expense of Selden, who died before it appeared. At the Restoration, Pocock was restored (June 1660) to his canonry of Christchurch, as originally annexed to the Hebrew professorship by Charles I. In the same year he was enabled, through the liberality of Mr. Boyle, to print his Arabic translation of Grotius's tract 'De Veritate.' His next publication, in 1661, was the Arabic poem by Abû Ismail Thograî, entitled 'Lâmiyat-u-l-'ajem,' with a Latin translation, copious notes, and a learned preface by Dr. Samuel Clarke. But by far the most important as well as the most useful of Pocock's works was his translation of the entire work of Abu-l-faraj, which, along with the text and a few excellent notes, was printed at Oxford, in 1663, 2 vols. 4to. After the publication of this work he seems to have entirely devoted himself to biblical learning. In 1674 he published, at the expense of the University, his Arabic translation of the Church Catechism and the English Liturgy. In 1677 appeared his 'Commentary on the Prophecies of Micha and Malaohi;' in 1685, that on Hosea, and in 1691, that of Joel. It was his intention to comment upon others of the lesser prophets. He died, September 10, 1691, after a gradual decay of his constitution, in the eighty-seventh year of his age.

Pocock had by his marriage with Miss Burdett nine children, the eldest of whom, named Edward, was also an oriental scholar, and published in 1671, under his direction the philosophical treatise of Ibn Tofayl, with a Latin translation and notes, under this title—'Philosophus Autodidactus, sive Epistola Abu Jaafar Ebn Tophail de Hai Ebn Yokdham,' the same which Ockley afterwards translated into English. [OCKLEY.] He also translated into Latin the work of Abda-l-latif on Egypt; but it was not printed until the beginning of the present century, when White published it with the original text, 4to, Oxford, 1800. [ABDALLATIF.] Another of Pocock's sons, named Thomas, translated into English the work entitled 'De Termino Vitæ' by Manasses Ben Israel, under this title—'Of the Term of Life,' London, 1699, 12mo. An account of the life and writings of Pocock, the father, was published in 1740, by Leonard Twells, M.A., together with an edition of his Theological works, in 2 vols. folio.

POCOCKE, RICHARD, a distinguished traveller, distantly related to the preceding, though he added an s to his name, was born in 1704, at Southampton, where he was educated until he removed to Corpus Christi College in Oxford. In 1731 he took the degree of Bachelor of Laws, and two years afterwards that of Doctor. After travelling in 1734 and 1736 on the Continent, he sailed for Egypt, in which country he remained until the spring of 1738, when he embarked at Damietta for Palestine, and taking his road through Syria, Mesopotamia, Cyprus, Candia, and Asia Minor, arrived at Constantinople. From Cephalonia he sailed to Messina, whence he proceeded homewards through Italy, Germany, and Flanders. On his return in 1741 he published the result of his researches and observations, under the title of 'Description of the East and of some other Countries,' of which the first volume, entitled 'Observations on Egypt,' dedicated

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to Henry, Earl of Pembroke and Montgomery, appeared at London in 1743, folio; and the second, entitled 'Observations on Palestine, Syria, Mesopotamia, Cyprus, and Candia,' dedicated to Philip, Earl of Chesterfield, in 1745. In 1745 he was appointed archdeacon of Dublin, and in 1756 bishop of Ossory. He was subsequently transferred to Elphin, and lastly to Meath, where he died, in September 1765.

Besides his 'Eastern Travels,' which are works of merit, Pococke made a tour in Scotland and published a description of the basaltic rock, in the harbour of Dunbar, resembling the Giant's Causeway. ('Phil. Trans.' vol. 32, art. 17.) 'A Description of the Giant's Causeway,' and 'An Account of some Antiquities found in Ireland,' were also published by him in the 11th vol. of the 'Archæologia.' Among the manuscripts in the British Museum (4811, 4827) are several volumes the gift of Bishop Pococke, containing the minutes and registers of the Philosophical Society of Dublin, from 1683 to 1707. A French translation of his travels appeared at Paris, in 1771, in seven volumes, in 12mo.

POE, EDGAR ALLAN, was born at Baltimore, in the United States, in January 1811. He was descended of a good family, but his father and mother, who had become strolling players, having died when he was quite a child, he was adopted by a Mr. John Allan, a wealthy merchant, who had known his father, and having no children of his own, treated him as his son. In 1816 Mr. and Mrs. Allan brought him to England, where he was put to school at Stoke Newington. He returned to America in 1822, was first placed in an academy at Richmond, in Virginia, and thence sent to the university of Charlottesville in the same state. At all these places of instruction his progress was rapid, and he held a high rank as a scholar, but his extravagance was so great, and his conduct so licentious, that he was expelled from the university. He returned home, and on Mr. Allan refusing to honour some of his drafts for gambling debts incurred at the university, he wrote a satirical and abusive letter to his benefactor, left the house, and set off for Greece to help to free that land from the tyranny of the Turks. He never reached Greece, but after wandering about Europe for nearly a year, he arrived at St. Petersburg, fell into the hands of the police for a drunken riot, was rescued by the intervention of the minister of the United States, and by him sent back to America. His old patron welcomed him home, and as he now expressed a desire to adopt the military profession, he procured him the appointment of a cadet in the Military Academy at Westpoint in New York. Here, after a short period of assiduous application, his old habits returned, and within a twelve-month he was cashiered for insubordination and drunkenness. He returned to Mr. Allan at Richmond, who again received him with kindness, but that gentleman having married a second wife, Poe satirised both him and his wife so severely that he was forced to quit that place of refuge, nor would Mr. Allan ever see him again or assist him any further. He had by this time published a small volume of poems, and from the favourable reception they had met with, he thought he might support himself by his pen. He failed, and enlisted as a private soldier. From this situation he was rescued by some military friends he had made at Westpoint, who procured his release. He again had recourse to his pen, and this time with more success. He became connected with various magazines and other periodical works, with some as contributor, and with others as editor, but his irregular habits constantly prevented the engagements being permanent. He followed this course at Baltimore, Virginia, Philadelphia, and New York, where he arrived in 1844. His undoubted talent unflinchingly procured him employment, while his intemperate and immoral habits as necessarily occasioned his dismissal. In 1848 he gave a series of lectures in New York on the universe, which were afterwards embodied in a work entitled 'Eureka, a Prose Poem.' In the autumn of 1848 he joined a temperance society, but this could not save him. He went in 1849 to Virginia to deliver lectures, and on the 4th of October he set out on his return to New York. At Baltimore he met some acquaintances, who invited him to drink; he forgot his pledge, became so utterly intoxicated that he was picked up in the street, carried to a hospital, and died on the following day, October 7th, 1849. His works, as may be supposed from the previous sketch, consist wholly of short pieces. He wanted the steadiness and perseverance to produce anything worthy of his genius; but they exhibit in a remarkable degree the possession of faculties of a high order. In his tales there is magnificence of imagination and description; a remarkable display of analytical power though wasted upon trivial subjects; a love and an acute observation of nature, and an admiration of the beautiful, which it is remarkable in such a man never descends into the sensuous; considerable humour, and a ghastly and mystical sublimity in some of his fictions that is deeply impressive. In his poetry he is tender and melodious, with great command of language; and in conversation he is described as having been highly eloquent, but irritable and sarcastic. There are few more striking instances of perverted talent, and personal advantages thrown away, than that of Edgar Poe. Two small volumes of tales and one of poetry, besides the 'Eureka' already mentioned, are all that remain of him.

POELEMURG, CORNELIUS, was born at Utrecht in 1586, and studied painting under Abraham Bloemart. Having acquired considerable proficiency under him, he went to Rome, where the works of

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Raffaële inspired him with a resolution to endeavour to imitate the grace of that great master, especially in the naked figure. He however formed for himself a very different and entirely new style, not resembling that of any Italian master, unless it be in his adorning his landscapes with the ruins of ancient buildings, which he represented with great accuracy. He excelled all his contemporaries in the delicacy of his taste and the vividness of his colouring, as well as in the choice of his subject. The skies are clear, light, and transparent, and the magnificent remains of Roman edifices in his backgrounds give harmony to the whole composition. His female figures, which he generally represented naked, are distinguished by beauty and elegance of form. It is an obvious objection however that in some representations of nymphs bathing, he has chosen exposed situations by a roadside.

Poelmburg's works were highly esteemed in Italy, and some of the cardinals used to visit him while he was painting, to observe his manner of working. He left Rome with much regret, and returned to his own country. On the way he received many honours—at Florence from the grand-duke—and had great respect shown him in all the cities through which he passed, as well as in his native city of Utrecht. Soon after his return he was visited by Rubens, who expressed great pleasure in examining his works, of which he purchased several for his own collection, and bespoke others, by which he directed attention to the merit of Poelmburg, and advanced both his fortune and his reputation. Poelmburg was invited by Charles I. to London, where he painted many fine pictures, for which he received large sums. The king wished him to stay in England; but his affection for his own country induced him to return to Utrecht, where he acquired a large fortune and was universally esteemed, and where he died in 1660. Many eminent artists, especially Steenwyck and Kierings, got him to paint the figures in their works. The genuine pictures of Poelmburg are extremely scarce; but his disciple, Jean van der Lis imitated his manner with such success that his paintings are often taken for works of his master. There are some good examples of his pencil in private collections in this country.

POGGIO. [BRACCIOLINI, POGGIO.]

POILLY, FRANÇOIS, a distinguished French engraver, was born at Abbeville in 1622. He was the pupil of P. Daret, and studied some time in Rome. He adopted the somewhat hard style of engraving of Bloemart in direct cross-lines, in which he was completely successful: his drawing also, which is quite correct, adds much to the value of his finely executed engravings. Though Poilly's style is very laborious, there are about 400 prints which bear his name, in which however he was of course assisted by his pupils. His master-piece is the print from Mignard's celebrated picture, now lost, of San Carlo Borromeo administering the Sacrament to the Milanese attacked with the Plague. A catalogue of his prints was published by R. Hecquet in 1752; it comprises several after Raffaële, including the *Vierge au Berceau*, *La Vierge au Linge*, the large Holy Family in the Louvre, and other Holy Families by Raffaële. Poilly died at Paris in 1693. His brother Nicholas and nephew Jean Baptiste Poilly were likewise distinguished engravers.

POISSON, SIMÉON DENIS, was born June 21st 1781, in an humble station, and was admitted in 1798 a pupil of the *École Polytechnique*. M. Fourcy, in his history of this school, records the manner in which the young student, at the age of eighteen, attracted the notice of Lagrange by an improvement in the method of demonstrating the binomial theorem, which the latter read publicly to the class, and announced his intention of abiding by it for the future. Poisson never held any political situation, or took public share in anything but education. In 1828 he was baron, officer of the legion of honour, répétiteur-adjoint and permanent examiner of the Polytechnic School, member of the Council of Public Instruction, and of the Academy of Sciences. He died April 25th 1842.

As far as so few words can go, it may be said that the labours of Poisson were directed to the introduction of the use of definite integrals into all branches of mathematical physics, and the extension of the various branches by their means. There is nothing out of which to make a popular reputation; the successes of Poisson are all purely mathematical, and none but the mathematician can as much as understand the description of them.

The greater part of the writings of Poisson are contained in various periodicals, particularly the *Memoirs of the Institute*, the *Journal of the Polytechnic School*, the *Annales des Mathématiques*, the *Connaissance des Temps*, &c., &c. There is hardly any subject on which they do not treat, and almost always with decided success; electricity, magnetism, heat, gases, capillary attraction, gravitation, the pendulum, &c., &c., are titles each of which suggests to the well-informed mathematician of our time the memory of some ably-written paper by Poisson. His object was to leave no branch of physics unexplored by aid of the new and powerful methods of investigation which a school yet more modern than that of Lagrange and Laplace had added to the pure mathematics. Towards the end of his life he began to collect his scattered memoirs into separate works, with the additions which his subsequent researches had given.

Poisson's separate works are—1, *Traité de Mécanique*, Paris, 1811, 2 vols. 8vo; second edition, Paris, 1833, 2 vols. 8vo. Perhaps this is the best elementary work on a branch of mathematical physics which exists, considered as an introduction to the use of modern analysis.

An English student should read it with some of our own writers, who abound in examples. 2, *Nouvelle Théorie de l'Action Capillaire*, Paris, 1831, 4to. The principal distinction between this theory and that of Laplace, physically speaking, is the consideration of the variation of density which takes place at the end of the capillary column of fluid. 3, *Théorie Mathématique de la Chaleur*, Paris, 1835, 4to. The data from which Poisson starts are derived from the experiments on the nature of heat made subsequently to the time of Fourier, his great predecessor in this branch of the subject. 4, *Recherches sur la Probabilité des Jugemens en Matière Criminelle et en Matière Civile*, Paris, 1837, 4to. This is, in fact, a treatise on the theory of probabilities, with especial reference to its application to matters of evidence, particularly of the judicial kind.

POLE, REGINALD, the celebrated Cardinal, was born in 1500. He was of very illustrious descent on the side of his mother, who was the daughter of George, duke of Clarence, brother to King Edward IV., and cousin-german to Elizabeth, queen of Henry VII. and mother of Henry VIII. He was a younger son, and received an education such as was given to those who were destined to high stations in the church, being placed when a child in the Carthusian monastery at Shene, from whence he was removed to Magdalen College, Oxford, where he had the benefit of the instruction of the celebrated Linacre. As early as 1525, he was made B.A., admitted into deacon's orders, and, when only nineteen, was made dean of Wimborne and dean of Exeter.

About 1520 he went abroad to pursue his studies in an Italian university, visiting Padua for that purpose. He returned to England in 1525, when he was received by the king in a manner befitting his rank and eminent attainments. But the gaieties of the court of Henry VIII. had fewer charms for him than the opportunities for seclusion and study which were afforded by the monastery at Shene, to which he retired. When however the king had resolved on divorcing his queen and acting in defiance of ecclesiastical authority, Pole presented a strenuous opposition, and wrote his famous treatise *'Pro Unitate Ecclesiastica'*. This was a great disappointment to the king, who withdrew his pension, deprived him of his preferments, and procured that he should be attainted in parliament. There is little doubt indeed that Pole would have shared the same fate which befel More and Fisher, had he not withdrawn himself from England and the reach of the king. As it was his elder brother was put to death, and his mother, the old Countess of Salisbury, was executed, both on the poorest and weakest pretences.

During the remainder of that reign, and through the whole reign of Edward VI., Pole lived abroad. In proportion as he was hated by the king, he was cherished by the pope, by whom he was made a cardinal, employed on several important embassies, and was in fact his principal adviser touching all matters which affected the spiritual affairs of the realm of England, and touching the Reformation generally. On the death of Pope Paul III. in 1549, he narrowly missed being elected to the papedom. Failing in this, he retired to a convent near Verona, where he continued till the accession of Mary to the English throne, when an attempt was made to re-unite the English nation to the Romish church.

He re-appeared in his native country at the very beginning of the reign, coming as legate from the Roman see, with full power to absolve the nation, and receive it again into the bosom of the Roman Catholic church. As is well known the re-union was effected. Then began the cruel measures for the extirpation of heresy and heretics, which have made the reign of Mary so infamous in the English annals. How far Cardinal Pole was implicated in the guilt of those unjustifiable severities, is one of the points in his life on which different opinions will be entertained by those who study with attention the history of that period. It is certain that he had great influence in the councils of that reign, and that he accepted the archbishopric of Canterbury when Craumer was put to death. At the same time, the apparent rectitude of his conduct and the general mildness of his disposition would almost forbid us to suppose that he could be a party to the dreadful severities of that period.

Besides the high dignity of primate, he was made chancellor of both the universities, which he visited by his commissioners. If any man could have done it, he would have effected the entire reversal of the measures of the Reformation in England, had the life of the queen been prolonged; but her reign was short; she died in 1558, and, by a singular coincidence, Pole himself died about 16 hours after her, November 18, 1558.

POLEMO (Πολέμων), the name of several Greek writers, of whom the most important are—

1. POLEMO, the philosopher, the son of Philostratus, who succeeded Xenocrates as the head of the Old Academy about B.C. 315. (*Diog. Laërt.*, iv. 16.) He died in B.C. 270, and was succeeded by Crates. Polemo wrote several works (*Diog. Laërt.*, iv. 20), which are referred to by Cicero (*'Acad. Quæst.*, ii. 42), but none of them have come down to us. Cicero says that Polemo did not differ much from Aristotle. (*'De Orat.*, iii. 18.) Zeno and Arcesilas were his disciples. (*Cic.*, *'Acad. Quæst.*, i. 9.)

2. POLEMO, the sophist, was born at Laodicea, and was one of the most celebrated teachers of rhetoric in the beginning of the 2nd century of the Christian era. He was highly esteemed by Hadrian and Antoninus Pius. He taught at Smyrna, and conferred great

benefits upon the town. He died in his fifty-sixth year, and is said to have been buried alive at his own request, because he was unable to endure the pain which he suffered from attacks of the gout. The 'Life of Polemo' has been written at length by Philostratus, who mentions several of his works. These however are all lost, with the exception of two funeral orations, supposed to have been spoken in honour of Cynegirus and Callimachus, who fell in the battle of Marathon. These orations were first published by Stephanus, 1567, and afterwards by Pousines, 1637, Toulouse. The best edition is by Orellius, 8vo, Leipzig, 1819.

3. POLEMO, surnamed PERIEGETES, was a native of Samos or Sicyon (Athen., vi. p. 234, d), and was made a citizen of Athens. (Suidas, 'Polemo.') He lived about B.C. 200. A list of his works, which amount to twenty-six in number, and are principally on geographical and historical subjects, is given by Clinton, in the third volume of his 'Fasti Hellenici,' p. 514. None of these have come down to us entire, but the fragments which are extant have been published under the following title:—'Polemonis Periegetas Fragmenta collegit, digessit, Notis auxit, L. Preller. Acc. de Polemonis Vita et Scriptis et de Historia atque arte Periegetarum Commentationes,' 8vo, Lips., 1838.

POLEMO, the author of a work on physiognomy which is still extant, of whose life no particulars are known. According to some writers he was an Athenian, but Sylburgius (in 'Præfat. ad Aristot.,' vol. vi.) and Fabricius ('Bibl. Gr.,' vol. ii. p. 170) consider his style to be too incorrect for a native of that city. From some expressions used by Polemo (for instance, the word εὐδαίμωνος, lib. i., cap. 6, p. 197), it seems probable that he was a Christian. As to his date, it is only known that he must have lived before the time of Origen, who quotes him ('Cont. Cels.,' lib. i. p. 26). His work, which appears to have suffered much from the ignorance of transcribers, is divided into two books. In the first, which contains twenty-three chapters, after proving the utility of physiognomy, he lays down the general principles of the science; he speaks of the shape of the head, of the colour of the hair, of the forehead, the eyes, the ears, the nose, the manner of breathing, the sound of the voice, &c. In the second book, which consists of twenty-seven chapters, he goes on to apply the principles he had before laid down, and describes in a few words the characters of the courageous man, the timid, the impudent, the passionate, the talkative, &c. The greater part of his observations are very ridiculous, but several of them have been borrowed by J. B. Porta and other more recent writers on the subject of physiognomy. His work was first published by Camillus Perucius, with Ælian's 'Varia Historia' and other works, 4to, Græce, Romæ, 1546. A Latin translation by Nicolas Petreius was published with Meletius's 'De Naturâ Hominis' and other works, 4to, Venet., 1552. There is also an edition of the Greek text by Franc. Montecucoli, 4to, Mutin., 1611; and it is inserted by Sylburgius in the sixth volume of his edition of Aristotle's works, 4to, Francof., 1587. The best edition is that by J. F. Franzius, who has inserted it in his 'Scriptores Physiognomii Veteres,' 8vo, Gr. and Lat., Altenb., 1780, and has added a learned preface and notes.

POLEVOY, NIKOLAY ALEXIEVICH, one of the few distinguished authors whom Siberia has yet produced, was born on the 22nd of June (old style) 1796, at Irkutsk. His father, who was descended from an adventurous family of merchants, settled for some generations at Kursk, where the names of Polevoy and Golikov are excessively common, had been left an orphan at the age of thirteen, and sent to Tobolsk in the employ of a relation of the name of Golikov. Most of the elder Polevoy's life was spent in commercial enterprises in Siberia, and at one time he had the prospect of making a fortune by establishing a new company for commerce with Russian America, but the union of the two old companies crushed the plan. In 1805 he set up a manufactory of earthenware at Irkutsk, and "he used," says his son, "to pronounce with enthusiasm the name of Wedgwood." In assisting in the business of this manufactory, and of a brandy distillery with which his father was also connected, the early years of Polevoy were passed. He never apparently received any schooling; he learned to read from an elder sister at six years old; at eight he used to read aloud to his mother novels, and to his father the Bible and the 'Moscow News,' and at ten he assisted his father in the counting-house, and amused himself by composing a manuscript newspaper in imitation of the 'Moscow News' ('Moskovskiya Viedomosti'), which he called the 'Asiatic News' ('Aziyatskiya Viedomosti'). The father was in the habit of boasting of his relation the historian Golikov, who had written a history of Peter the Great in thirty volumes, and the boy formed the singular project of writing additions to a work already so voluminous. He also tried his hand at composing plays, and produced a drama, 'The Marriage of the Tear Alexis Mikhailovich,' and a tragedy entitled 'Blanche of Bourbon.' "At last," says Polevoy in the autobiography prefixed to his 'Ocherki Russkoy Litteratury,' published in 1839, "I became my father's walking dictionary in geography and history, for my memory at that time was such as I have never met with in anybody else. To learn by heart a whole tragedy cost me nothing. In a word, if I must describe my mental progress up to the year 1811, it was this, I had read about a thousand volumes of all kinds and sorts, and remembered all that I read from the verses of Karamzin, and the articles in the

'Courier of Europe' (a Russian Magazine), to the Chronological Tables and the Bible, from which I could repeat whole chapters by heart. I was known in the town of Irkutsk as 'the wonderful boy,' with whom the governor himself used to converse, and the director of the grammar-school to dispute as with a learned man." In 1811 his father resolved to leave Siberia and establish himself in Moscow; the son, who was sent on before him, then on the first occasion of his quitting Irkutsk, passed through all Siberia, saw a play for the first time at the theatre of the great fair of Makariev, and on his arrival at Moscow, spent much of his time at the theatre and the bookshops, wrote tragedies and romances, and was unwillingly recalled to business and the brandy distillery by the arrival of his father. This took place in June 1812, and both business and pleasure were soon at an end in the devoted city, where the conflagration was witnessed by father and son as fugitives from before the army of Napoleon I. For a few years afterwards Polevoy was almost in constant movement from St. Petersburg to Irkutsk, and from Irkutsk to Kursk, and his literary ardour, deadened by the reproaches of his father, who now wished him to become a 'man of business,' appears to have been all but extinguished. It suddenly revived when he was about eighteen, a clerk at Kursk; but the main cause of its renewal according to his own account, was his discontent with his then situation and its limited prospects, and his conviction that in Russia there was no other way to consideration for a person in his position but through learning and literary success. Himself and his younger brother, Xenophon, began to study French and German in secret, devoting many hours of the night to their books, and the knowledge of foreign languages led him into a new world of reading. In 1817, when the Emperor Alexander paid a visit to Kursk, Polevoy sent to the 'Russian Courier' an article describing the event, and had the pleasure of seeing for the first time his name in print. Other contributions followed, the name became known; on a visit to St. Petersburg he was introduced to Zhukovsky, Griboyedov, Grech, and Bulgarin, and in 1825 he commenced at Moscow the publication of a magazine entitled the 'Moscow Telegraph.'

For the twenty-one years that followed, Polevoy was in incessant literary activity. The 'Moscow Telegraph' soon made itself conspicuous by the vigour and spirit of its remarks on the literature of the day; the example was extensively followed, and the Russian literary historians date a new era in criticism from the articles of Polevoy. It was naturally supposed that the editor had little spare time at his disposal, but the public was surprised to hear in 1829 that he had completed a history of the Russian nation, in 12 vols., containing a continuous narrative from the earliest times to the reign of the Emperor Nicolas. The early volumes of this history were assailed without mercy by many who were astonished at the presumption of its author in measuring himself with Karamzin, and of the twelve volumes only six appeared in print, the last in 1833. Possibly its further progress may have been checked by the censorship, as the 'Moscow Telegraph' was thought too liberal in its tendencies, and suppressed by the Russian government. This was in or about 1835. Polevoy removed to St. Petersburg, and his activity, instead of slackening, became greater than ever. "In Moscow," says Nikitenko, in an article on his works in the 'Biblioteka dlya Chteniya' for 1846 (vol. lxxvi.), "Polevoy was a journalist, an historian, a romance-writer. In St. Petersburg he was both an editor and a contributor to several journals; he composed romances, tales, essays, translations from Shakspere, and such a multitude of dramas, tragedies, comedies, vaudevilles, national farces, and so on, that criticism gave up the attempt to follow him. We do not know what to be most astonished at—the number and bulk of his productions, the variety of their character, or the rapidity with which he threw them off." The natural result of this rapidity was, that the name of Polevoy, which at one time promised to be one of the brightest in the Russian literary horizon, lost much of its lustre. For the last ten years of his life his reputation sunk instead of rising. He died at St. Petersburg, on the 22nd of February 1846 (o.s.), after three weeks of nervous fever, and it was declared by his medical attendants that his constitution was completely worn out by his incessant literary labour. He died in poor circumstances, and left a large family.

The most interesting work of Polevoy is perhaps his 'Ocherki Russkoy Litteratury,' or 'Sketches of Russian Literature,' 2 vols. 8vo, St. Petersburg, 1839. It consists of reprints of select critical articles which had appeared in the 'Telegraph' and elsewhere, on Devzhavin, Karamzin, Pushkin, and other of the most prominent names in Russian literature. The collection entitled 'Dramatic Works and Translations of N. A. Polevoy' ('Dramaticheskie Sochineniya i Perevodni'), 4 vols., St. Petersburg, 1842-43, comprises only the more popular of his productions, several of which enjoyed a great success, in particular the 'Grandfather of the Russian Fleet' ('Diedushka Russkogo Flota'), founded on the history of the old boat which bears that name, which Peter the Great took as the model for his ship-building. The author's favourite, as he tells us himself, was 'Parasha Siberiachka' ('Parasha the Siberian Girl'), founded on the same historical anecdote which supplied Madame Cottin with the groundwork of 'Elizabeth, or the Exiles of Siberia.' In another play, 'Soldatskoe Serdtse' ('A Soldier's Heart'), the hero is his still-living friend Bulgarin [BULGARIN], on a real incident in whose life it is

founded. Poleyoy's translation of 'Hamlet,' which was produced at Moscow in January 1837, is unusually close to Shakspeare; not even the scene of the gravediggers is omitted, and the dialogue passes from blank verse to prose, in imitation of the original, but the versification seems to be far from successful. His 'Life of Suvorov,' or Suwarrow, is a very popular book in Russia. His 'Life of Peter the Great' (4 vols., 1843), is the best biography of that wonderful man the Russians yet possess, and superior beyond all comparison to the tedious compilation of the author's kinsman Golikov. His 'Life of Napoleon' (5 vols.) was only brought by himself to a point a little beyond the conflagration of Moscow, and was finished after his death by his brother Xenophon. His 'Stolietie Rossii' ('Century of Russia'), or an historical picture of Russia from 1745 to 1845 (2 vols., 1845), is perhaps the least satisfactory of his historical works, but it contains passages of interest to a European reader.

Though the "Moscow Telegraph" was suppressed in Poleyoy's hands, and its author is spoken of by Hertzén [HERTZÉN] as having the reputation of a decided liberal, his patriotism as a Russian is one of the qualities which most forcibly strike the attention of a foreigner. "Russia," he exclaims at the conclusion of this work, "is not a shapeless mass like the Roman empire, not violently put together like the dominions of Napoleon, not scattered over the whole world like the British sovereignty, the three examples of vast empires composed of different and various parts, brought together in one mass. . . . Russia like the ocean dashes on the shores that surround it, and what its waves have covered becomes its incontestable dominion—no human force shall tear from it its subject provinces." "Assuming the title of Emperor in place of that of Tzar, moving the capital from Moscow to St. Petersburg, shaving beards and shortening caftans, altering manners, customs, and laws, it was after all from the original elements of the Russian empire, from the Russian mind and the Russian soil that Peter the Great reconstructed Russia. He still remained a Russian sovereign, and his subject, though fraternising with the German, remained a Russian man. With his decided tendencies towards western Europe, it was impossible that something superfluous should not find admission, that traces of it should not remain till even now, but they are perishing and will perish, as the Gallicisms die out of our Russian tongue." . . . "And sixty millions of a nation like this, fastened together by one power and inspired with faith in that power, are directed by a single will, and acknowledge that will as sacred. What will not these sixty millions do? The future belongs to us. Whence otherwise comes the fear with which we inspire Europe and the West, the fear from which it strives to reassure itself by calumnies against us. This fear takes its rise from a consciousness which is not the consciousness of strength, from a feeling different from that of hope in the future, on which we Russians look with such boldness and such faith."

* POLEYOY, XENOPHONT ALEXIEVICH, a younger brother of Nikolay, was a bookseller at Moscow, and is now at St. Petersburg. He is the author of some works of which the most interesting is 'Michael Vasilievich Lomonosov' (2 vols. Moscow, 1836), a novel founded on the biography of the Russian author whose name it bears. [LOMONOSOV.] The book is reviewed at some length by his brother in the 'Ocherki.'

POLI, JOSEPH XAVIER, was born at Molfetta in the kingdom of Naples in 1746. He was educated at the University of Padua, under the celebrated Facciolati; he was also the pupil and friend of Morgagni, and fellow-student with Scarpa, with whom he studied anatomy and medicine. On the termination of his education he entered the army, and his scientific and literary acquirements becoming known to Ferdinand I., he appointed him in 1776 professor of military geography at Naples. The king also sent him into France, Germany, England, and Holland, to visit the different foreign military academies. During his travels he became acquainted with many eminent scientific men in the countries which he passed through. In England he met with Herschel, Banks, and John Hunter, and he acquired much information from Hunter on comparative anatomy and on the mode of preparing specimens in natural history. While in London he was elected a member of the Royal Society. On his return home he was appointed professor of experimental philosophy at Naples, and he afterwards undertook the office of tutor to the hereditary prince, and became director of the military academy at Naples. He always highly enjoyed the confidence and favour of the royal family, and he accompanied them to Sicily during the French revolutionary war. He died at Naples, April 7, 1825.

Though he successfully cultivated other branches of science and literature, Poli owes his celebrity to his researches in comparative anatomy and natural history: his attention was particularly directed to the study of the testaceous *Mollusca*. While travelling in Italy and abroad he formed a very fine collection of shells, which was purchased of him by the Neapolitan government. He determined however to be something more than a simple conchologist, and diligently investigated the structure and habits of the animals that inhabit the shells, which had hitherto almost escaped attention. The results of his labours were published in a splendid work denominated 'Testacea utriusque Siciliae eorumque Historia et Anatomie,' folio, Parma. Two volumes appeared in 1792-95, illustrated with 89 beautiful plates engraved on steel. These contain the multivalved and bivalved *Testacea*, and cost the author twelve years of research. The third volume, embracing the univalves, was delayed by the political

troubles with which the country was agitated; and though nearly completed, was not published until 1826, after the death of the author: it contains 18 plates, making 57 in all. This sumptuous work is as remarkable for the value of the text as the beauty of the plates. The structure, habits, locality, and mode of capture of the different molluscs inhabiting the southern coasts of Italy are accurately described; as well as the form, colour, and other peculiarities of the shells in which they are contained. Poli discovered many new and interesting anatomical and physiological facts, as well as new genera and species; and his descriptions are mostly very accurate. He fell however into some errors, the principal of which was that of mistaking the nerves of these animals for lymphatics. The first discovery of the nervous system of the *Testacea* is due however to Poli, though he mistook its nature. He also wrote several works on geography, and some Italian poems.

POLIDORO. [CARAVAGGIO, POLIDORO DA.]
POLIGNAC, MELCHIOR, CARDINAL DE, was born at Puy in Languedoc in 1661, of an illustrious family, studied at Paris, and took holy orders in 1689. He accompanied Cardinal de Bouillon to Rome, and was employed as a negotiator to settle some differences between France and the court of Rome. He was sent by Louis XIV. in 1693 as ambassador to Poland, where, after the death of John Sobieski in 1696, he contrived to have François Louis de Bourbon, prince of Conti, proclaimed King of Poland by the majority of the electors. But another party proclaimed Frederic Augustus, elector of Saxony, who was at length acknowledged by the whole nation. [AUGUSTUS II.] Louis XIV., being displeased, recalled the Abbé de Polignac, and banished him to his abbacy at Bonport, where he employed himself in writing his poem in refutation of Lucretius. Being recalled to court after some years, he was appointed by Louis XIV., in 1706, auditor of the rota at Rome. In 1709 he returned to France, and in 1710 he was sent to Holland to negotiate the general peace. He was one of the French plenipotentiaries at the congress of Utrecht. In 1713 he was named cardinal. In 1724 he went to Rome as minister of France. In 1732 he returned, and he died on the 10th of November, 1741. Cardinal Polignac was a member of the French Academy, of the Academy of Sciences, and of that of Inscriptions and Belles Lettres. ('Eloge du Cardinal de Polignac,' Paris, 1742.) His Latin poem, 'Anti-Lucretius, sive de Deo et Natura libri novam,' Paris, 1754, is a refutation of the system of Lucretius, and intended as a demonstration, from evidence afforded by the works of the creation, of the existence of a Supreme Being, the maker and regulator of all things. Some of the descriptions are very fine. The ninth book was left unfinished by the author, and the whole poem was not published till after his death. The 'Anti-Lucretius' has been translated into French and Italian.

POLIZIANO, or POLITIANUS, ANGELO, born at Montapuciano in Tuscany, in 1454, was the son of Benedetto Ambrogini, a doctor of law. In after-life he dropped his paternal name, and assumed that of Poliziano, from his native town Mons Politianus. Lorenzo de Medici took care of his education, placed him under good preceptors, and provided for all his wants. He afterwards entered into clerical orders, took his degree of Doctor of Law, and was made a canon of the cathedral of Florence. He was entrusted by Lorenzo with the education of his children, as well as with the care of his library and collection of antiquities, and he was his guest and companion for the remainder of his life. Poliziano had studied Latin under Cristoforo Landino, Greek under Andronicus of Thessalonica, and philosophy under Ficino and Argyropulus of Constantinople. He was afterwards appointed professor of Latin and Greek at Florence, a chair which he filled with great reputation. He wrote scholia and notes to many ancient authors—Ovid, Catullus, Statius, Suetonius, Pliny the Younger, and the 'Scriptores Historiae Augustae'; he translated into Latin the history of Herodian, the manual of Epictetus, the aphorisms of Hippocrates, some dialogues of Plato, and other works from the Greek. The 'Miscellanea' of Poliziano, published at Florence in 1489, consist chiefly of observations he had made on the ancient authors, which he arranged for the press at the request of Lorenzo. Merula made an attempt to depreciate this work, which led to an angry controversy between the two scholars, in the midst of which Merula died. Politianus had also a violent controversy with Bartolomeo Scala, in which the two disputants abused each other in Latin, according to the custom of scholars in those times.

Poliziano was conceited and vain, and very irritable, and his temper led him into an unbecoming altercation with Madonna Clarice, Lorenzo's wife, because she interfered in the education of her children, a thing which Poliziano seemed to think preposterous in a woman; and at last his behaviour to her was so impertinent that she turned him out of her house in the country, and she wrote to her husband at Florence to inform him of what she had done. Lorenzo, perceiving that a reconciliation between the offended woman and the irascible scholar was impracticable, gave Poliziano apartments in one of his houses at Fiesole, where he wrote his Latin poem 'Rusticus.' During Lorenzo's last illness, Poliziano attended the death-bed of his patron, who gave him tokens of his lasting affection. Poliziano wrote an affecting monody on Lorenzo's death, and not long after died himself, in September 1494, at the age of forty, and was buried in the church of San Marco, agreeably to his request. Jovius and others have told several improbable stories as to the immediate

cause of his death. (Corniani, 'Secoli della Letteratura Italiana'; Roscoe, 'Life of Lorenzo de' Medici'.)

The other works of Poliziano are—1, 'Panepistemon,' in which he describes a category of all the various branches of human knowledge; 2, 'Sylve,' odes, epigrams, and other short Latin poems; 3, his Italian poetry, especially his poem on the Giostra, or tournament of Giuliano de' Medici, which is much admired. He also wrote the 'Orfeo,' which is considered as the earliest specimen of the opera, or Italian musical drama. His Latin works, including twelve books of Letters, were published at Paris, folio, 1512.

POLLAJUOLI, ANTONIO AND PIERO, two distinguished Florentine painters and sculptors of the 15th century; they were the sons of Jacopo del Pollajuolo. PIERO was the pupil of Andrea del Castagno; ANTONIO was the more distinguished; he was the pupil of Lorenzo Ghiberti, and assisted him in the celebrated gates of the baptistry of San Giovanni; he became also a famous goldsmith, and was as such without a superior in Florence; Maso Finiguerra was his contemporary. The two brothers generally executed their paintings together; the best of them, says Vasari, is the 'Martyrdom of St. Sebastian,' painted in 1475, in the church de' Servi at Florence: it is engraved in the 'Etruria Pittrice' of Lastrì. Antonio is said to have been the first artist who studied the dead subject for the purposes of design. Antonio Pollajuolo was invited to Rome in 1484, after the death of Sixtus IV., by Innocent VIII., and he made the monuments of Sixtus IV. and of Innocent VIII.; that of Sixtus, in 1498, is now in the chapel of the Sacrament in St. Peter's; the monument of Innocent is also in St. Peter's. Antonio was also a medalist, and he engraved three or four plates, which are extremely scarce. The brothers both died in 1498: Antonio was born about 1430; Piero five years later.

POLLAJUOLO, SIMONE DEL, or SIMON MASI, a distinguished architect, commonly called IL CRONACA, from his ability in relating stories, was born at Florence in 1454. He was related to Antonio del Pollajuolo, and lived with him some time at Rome. He is chiefly distinguished for the Palazzo Strozzi, one of the most solid and imposing buildings of Florence; it was commenced in 1489 by Benedetto da Maiano, but was completed by Cronaca, and the great cornice or entablature and the court in the interior are from the designs of Cronaca. The iron-work and the beautiful lanterns are by Niccolò Grosse, commonly called Caparra, a nickname which was given to him by Lorenzo de' Medici on account of his always persisting in being paid before he delivered his work; Caparra signifies deposit or advance-money. Grosse was the most celebrated smith of his time. Cronaca built also the great council-hall for the Signoria of Florence, which was afterwards enlarged and embellished by Vasari; the church of San Miniato al Monte, the convent Dei Servi, and the Sacristy of Santo Spirito. He was a follower of Savonarola: he died in 1509.

POLLIO, CAIUS ASIINIUS, was born B.C. 76, and appears to have been descended from a family of no great consequence. (Vell. Pater., ii. 128.) He is called by Catullus a Marrucian, and was probably a descendant of Herius Asinius, who commanded the Marucini in the Marcian war, and was killed in battle. (Livy, 'Epit.', 73.)

We first read of Pollio as the public accuser of C. Cato (B.C. 54), who was acquitted through the influence of Pompey. (Tac., 'Dial. de Orat.', 34; Cic., 'Ad Att.', iv. 15, 16, 17.) On the breaking out of the civil war between Cæsar and Pompey, Pollio took the side of Cæsar, and accompanied him in the passage of the Rubicon. (Plut., 'Cæs.', 32.) He was afterwards sent by Cæsar, under the command of Curio, to Sicily and Africa, and after the defeat of Curio by Juba, he escaped with a few of the forces to the neighbourhood of Utica, and thence passed over to Italy to join Cæsar. (Appian, 'De Bell. Civ.', i. 45, 46.) He was present at the battle of Pharsalia (Plut., 'Pomp.', 72) and two years afterwards (B.C. 46) he accompanied Cæsar into Africa and Spain, and on the return of Cæsar to Italy appears to have been made one of the fourteen prætors who were appointed by Cæsar at that time. (Drummann, 'Geschichte Roms,' vol. ii. p. 6. Pollio probably did not return to Italy with Cæsar, since we find him in the following year (B.C. 45) acting as Cæsar's legatus in Spain, where he carried on the war against Sextus Pompeius. (Dio., xlv. 10; Vell. Pater., ii. 73.) On the death of Cæsar (B.C. 44), he appears, if his letters to Cicero contain his real sentiments ('Ad Fam.', x. 31, 32, 33), to have been inclined to support the senatorial party; but after Octavianus united himself to Antony, Pollio no longer hesitated to support the latter. He soon afterwards received from Antony the government of the province of Gallia Transpadana, and was nominated by the triumvirs as one of the consuls for B.C. 40. During his consulship, Virgil addressed to him the fourth Eclogue. In the following year Pollio was sent by Antony against the Dalmatians, whom he conquered, and obtained the honour of a triumph. He appears to have retired about this time from public affairs. He took no part in the war between Augustus and Antony, and when asked by the former to accompany him to the Actian war, he declined doing so on account of his early friendship with Antony. He died A.D. 4, at his Tusculan villa. (Clinton, 'Fast. Hell.')

Pollio was a great patron of learning and the fine arts, and was also the author of several works which were greatly praised by his contemporaries. He appears to have possessed a fine collection of ancient statues. (Pliny, 'Hist. Nat.', xxxvi. 4, § 6.) He founded the

first public library at Rome, in the Atrium Libertatis on Mount Aventine. (Ibid., 'Orig.', vi. 5; Ovid, 'Trist.', iii. 1, 71; Mart., 'Epig.', xii. 3, 5.) He lived on intimate terms with Virgil and Horace, the latter of whom has dedicated to him the first ode of his second book. He was a poet, an orator, and an historian, and his poetry, and more especially his tragedies, if we can trust the suspicious testimony of Virgil ('Ecl.', iii. 86; viii. 10) and Horace ('Carm.', ii. 1, 9-12; 'Sat.', i. 10, 42), were far above the common standard. His history of the civil wars, which was comprised in seventeen books, is quoted or referred to by several of the ancient writers. (Plut., 'Cæs.', 46; Suet., 'Cæs.', 30; Appian, ii. 82; Tac., 'Ann.', iv. 34.) His orations are frequently spoken of by Quintilian, but his style is condemned as deficient in clearness and ease. (Quint., 'Inst. Orat.', x. 1; compare Tac., 'Dial. de Orat.', 21; Senec., 'Ep.', 16.) Pollio also appears to have written criticisms on the works of most of his contemporaries, and to have attacked them in a very severe manner. He found great fault with the orations of Cicero (Quint., 'Inst. Orat.', xii. 1), and said that the 'Commentaries' of Cæsar were deficient in historical accuracy. (Suet., 'Cæs.', 56.) He remarked a kind of Patavinity in the style of Livy (Quint., 'Inst. Orat.', viii. 1; i. 5), and appears to have censured Sallust for the use of ancient words and modes of expression. (Suet., 'De Clar. Gram.', c. 10.) All his writings are lost, with the exception of a few letters to Cicero.

POLLIO, TREBELLIIUS. [AUGUSTA HISTORIA.]

POLLOK, ROBERT, was born at Muirhouse, in the parish of Eaglesham, in Renfrewshire, in 1799. He studied at the university of Glasgow, and afterwards followed the course of theological education necessary to fit him for a charge in the United Secession Church, of which he became a licentiate in 1827. Just before he received his licence, he had finished the poem on which his literary reputation rests, 'The Course of Time.' A work so ambitious, from the hands of a country student attached to a small body of dissenters, was not likely to find a patron among publishers. It happened to be shown to Professor Wilson, of Edinburgh, as a curiosity, and he recognising in it great poetic power, it was published on his recommendation by Mr. Blackwood, of Edinburgh, and speedily passed through several editions. It was a novelty in the class of evangelical religious literature to which it belonged, and besides pleasing those who are partial to that class of religious literature, it was a boon to many who are inclined to read religious books, but are repulsed by their general dryness and insipidity, while it was warmly admired by the literary world at large. Mr. Pollok's partial admirers expected for him a place on a level with Milton. After the novelty of such a phenomenon had however passed off, the book became neglected by purely literary readers; and at this day it may be said that it is estimated too highly by the religious, and perhaps too insignificantly by the literary world. It is a work of great power, but meagre fancy. It has a considerable amount of sentiment deeply tinged with religious asceticism. Many sentiments are spun out or repeated, and the interest frequently flags. Pollok's mind was evidently imbued with 'Paradise Lost,' and he follows Milton often to the verge of direct imitation. Before the publication of his poem this interesting young man had undermined his constitution by excessive mental labour, and he scarcely lived to see its success. On the recommendation and through the assistance of his friends he was preparing for a journey to Italy. The disease had however made too great progress to admit of his leaving Britain, and he died near Southampton on the 15th of September, 1827.

Pollok's earliest productions—'Helen of the Glen,' 'Ralph Gemmill,' and 'The Persecuted Family'—were in prose, and were issued anonymously. They have been republished with his name in one volume, entitled 'Tales of the Covenanters,' and have passed through four editions. A very inadequate memoir of Pollok, by his brother, with extracts from his correspondence, has been published by Messrs. Blackwood, who have also just issued (1857) a beautifully-illustrated edition (the twenty-first) of the 'Course of Time.'

POLLUX, JULIUS, whose real name is Polydeuces (Πολυδεύκης), a celebrated grammarian and teacher of rhetoric, was born at Nauoratis in Egypt, about the middle of the 2nd century of the Christian era. He was well educated by his father, and afterwards received instruction from Adrian the sophist. He was a favourite with M. Aurelius and his son Commodus, by the latter of whom he was appointed teacher of rhetoric at Athens. He died at the age of fifty-eight.

Pollux wrote several works, all of which have been lost except his 'Onomasticon.' The 'Onomasticon,' or Dictionary of Greek words, is not arranged in alphabetical order, but is divided according to subjects, and gives the different Greek words which belong to each subject. Thus all the words relating to agriculture are classed by themselves, and in the same way all words belonging to ships, carriages, houses, &c., are treated of separately. The work is not merely a dry list of words, but contains numerous quotations from the different Greek writers, and supplies us with much information relating to antiquity, of which we must otherwise have been ignorant. It is divided into ten books, and was dedicated to Commodus during the life-time of Aurelius. The first edition was published at Venice, in 1502. The best editions are by Hemsterhusius, who has annexed a valuable Commentary, Amst., 1706, 2 vols. folio; Dindorf, Leipzig, 1824, 5 vols. 8vo; and Bekker, Berlin, 1846.

There was also another writer of the name of Julius Pollux, who

lived in the 10th or 11th century of the Christian era, and wrote a 'Chronicle,' or 'Universal History' from the foundation of the world to the time of Valens. This work, which has come down to us, has been edited by Bianconi, Bonn, 1779, folio; and Hardt, Munich and Leipzig, 1792, 8vo.

POLO, MARCO, the son of a Venetian merchant named Niccolo, who set off from Venice with his brother, in 1250, for Constantinople, whence, having purchased valuable jewels and precious stones, he sailed up the Euxine to La Tana at the mouth of the Tanais. From La Tana he proceeded inland to Bulgar on the Volga, the residence of Barga, the khan of the Western Tartars, or of Kaïtchak, who purchased his wares at a very liberal price. From the residence of the khan the two Venetian travellers proceeded round the north side of the Caspian Sea to Bokhara, where they arrived in 1261. They remained three years at Bokhara, during which time they applied themselves to the study of the Mongol language, and in 1264 they met an ambassador sent by Hulaku, grandson of Gengis, the ruler of Persia, to Kublai, the great khan of the Mongols, or Khalkhas, who ruled over Tartary and China, and who resided at Kamenfu in Chinese Tartary. The two Venetians agreed to accompany the ambassador, and arrived at Kamenfu in the following year (1265). Kublai received them well, and wishing to establish a connection with the Western world, of which he had only a confused knowledge, he commissioned the two brothers Polo to proceed as his envoys to the pontiff of the Christians, requesting him, in a letter, to send him a hundred men, learned in the various sciences and arts, to instruct his people. The Polo, furnished with Kublai's credentials, returned towards the West, and arrived at the coast of Syria, whence they sailed for Venice, which they reached in 1269, after an absence of nineteen years. Niccolo found his wife dead, but she had left him a son, Marco, who was born soon after his departure.

Owing to the death of Pope Clement IV. and the long interregnum which followed, the two Polo could not execute Kublai Khan's commission, and they determined on returning to Tartary, and taking young Marco with them. But after they had landed on the coast of Syria they heard of the election of Gregory X., who was then at Ptolemais, whither they repaired, and conferred with the new pope on the subject of their mission. Gregory appointed two Dominican friars to accompany them. They set out for the interior in 1272, but the two friars, being frightened at the war which was then raging in Asia between Sultan Bitars the Mameluke and the king of Armenia, declined prosecuting their journey, and the three Venetians proceeded alone through the regions of Central Asia. They reached the court and camp of Kublai Khan in 1275, where they met with the most favourable reception. Kublai was especially pleased with Marco, and entrusted him with missions to various parts of China and India. Marco Polo was the first European who visited China Proper: he made memoranda of what he saw himself, and eagerly collected all the information that he could obtain about those parts which he did not visit. In reading his narrative therefore a distinction ought to be made between his own observations and those which he derived from the report of others. After a lapse of several years, an ambassador arrived at the court of Kublai Khan from Argon, the ruler of Persia, who asked in marriage a princess of Kublai's family. Kublai chose a princess named Cagatin, and prepared to send her to Persia by sea, with several ambassadors and a large retinue. The three Polo obtained, though not without difficulty, permission to form part of the escort. They set out in 1291, traversed China, embarked on the coast of Fo-kien, which lies opposite to the island of Formosa, and thence they proceeded through the straits of Malacca to the island of Ceylon, and thence to Ormus in the Persian Gulf. On landing they proceeded to Teheran, where they found that Argon was dead, and some time after, hearing also the news of the death of Kublai, the three Venetians thought of returning home, and at last arrived at Venice in 1295. War was then raging between Venice and Genoa. Marco Polo obtained the command of a galley forming part of the squadron commanded by Andrea Dandolo, which was defeated by the Genoese under Lamba Doria, off the island of Curzola in the Adriatic. Marco Polo was carried prisoner to Genoa. In his captivity he used to relate his adventures, and was eagerly listened to. He sent to Venice for his memoranda, which he had taken down during his travels, and having made acquaintance with a fellow-prisoner of the name of Rustichello, a native of Pisa, who had been taken, with thousands of his countrymen, in the battle of Meloria, he dictated to him the narrative of his travels, and lent the manuscript to read to the curious.

After peace was made between Genoa and Venice, Marco Polo returned home. His father Niccolo was still living, but he died in 1316. Marco's will is dated 1323; but of his last years nothing more is known, except that after his return to Venice he applied himself to correct and improve the text of his narrative, of which it appears that a French translation was made under his direction, and given by him to Thibault, lord of Cepoy, who was appointed by Catherine de Courtenay her vicar-general in the possessions which still remained to the Latins in the East. The work is entitled 'Marco Polo, delle Meraviglie del Mondo da lui descritte;' and in other copies, 'Delle Cose dei Tartari e dell' Indie Orientali;' and in others, 'Il Milione di Marco Polo.' It was inserted by Ramusio in his 'Raccolta di Navigazioni e Viaggi,' 3 vols. folio, Venice, 1550-52. But the best edition

of Marco Polo is that by Count Baldelli, 4 vols. 4to, Florence, 1827, entitled 'Il Milione di Messer Marco Polo Veneziano,' with notes and illustrations, and a biography of Polo: it is also accompanied by a history of the intercourse between Europe and Asia in the middle ages, with the following title:—'Storia delle Relazioni Vicendevoli dell' Europa e dell' Asia dalla Decadenza di Roma fino alla Distruzione del Califato.' Baldelli's work is illustrated by a map of Africa, drawn in 1851, and by another map with all the itineraries of the three Polo traced upon it. It is altogether a work of great research and very interesting. For a long time Polo was considered a liar and not worthy of confidence. But more accurate investigations have demonstrated his veracity in relating what he saw himself. Klaproth, in several articles in the French 'Asiatic Journal,' has proved Polo's accuracy with regard to China. Polo's narrative was of great use to the pope's missionaries and the Venetian travellers who followed his track in the eastern parts of Asia; and the Chinese and Arabian maps which he brought home encouraged and assisted the Portuguese navigators in finding a passage to India round the Cape of Good Hope. Marsden has published a translation of Marco Polo's narrative, accompanied by a commentary.

POLYÆNUS was the author of a work called *Στρατηγηματα*, or *Στρατηγηματα* ('Stratagems of War'), in eight books. He lived about the middle of the second century of our era. Respecting the circumstances of his life we know nothing except what he himself tells us in the introduction to his work, which he dedicated to the emperors M. Aurelius Antoninus and L. Verus. He there says that he was a native of Macedonia, and at an advanced age when he wrote his book. It contains an account of the various stratagems of war from the remotest times down to his own, and is a compilation made without any taste or judgment: it is however not confined to real stratagems; it contains sayings, apophthegms, and many other things which are anything but what the title-page promises. But as the author collected his materials from sources which are now lost, we have reason to be grateful for the preservation of many facts which would otherwise be unknown to us, though it is evident in many passages that Polyænus must have misunderstood or misrepresented his authorities. His style is rhetorical, but notwithstanding its numerous solecisms and errors, it is better than that of many other writers of the same age. The first edition of Polyænus was published by Casaubonus at Lyon in 1589. The best edition is that by Coraes, Paris, 1809. Polyænus has been translated into English by R. Shepherd, 4to, London, 1793; and into German by Seybold, in 2 vols., Frankfurt, 1793 and 1794.

POLYBIUS, the son of Lycortas, was born at Megalopolis in Arcadia. The exact year of his birth is not stated by any good authority, and the account of Suidas, who places it in the reign of Ptolemæus Euergetes (who died about B.C. 222), is irreconcilable with what Polybius himself (xxv. 7) relates, that in the reign of Ptolemæus Epiphanes, when he was to have accompanied his father on an embassy to that king, he had not attained the legal age, which, according to Polybius himself, was thirty, previous to which the law did not allow any one to take part in public affairs. According to the statement of Suidas however, Polybius at this time would have been about forty years old. Now the year in which the Achæans intended to send him with his father to Egypt was B.C. 180; and as at that time he had not attained his thirtieth year, we shall not be much mistaken in supposing, with Casaubon, that he was born about B.C. 204, so that at the time of the intended embassy he must have been about twenty-five.

He seems to have acquired the principles of political and military science at an early age, for his father was a distinguished general and one of the heads of the Achæans, and it is expressly mentioned that he enjoyed the practical training of Philopomen, the greatest general of the Achæans. When Philopomen died, Polybius is said to have been one of those who carried the urn containing the ashes of the deceased to the grave. (Plut., 'Philop.', c. 21.) During the war of the Romans against Perseus, king of Macedonia, he advised his countrymen to observe a strict neutrality; but when they determined to lend their assistance to the Romans he was intrusted with the command of the cavalry (B.C. 169), and was sent as ambassador to the consul Q. Marcus to declare that the Achæans were ready to give their assistance as soon as might be required. (Polyb., xviii. 3, 6.) The year following, when the two Ptolemæi, kings of Egypt, asked the Achæans for support against Antiochus, it was particularly stipulated that Polybius should be appointed commander of the horse, which shows that he had already distinguished himself in a military capacity. After the destruction of the kingdom of Macedonia, the Romans, not satisfied with having taken cruel vengeance on those Achæan states which they suspected of having secretly supported the cause of Perseus, made out a list of 1000 distinguished Achæans, and sent them to Italy to be tried; but instead of being brought to trial, they were distributed among the towns of Italy. Polybius, who was one of the number, was more fortunate than his fellow-prisoners, for his genius and talents attracted the attention of Æmilius Paulus, who made him the instructor of his two sons, Fabius and Scipio. Those young men, who became greatly attached to him, requested and obtained permission for Polybius to remain at Rome. Polybius himself (xxii. 9, 10) relates a charming anecdote of the tenderness which Scipio, the younger of the two brothers, showed to him; and he adds that Scipio never left him afterwards, but preferred his company to everything else.

During his long stay at Rome, Polybius on several occasions exerted his influence in favour of his countrymen; and at length, in B.C. 150, he succeeded, with the co-operation of Scipio, in obtaining for the Greek prisoners permission to return home; but during the period of seventeen years which had elapsed since their arrival in Italy, their number had been reduced to 300. Polybius seems to have accompanied them on their return, in order to admonish his countrymen not to divide their strength, and to recognise the superiority of the Romans, whose power it would be hopeless to resist; for an inscription mentioned by Pausanias (viii. 37) recorded the regret of the Achæans at not having followed his wise advice, by which they would have escaped the catastrophe of their final political annihilation. Polybius soon returned to Rome, to accompany his friend Scipio on his military expeditions. It must have been before this time that he had conceived the idea of writing his great historical work, and for this purpose he made more profound and extensive studies than any other ancient historian. He not only studied the Roman constitution, and searched the archives which were thrown open to him through his connection with the most distinguished Romans, but he undertook long journeys across the Alps into Gaul, Spain, and to the coasts of the Atlantic. It is not certain whether he made these journeys previous to the year B.C. 150, or after his return from Greece, though it seems probable that he may have availed himself of the opportunity of visiting Spain when Scipio went to that country as military tribune in B.C. 151. Five years later, when Scipio besieged and destroyed Carthage, he was again accompanied by Polybius, who seems to have taken an active part in the Roman army, for in an inscription quoted by Pausanias (viii. 30) he is called the ally of the Romans. Pliny says that during the siege of Carthage, Polybius explored the north coast of Africa, in which undertaking, as on his former journeys, he was provided with everything that could facilitate the accomplishment of his objects. Immediately after the destruction of Carthage (B.C. 146) he hastened to the Peloponnese, where in the meantime a war with the Romans had broken out. But he arrived too late: Corinth had already fallen, and all he could do for his unhappy country was to endeavour to obtain from the conquerors the mildest possible conditions, and to rescue from their hands the statues of Philopœmen and Aratus, with whose memory the happiest associations of his countrymen were connected. After the Roman commissioners had left Greece in B.C. 145, he was appointed by them to regulate the affairs of the different states. With the most indefatigable zeal he traversed the country, everywhere endeavouring to restore peace and unity, and to introduce salutary regulations. His merit on this as well as former occasions was duly acknowledged and rewarded throughout the Peloponnese, and statues, with inscriptions recording his exertions on behalf of his country, were erected at Megalopolis, Acæcesium, Mantinea, Pallantium, Tegea, and other places. Soon after he had settled the affairs of his country he made a voyage to Egypt, which, according to Strabo, he visited in the reign of Ptolemæus Physcon, who ascended the throne in the same year that Corinth was destroyed. The remaining years of his life he seems to have applied to the revision and completion of his historical works, unless we suppose, with Schweighæuser and others, that in the year B.C. 134 he again accompanied Scipio on his expedition against Numantia, for which however we have no direct authority. Cicero ('Ad Famil.' v. 12) merely mentions a work of Polybius on the war against Numantia. The time of his death is uncertain, for the only information that has come down to us is the statement of Lucian (Macrob., c. 23), who says that Polybius, on returning from the country, fell from his horse, and shortly after died from the fall, at the age of eighty-two. Supposing the statement to be correct, he must have died about the year B.C. 122.

The great historical work of Polybius (*ἡ τῶν καθόλου πραγμάτων σύνταξις*), in forty books, consisted of two distinct parts, the first of which comprised a period of fifty-three years, from the beginning of the second Punic war to the overthrow of the kingdom of Macedonia, including the immediate consequences of this event, that is, the pacification of Rhodes, and the sending of the 1000 Achæan prisoners to Italy. The second part began with the war in Spain against the Celtiberians and Vaccæans, and ended with the destruction of Corinth. It is evident, from various circumstances (Niebuhr, 'Hist. of Rome,' vol. iii., p. 49), and especially from the manner in which Polybius (iii. 1-5) speaks of these two divisions of his work, that they were written and published at different times, and afterwards put together to form one whole. The latter part was written after the fall of Corinth, and the former some years before that event. The first two books are an introduction to the first division of the work, and contain a sketch of the history of Rome, from the taking of the city by the Gauls to the beginning of the second Punic war. The second division of the work, the principal object of which was to describe the fate of Carthage and Greece, and the causes which led to it, was likewise preceded by a kind of introduction, consisting of a brief history of the interval between the overthrow of the Macedonian kingdom and the events which led to the fall of Carthage and Corinth. The great object of the history of Polybius was to show how the Romans, with their admirable constitution and their unity of purpose, within a short period gained the dominion over the greater part of the known world. Thus, although the history of Rome formed, as it were, the nucleus of his work, it was still essentially a universal

history; and every nation, with its history and institutions, as it came in contact with the Romans, was treated with equal attention. But the work was further interspersed with episodes or dissertations on various subjects, such as tactics (vi. 17-46), geography (xxiv.), political institutions, &c., which the author thought necessary to insert, partly to render his narrative more intelligible, partly to refute false opinions current among his countrymen. Whatever we may think of these episodes, looking at the whole work in an artistical point of view, we are indebted to them for the soundest information on many subjects connected with the history of antiquity, especially that of Rome; and it is only to be regretted that many points in his dissertation on Roman tactics are not quite so clear to us as we could wish.

The study and research of Polybius before he began to write his work, together with his almost unparalleled impartiality and love of truth, have given it a character of authenticity such as very few historical works, either of ancient or modern times, can claim. He is a severe critic of his predecessors, with whose writings he was thoroughly acquainted; and although he himself was under the greatest obligations to the Romans for their behaviour to him, still he did not spare them whenever they deserved censure (see especially ix. 10, and xviii. 18.) The love of his country moreover did not make him blind to the folly of its leaders, who endeavoured to draw it into the fatal conflict with Rome. But the distinguishing character of his work is its didactic and practical tendency. He did not write for the sake of amusement, or of filling the memory of his reader with a number of unconnected facts, but he traces events back to their causes, and deduces from them the most useful precepts, much in the same way as the so called 'histoires raisonnées' of modern times, but with infinitely more wisdom and discretion. It is true that he thus wishes to guide his reader, and not to allow him to form his own opinions; but setting aside the consideration that an intelligent reader may and will always judge for himself, who would not willingly listen to the arguments and reasonings of a statesman and a general like Polybius? His work is full of the most profound political and military wisdom; or, as a modern historian expresses it, "a code of the wisest political and military maxims;" and enables the reader not only to understand the past, but to look upon the future with the foreseeing eye of a prophet. As the object of Polybius was not to make his work popular with the multitude, but to instruct and guide men who are entrusted with the care of their country, he abstained from all rhetorical embellishments of style. He looked with contempt upon the refined affectation and hollowiness of the rhetoricians of his time, for true public oratory had long ceased among the Greeks. Hence he very seldom introduced his heroes making speeches, though it still was and remained a favourite custom with his countrymen down to the latest period of their literature; but where he thinks it necessary, he gives the substance of their speeches in his own words. It is natural that under these circumstances the rhetoricians of his own as well as of a later age should have been unable to appreciate Polybius. (Niebuhr, 'Hist. of Rome,' vol. i., p. 533.) Dionysius, though in many respects a judicious critic ('De Comp. Verb.' c. 4), says that the history of Polybius is written in such a style that no one can endure to read it through from beginning to end. Another charge which has been brought against Polybius in modern times is that of a want of sympathy with the sufferings of his own country. That this want is merely apparent, and perhaps owing to his philosophical mode of viewing things, is sufficiently evident from his whole conduct towards his country; and the fragments of his work discovered by A. Mai, in which he describes the sufferings of his countrymen, are full of expressions of the deepest sorrow for their calamities.

It may be chiefly owing to his style that the works of Polybius in subsequent ages were less read and copied than others of a greatly inferior character, and that to this cause we have to ascribe the loss of the greater part of them; for of the forty books, only the first five are preserved entire; and of the rest, we possess only fragments and extracts. At the time of the revival of letters, about the middle of the 15th century, and long before any part of the Greek text was printed, an elegant but incorrect Latin translation of the first five books was published by Nicolaus Perotti at Rome. In 1529 the Greek text, with a Latin translation of the dissertation 'De Militia Romana,' by Lascais, appeared at Venice; and it was a year later that the Greek text and the Latin translation of the first five books by Perotti were edited by Orsopœus. As soon as the merits of Polybius began to be acknowledged, and a desire was awakened to possess more of his work, the number of new fragments continued to increase. In 1536 eight chapters of the sixteenth book were discovered and published; and in 1549, extracts from books vii.-xvii., together with a fragment of the nineteenth chapter of book I, which had hitherto been wanting, were added from a manuscript which had been brought over from the island of Corfu. A very important addition to the fragments of Polybius was made in 1582 by Fulvius Ursinus, who, for the first time, published the first section of the 'Excerpta,' from various ancient historians, which, in the 10th century, the emperor Constantius Porphyrogenetus had ordered to be made, and which contained a great many extracts from the history of Polybius. Casaubon, in 1609, published a complete edition of all that had till then been discovered of the works of Polybius, and made a new Latin translation of the whole. The second section of the Excerpta of Constantius,

called 'Excerpta de Virtutibus et Vitiis,' which likewise contained a considerable number of extracts from Polybius, together with some other new fragments, were edited and translated into Latin by Henry Valesius (Valois), at Paris, in 1634. Nothing new was added but a fragment containing an account of the siege of Ambracia, by J. Gronovius, until, about 1825, when A. Mai discovered, in the Vatican library, a palimpsest of the third section of the Excerpta of Constantinus, called 'Excerpta de Sententiis,' which among other extracts, contained a considerable number belonging to Polybius. The manuscript however was in such a mutilated state, that a great part of the extracts as published by Mai are scarcely intelligible. A better edition of these Excerpta was published at Leyden, in 1829, by J. Geel, but a new and much more careful collation, with the original, was published by Heysse, Berlin, 1846. The best editions of Polybius are those of Schweighauser, in 8 vols., Leipzig, 1789-95, reprinted at Oxford in 1823, in 5 vols.; and that of Bekker, which contains the fragments discovered by Mai, 2 vols., Berlin, 1844. Among the translations of Polybius we may mention the German, by Seybold, in 4 vols., Lemgo, 1779-83; and the English, by Hampton, in 2 vols. 4to, 1772. There are also the following English translations:—The *Hystories* of the most famous and worthy chronographer Polybius: Englished by Charles Watson, 1568; 'Polybius,' translated into English by Edward Grimestone, 1634; 'Polybius,' translated by Sir Henry Sheares, with a character of Polybius and his writings by Dryden, 3 vols., London, 1698.

The greater part of the history of Polybius is thus lost. After Livy had almost reached the end of the second Punic war, he began to make use of Polybius; and he very often gave a literal translation of the Greek original: thus he has perhaps preserved more than we are aware of, as he seldom mentions his authorities. Much may also be preserved in Cicero's work 'De Republica,' as Cicero, in his historical statements, chiefly followed the authority of Polybius.

Polybius, as mentioned above, is said by Cicero to have written a separate work on the war against Numantia, but nothing is known of it. His memoirs of the life of Philipomen (x. 24) are also lost. It is however not improbable that in the accounts which Plutarch and Pausanias give of Philipomen, we may still possess the substance of those memoirs. Other works of Polybius mentioned by some of the ancients, on tactics and subjects of geography, were probably not separate works, but dissertations which formed parts of his History.

POLYBUS, or POLYBIUS, a pupil and son-in-law of Hippocrates, who lived about the middle of the 5th century B.C., in the island of Coa. He assisted Thessalus and Draco, the sons of Hippocrates, in establishing the ancient school of the Dogmatici, which was also sometimes called the Hippocratic sect, from its professing to follow the principles that Hippocrates laid down. Galen praises him, and says that he never abandoned the opinions and mode of practice of his father-in-law ('Comment. in Hippocr.,' lib. 1; 'De Nat. Hom.,' p. 11, 12, ed. Kühn); but, as Eloy remarks ('Dict. Hist. de la Méd.),' if the works attributed to him are really his, it must be confessed that he does in some instances differ from Hippocrates, particularly respecting the passage of liquids into the trachea and the lungs. The following treatises, which are generally printed among the works of Hippocrates, are supposed to have been written by Polybus:—1, *περι γυνῆς*, 'De Semine;' 2, *περι φύσιος παιδίου*, 'De Naturâ Pueri;' 3, *περι διαίτης ὑγιεινῆς*, 'De Salubri Victûs Ratione;' 4, *περι παθῶν*, 'De Affectionibus;' and 5, *περι τῶν ἐντὸς παθῶν*, 'De Internis Affectionibus;' (Choulant, 'Handbuch der Bücherkunde für die Aeltere Medicin, &c.,' Leipzig, 1828, 8vo.) Many persons also attribute to him the treatise *περι φύσιος ἀνθρώπου*, 'De Naturâ Hominis,' which is found among the works of Hippocrates; but according to Galen (*loco cit.*), incorrectly. He is several times mentioned by Galen ('Opera,' ed. Kühn, tom. vii., p. 960; tom. xv., p. 11, 175; tom. xvi., p. 3): his name occurs also in Celsus ('De Med.,' p. 243, 265, 388, ed. Argent.); Cælius Aurelianus ('De Morb. Acut.,' lib. iii., cap. 9); Pliny ('Hist. Nat.,' lib. xxxi., cap. ult. in fine); and Thessalus (in 'Orat. ad Athen. inter Opera Hippocr.,' tom. iii., p. 843, ed. Kühn). A Latin translation of the work 'De Salubri Victûs Ratione' was published by J. Placotomus ('Bretschneider'), Antwerp, 1561, 12mo, and it is inserted in several editions of the 'Regimen Sanitatis Salernitanum.' The whole of his 'Opuscula' were published in a Latin translation, Basil, 1544, 4to, per J. Oporinum; and there is an Italian translation by Pietro Lauro, Venez., 1545, 4to.

POLYCARPUS, one of the fathers of the Christian Church, and one of a small number who were distinguished from the rest by the term Apostolic Fathers, as having been contemporaries of some of the Apostles. The period of his death is well ascertained to have been in A.D. 167, in the reign of Marcus Aurelius; the period of his birth is placed perhaps somewhat too early when it is referred to the reign of Nero. However there seems no reason to doubt that he was contemporary with Saint John, and known to him, the lengthened period of whose life connects so fortunately the men of the 2nd century with those who had been in personal attendance on our Saviour. It is this circumstance which gives its chief importance to the lives of these persons, and thence arises the main value of the few and in other respects unimportant writings which remain of the Apostolic Fathers. The lives form links in the chain of Christian tradition; and the

writings recognise by frequent quotations the writings which remain of the evangelists and apostles.

Of the writings of Polycarp only one small epistle remains. It is addressed to the Philippian church, exhorting them to the practice of their Christian duties and the maintenance of the purity of the faith. But there is another writing of that age of which he is the subject. It is a relation of the manner of his death, written by the church at Smyrna, of which he was the bishop, addressed to the church of Philadelphia. It is a valuable and interesting memorial. There seems to have been a mad and wicked attempt to extirpate Christianity in Asia Minor. The persecution raged with peculiar violence at Smyrna. Many Christians were delivered to the lions. Polycarp, the bishop, was reserved for a more cruel death, being burned at the stake. Both these epistles may be read in an English translation in a volume published by Archbishop Wake containing all the genuine remains of the Apostolic Fathers.

What further is known of him is, that when the controversy began between the Eastern and Western churches respecting the proper time for the observance of Easter—a childish matter of disputation, which however produced much ill feeling for many centuries in the Christian church—Polycarp was sent to Rome to discuss the question with Anicetus, the bishop, and other Christians there; and that while at Rome he strenuously opposed the heresies of Marcion and Valentinus. This fact is stated by Irenæus, bishop of Lyon, who was a pupil of Polycarp.

POLYCLES. There were two sculptors or statuaries of Greece so called. They are noticed by Pliny and Pausanias, but in so undefined a manner that it is not always easy to distinguish which of the two artists is referred to. The first Polycles lived in the 102nd Olympiad, or about B.C. 370, and was therefore contemporary with some of the greatest sculptors of antiquity, as Cephissodotus, Praxiteles, Leochares, and Lysippus.

The second was flourishing in the 155th Olympiad, or about 170 years before our era. He was the son of Timarchides, a statuary of Athens; but his master's name was Stadiæus (Paus., lib. vi., c. 4.) The works of this Polycles and of his brother Dionysius were carried to Rome with other fine monuments of Greek art. Pliny ('Hist. Nat.,' xxxvi. 5) mentions that a statue of Juno, the joint production of these two sculptors, was placed in the temple of that goddess within the portico of Octavia; and near it was a statue of Jupiter, also the work of the two sons of Timarchides. Polycles has been supposed, from a passage in Pliny, to be the author of the original statue of the Hermaphrodite from which the well known existing representations—especially that usually called the Borghese Hermaphrodite, from its having belonged to that collection, though it is now in the Louvre—are copies. Pliny (xxxiv. 8) says "Polycles hermaphroditem nobilem fecit." This Polycles, the pupil or scholar of Stadiæus, according to Pausanias (lib. vi., 4), made a statue of Amyntas, a pancratiast, or conqueror in the games, which was preserved at Olympia. Some statues of the Muses were also executed by Polycles. Polycles left sons who followed their father's profession.

POLYCLETUS, one of the most celebrated statuaries of ancient Greece.

This name has given rise to much discussion from the difficulty that exists in determining how many artists were so called, and what works each produced. Pausanias (lib. v., 6), speaking of a statue of a youth, says it was the work of Polycletus the Argive; but, he adds, "not he who made the statue of Juno." From this it seems clear that there were at least two Polycleti, and that both were natives of or connected with Argos; it may also be assumed that they were living nearly at the same time. Pliny ('Hist. Nat.,' xxxiv. 8) alludes to a Polycletus Sicyonian, attributing to 'him' the works which gained for their author the reputation of one of the greatest artists of antiquity. The above, added to the statement of Pausanias, leads to the conclusion either that there were three sculptors of the name, two Argives and one a Sicyonian, or, as is most probably the case, that there were but two, and that the Sicyonian, the more celebrated, was also called 'Argivus.' The most important of his works, and more especially his 'Juno,' were at Argos, and it has been reasonably surmised that he may have been so far honoured by that people as to have the citizenship of Argos conferred upon him.

Polycletus the Sicyonian was the scholar of Ageladas of Argos; and lived about the 84th Olympiad—an epoch illustrated by the talents of Ageladas, Myron, Phidias, Alcamenes, and the brightest names in the annals of art. There is an extensive list of the various admirable productions of Polycletus. Some of these are unquestionably to be attributed to the so-called Sicyonian; some may be of the second Polycletus, but, for the reasons before stated, it is not easy to appropriate them with any certainty. Among the chief works of Polycletus may be mentioned the colossal statue of Juno seated on her throne, which decorated the temple of that goddess at Argos, and which was considered in many respects to equal the finest productions of his contemporary and rival Phidias. It was chryselephantine; all the naked parts being of ivory, while the drapery and accessories were of gold. The dimensions of this statue were less than those of the Olympian Jupiter which Phidias executed for the people of Elis, and of the Minerva of the Parthenon. This, taking it altogether, was considered the greatest work of Polycletus, but he was hardly less

celebrated for others of a less ambitious character. Amongst these were two statues of young men, one, called 'Diadumenos,' fastening a band round his head, which was treated in a soft or delicate manner, 'molliter'; the other, 'Doryphoros,' of a more manly character, 'viriliter,' carrying a lance. A group of two naked boys called 'Astragalizontes,' playing at a game called Tali (with bones), is also celebrated; also some statues of Canephoræ (female figures carrying baskets on their heads), an Amazon, as well as several statues of Athletes (conquerors in the public games), and others. The Canephoræ were so much admired, that Cicero declares ('In Verr.,' iv.) that strangers at Messene crowded to see them; "and the house in which they were preserved was less its master's than the ornament or attraction of the whole city." The estimation in which another of his works, the Diadumenos, was held, may be conceived from the statement of Pliny, that it was "centum talentis nobilitatum," valued at one hundred talents. But of all the productions of this great master none has a greater claim to notice than that which for its excellence was called the Canon, or rule of art. This was a statue so perfect in its proportions that artists referred to it, and were bound by it as by a kind of law. "Lineamenta artis," says Pliny (xxiv. 8), "ex eo petentes, velut à lege quâdam." Some have supposed that this figure was the Doryphoros; and the reason for this belief—and it is not without its force—is derived from a story recorded of the celebrated Lysippus, who, being asked from what master he had learned his art, replied, "the Doryphoros of Polykletus;" but this is rendered doubtful by the passage in which Pliny speaks of the Canon. It may fairly be questioned how far any single or particular work can properly be a canon of art—a rule by which works of different qualities and characters can be successfully executed; and it seems much more probable that the Canon of Polykletus, whether or not it was the Doryphoros, was only a standard of excellence for works of its own particular character. We think this is the interpretation that must be given to it by all practical artists.

It is the highest praise to Polykletus to say he was a worthy competitor and rival of Phidias. On one occasion, when five of the most eminent artists of the day, Phidias being of the number, executed five statues in competition, that of Polykletus was preferred. It is also said that he carried to perfection the Toreutic art, which Phidias had, as it were, commenced. Polykletus is declared by Pliny to have succeeded only (or perhaps it should be read *best*) in statues of a soft or gentle character. He also says that he first made figures resting on one leg. On the authority of Varro he also acquaints us that he preserved a certain squareness in some of his works, and that they were all made according to one model, or 'exemplar.' With respect to the former part of this charge, that of squareness ('quadrata'), it is likely that the style which characterised art immediately before what has been termed the Phidian period, may still have been partially continued, and, as Polykletus was one of the scholars of the hard and dry school, it is natural that some of his works may have shown evidence of the age of Ageladas, though he had much improved upon the character of the earlier art. Myron and Polykletus were always considered rivals. Pliny says, "æmulatio etiam in materiâ fuit;" for one used the bronze of Ægina and the other always employed that of Delos for their works. The judgment of antiquity has given to Polykletus the reputation of one of the most remarkable artists of his extraordinary age. Our notice of him has necessarily been much compressed, but a fair estimate of the honour in which he was held as a great master of his art may be made not only from the recorded opinions of writers, but from the statement that among his scholars were Pericletus, Canachus (the second), Asopodorus, Alexis, Aristides, Phryno, Dino, Athenodorus, and Demeas. (Pliny, 'Hist. Nat.,' xxxiv. 8.) Unfortunately no work known to be the production of Polykletus exists by which the moderns can judge of the merit of this artist.

In addition to his fame as a statuary, Polykletus has that of an able architect. One of the monuments of his skill in this art was a marble building erected at Epidaurus, called the Tholos. Another was a theatre, erected within the precincts of the temple of Æsculapius, also at Epidaurus. It was considered, according to Pausanias, superior, for its symmetry and beauty, to any theatre extant.

The second POLYKLETUS (Argivus) was the brother and scholar of Naucydes. It is thought likely that this artist was the author of two celebrated statues described by Pausanias, namely, the Jupiter Philius, erected at Megalopolis, and the Jupiter Milichius, a marble statue at Argos (Paus., lib. viii. 31, and ii. 20); as well as of some bronze tripods dedicated at Amyclæ. For further particulars respecting Polykletus, and works produced by artists so called, the reader is referred to Pliny ('Hist. Nat.'), Pausanias, Junius, and Sillig ('Catal. Artificum'), Em. David, and other writers on ancient art.

An ancient Greek epigram alludes to POLYKLETUS, a Thasian; but there is no account of him among the artists of antiquity.

POLYCRATES, tyrant of Samos, obtained the government of that island by stratagem, towards the end of the reign of Cyrus. His first care was to protect the commerce of Samos and increase its maritime power. Having by degrees made his fleet the most powerful that had perhaps ever sailed on the Ægean, he extended his sway over the neighbouring states of Lesbos, Miletus, &c. He seems to have designed to make Samos the mistress of the Archipelago, and to have neglected nothing that could enhance her greatness, either by the

skilful conduct of wars and foreign policy, or the cultivation of the arts of civilisation. He surrounded himself with every princely luxury; but at the same time by attracting to his court, by ample rewards, the best artists from other parts of Greece, he stimulated the arts for which Samos was renowned; and he sought to confer substantial benefits on the country, by the construction of great and useful public works—among which were an aqueduct, and a mole in the harbour of Samos of which Herodotus speaks as one of the wonders of Greece—and by the importation of superior breeds of cattle from other countries. According to Herodotus, he formed an alliance with Amasis, king of Egypt, but the Egyptian monarch, dreading lest the constant good fortune of his ally should excite the envy of the gods, advised him to cast away the possession he most valued. Polycrates accordingly threw into the sea his signet ring, the work of Theodoros, but in a few days it was found in the body of a fish, which had been brought to the palace; whereupon Amasis broke off the alliance. This story however, Mr. Grote thinks, with other circumstances related by Herodotus, leads to the conclusion that the alliance was rather broken off by Polycrates himself, with a view to secure the friendship of the Persians. Polycrates having quarrelled with the Corinthians, the latter applied to Sparta for assistance, which was the more readily afforded, as some of the leading Samians whom Polycrates had banished had already been seeking Spartan interposition. The united forces besieged Samos for the space of forty days, but were then compelled to abandon the undertaking in despair. Polycrates was now more powerful than ever, but his career was suddenly brought to an unhappy termination. Oroetes, the satrap of Sardis, as is supposed by the instigation of the Persian king, Cambyses, whose jealousy was provoked by the growing power of Polycrates, contrived to allure him by a treacherous message to visit Sardis, but as soon as Polycrates arrived at Magnesia on the Meander, he was by order of Oroetes seized and hung upon a cross B.C. 522. Herodotus (iii. 125) says of Polycrates, that he perished in a manner unworthy of himself and of his high designs, and that none of the Greek tyrants, with the exception of those of Syracuse, were to be compared with him in greatness of character.

POLYDORÉ VERGIL. [VERGIL.]

POLYGNOTUS, one of the most celebrated of the ancient painters. He was a native of Thasos: son and pupil of Aglaophon, a painter of that island. Pliny merely says that Polygnotus lived before the 90th Olympiad (xxxv. 9); but from Plutarch's account of his friendship for Cimon and love for Cimon's sister Elpinice (Plut., 'Cim.,' c. iv.), it would seem probable that he flourished at Athens at least as early as the 80th Olympiad (B.C. 460). Thasos was reduced by the Athenians, after a war of three years, in B.C. 463, and it is likely enough that Polygnotus then left his native country, and accompanied its conqueror Cimon on his return to Athens. A story told by Plutarch ('Cim.,' c. xiv.) would represent Elpinice as no longer young in the year 463: if so, it is not probable that she would have retained sufficient beauty, at a later period, to be introduced by the artist into his painting in the Parthenon. Polygnotus obtained the rights of citizenship at Athens: how long he continued to paint we have no means of knowing. Pliny describes him as "the first who painted women with transparent drapery, and covered their heads with variegated caps. He first began to open the mouth, and show the teeth of his figures, and to give them an expression of countenance different from the ancient stiffness." (Pliny, xxxv. 9.) Polygnotus and Micon were the first artists who employed the 'sil,' or yellow colour found in the Attic silver mines. (Plin., xxxiii. 13.) The same painters used a black or blue colour prepared from grape husks ('tryginon'). (Plin., xxxv. 6.) Some of the works of Polygnotus were executed in the encaustic method. (Plin., xxxv. 11.) Cicero ('Brutus,' xviii.) mentions him as one of the masters who used the four old colours. Aristotle ('Polit.,' viii. 5.) calls him *ἡθικός*, one who conveyed a notion of moral qualities and of character of his works, and in the 'Poetics' (15) he contrasts this ethical character of Polygnotus with the absence of such a quality in Zeuxis; in cap. 4 he says that Polygnotus made his figures superior, Pauson inferior, and Dionysius similar, to nature. It would follow from all this that Polygnotus held an analogous place in the history of ancient art to that occupied by some of the early Florentine masters in modern painting. Perhaps Fra Angelico or Masaccio would be a fair parallel; always bearing in mind that painting among the ancients was essentially statuesque in its character, and therefore, at an equivalent stage of development, the drawing of the figure would be much further advanced than in Italian art.

The principal works of Polygnotus enumerated by the ancients are—1. The pictures in the Lesche at Delphi, of which Pausanias (x. 25) has left an elaborate description. The subjects were—the Capture of Troy, the Return of the Greeks, and the *ἑκείνα*, or Visit of Ulysses to the Shades. It would seem, from the account of Pausanias, that names were attached to most of the figures, as we see them often inscribed on the vases. The variety of age and sex portrayed, and the feelings of some of the personages, imply a discrimination of character and a power of expression, such as we should expect from the reputation of the artist. Thus Hector was represented seated, clasping with his hands his left knee, and with an expression of deep melancholy. Pentheseia appeared to contemplate Paris with contempt and scorn (x. 31). Lucian ('Imag.,' 7) mentions the figure of Cassandria, as

showing delicacy and beauty of the brow, and the blush of the cheek. A German artist, Rippenhausen, published some designs formed on the description by Pausanias of these works of Polygnotus, and Göthe (vol. xlv. 97) has written an essay on the subject. 2. The Pœcile at Athens. The subject probably was the Destruction of Troy. (Plut., 'Cim.' iv.) 3. A painting in a building near the Propylæe at Athens. (Paus., i. 22, 6.) 4. The Marriage of the Daughter of Leucippus in the temple of the Dioscuri at Athens. (Paus., i. 18, 1.) If this work were extant, a comparison of it with the noble picture of nearly the same subject by Rubens in the Munich gallery would probably afford as striking a contrast between ancient and modern art as can be imagined. 5. It seems likely that Polygnotus painted the temple of Theseus, at least if we adopt the emendation ἐν τῷ Θησείῳ ἱερῷ, for ἐν τῷ Θησάειῳ in Harpocration. 6. A picture representing Ulysses after the Slaughter of the Suitors, in the temple of Minerva Area at Platæa. (Paus., ix. 4, 1.) 7. The Walls at Thespizæ, painted by Polygnotus and restored by Pausias. (Plin. xxxv. 11.)

It is very difficult for us to form any distinct idea of what the effect of the works of Polygnotus must have been. From the expressions used by Aristotle, they probably possessed much calm dignity and an absence of all exaggeration. We must not imagine that they showed the complicated composition, the masses of light and shade, the variety of colour, or the accurate perspective of the best modern masters. An attentive observation of the finest of these vases, which still retain traces of the severer style of the art united with good execution, will convey the best general notion of the works of such an artist. As in sculpture, no accessories probably appeared, except such as were absolutely necessary for understanding the story, and essential to the attitudes of the figures.

(Sillig, *Catalogus Artificum*; Müller, *Handbuch der Archæologie und Kunst*; Müller, *De Vita et Operibus Phidiaz*; Göthe, vol. xlv. p. 97.)

POLYHISTOR, ALEXANDER, a native of Cotysum in Phrygia, according to some, and of Miletus according to others, was a geographer and historian, who lived in the seventh century of Rome, and was taken prisoner by the Romans in the war of Sulla against Mithridates. Being purchased by Cornelius Lentulus, he was entrusted by him with the education of his children, and at last received his freedom. He then assumed the name of Cornelius, after that of his patron. He resided chiefly at Rome, and had a country-house at Laurentum, which having taken fire while he was there, he perished in the flames. He is often mentioned and quoted by Pliny the Elder, Diogenes Lærtius, Clemens Alexandrinus, and Eusebius, as a man of very extensive learning, in consequence of which he was styled Polyhistor. He wrote a work in forty books, each book being the description of a distinct country. Stephanus Byzantinus mentions his account of Bithynia, Caria, Paphlagonia, Syria, Libya, Creta, and other countries. Clemens Alexandrinus quotes his treatise on the Jews, of which Eusebius has inserted fragments in his 'Chronography.' Clemens Alexandrinus mentions another work of Polyhistor, on the 'Symbol of Pythagoras;' and Cyril of Alexandria, in his work against Julian, quotes his authority on the early history of the world. Unfortunately none of Polyhistor's works have come down to us.

POMBAL, MARQUIS DE. DOM SEBASTIAO JOSÉ DE CARVALHO, Count d'Oeyras and Marquis de Pombal, the most distinguished statesman of Portugal, was born in 1699, at Soure, a village in the territory of Coimbra, of an old and noble family, though not of the first class. Having completed his early studies in his native village, he was sent to the University of Coimbra for the purpose of studying for the bar. But the quiet pursuits of the law being incompatible with the vivacity or rather the turbulence of his character, he adopted the profession of arms. This profession did not however prove more agreeable to him than that which he had relinquished. He quitted the corps in which he served, and led a private life till 1739, when, through the influence which his uncle Paulo Carvalho had with Cardinal Motta, a person much in favour with John V., he was appointed extraordinary envoy to the court of London; and afterwards to Vienna, as mediator between the empress Maria Theresa and the pope, to settle the disputes which had arisen in consequence of the suppression of the archbishopric of Aquileia.

Whilst in that capital, Carvalho had the good fortune to marry a lady of high rank and influence, the Countess Daun, niece of the general of the same name who figures so prominently in the wars of the empress Maria Theresa with Frederick the Great of Prussia. On his return the queen of John V., who was an Austrian princess, became so much attached to her countrywoman, the lady of Carvalho, that for her sake she prevailed on her son, immediately after the decease of her husband, to raise Carvalho to power, in consequence of which he was entrusted by Joseph I. with the direction of foreign affairs. Elevated to this high station, Carvalho began to display his great administrative talents. His admirers have gone so far as to compare him with Richelieu; but this is of course exaggerated praise. Even had Carvalho been as profound a politician as Richelieu, the political relations and rank of such a kingdom as Portugal could not and did not offer him a sphere in which to display them; but in the internal and economical administration of the kingdom, in discernment, activity, and legislative abilities, he has no superior. After his promotion, which took place in 1750, Portugal may be said to have been regen-

rated. He favoured the establishment of various manufactures, and encouraged the art of printing and agriculture; he introduced into the University of Coimbra a system of studies which substituted, for the mere study of the classics and ancient languages, the cultivation of the physical and mathematical sciences; he furnished the university with a chemical laboratory, a botanic garden, and an observatory; he introduced into Brazil the cultivation of coffee, sugar, cotton, rice, indigo, and cocoa; he created the companies of Pernambuco, Pará, and Maranhão, and established a strict police in the kingdom.

With all his great qualities however he was detested both at home and abroad. Those who hitherto had lived and enriched themselves by the abuses that had crept into the various branches of administration, as well as those who suffered from the severity of his ordinances, were his declared enemies. He checked the obnoxious power of the Inquisition, and banished the Jesuits from the Portuguese dominions. Whatever might be the policy of the latter measure, it was carried into effect with great inhumanity. His interference with the monopoly which foreign merchants had acquired in the commerce of Portugal rendered him an object of detestation to foreigners; still all his measures had for their object the prosperity of the country, which he effectually promoted, so far as to place Portugal on a level with other European states. On the other hand his unremitting persecution of the nobility, and his merciless conduct towards the family of the Tavoras and every individual whom he suspected of having had any part in the attempt made against the life of the king, dimmed the brilliancy of his career. On the death of Joseph I., the queen, who considered that Carvalho had occupied that place in the affections of the king which she alone ought to have filled, and had likewise taken a dislike to him on account of his persecution of the nobility and the Jesuits, ordered him to retire to Pombal, where he died May 2, 1782, aged eighty-two. The finest parts of Lisbon still bear testimony to the value of his administration, for they were built according to his designs after the earthquake. He was created Count d'Oeyras in 1759, as a testimony of the royal regard for the zeal which he displayed when the attempt was made to shoot the king Joseph I.; and on his effecting a reconciliation with the pope at a much later period, his grateful master created him Marquis de Pombal. Although he is accused of enriching himself by means unworthy of his rank, no person who is acquainted with his private habits, with the method which he had adopted to make his property valuable, and with his general system of economy, can doubt of his integrity. When he retired from the ministry he left about forty-eight millions of cruzados in the public treasury, and thirty in the 'caixa de decimos,' a surplus which the government of Portugal had never had before.

POMFRET, JOHN, was born in 1667, at Luton in Bedfordshire. He studied at Queen's College, Cambridge, where he was admitted to a Bachelor's degree in 1684, and to a Master's in 1698. Having entered into orders, he obtained the rectory of Maldon in Bedfordshire. In 1703 he came to London with the prospect of obtaining further preferment, but found Bishop Compton strongly prejudiced against him on account of some lines in 'The Choice,' which seemed to imply that a mistress was to be preferred to a wife; and before Pomfret, who was now married, could remove the bishop's objections, he was attacked by the small-pox, which carried him off in 1703, in his thirty-sixth year. He published his poems in 1699, and some additional poems were published after his death by an anonymous friend. His poems had once many readers, especially 'The Choice,' in which he describes how he would live if he had a moderate independence—what would be his choice of a house and garden, of wines, of books, of friends, and of a female friend, for he "would have no wife." Dr. Johnson says that "he has been always a favourite with that class of readers who, without vanity or criticism, seek only their own amusement," but it may be doubted whether any class of readers now exists who would find amusement in reading the poems of Pomfret.

POMPADOUR, MADAME DE. (Louis XV.)
POMPEI, GIRO' LAMO, born at Verona in 1731, of a patrician family, applied himself chiefly to the study of the Greek and Latin writers, and became a good Hellenist. His translation of the 'Lives' of Plutarch is by far the best in the Italian language, and has gone through more than ten editions. In 1785 Pompei was offered a chair in the University of Pavia, which he declined, out of attachment to his native town. He was intimate with Maffei, Torelli, Rosa Morando, and other learned men of Verona, and he was preceptor to Ippolito Pindemonte. Pompei died at Verona in 1788. His other works consist of 'Canzoni Pastorali,' which are much esteemed, and other Italian poetry, including some translations from the Greek, and of several dissertations. His biography has been written by his disciple Pindemonte, and by Cardinal Fontana, 'De Vita et Scriptis Hieronymi Pompei.'

POMPEIUS CNEIUS, commonly called **POMPÉY**, was born on the 30th of September B.C. 106, in the consulship of C. Attilius Serranus and Q. Servilius Cæpio, a few months after the birth of Cæsar. He was six years older than Cæsar. His family was plebeian, and one of his ancestors was said to have been a flute-player. His father, Pompeius Strabo, however joined the aristocratic party, and fought under their banner in the Marius war, but, being a man of extreme selfishness, he was in reality faithful to no party, and at last made himself so notorious for his avarice and cruelty, that, after he had been killed

by a flash of lightning, the people at his funeral tore the body from the bier and dragged it through the streets of Rome. (Plut., 'Pomp.,' i.; Vell. Pat., ii. 21.)

The first time we find the name of Pompey mentioned is in B.C. 89, in the Marsic war, when he accompanied his father to fight against the Italians; he was also in the battle at the gates of Rome between his father and Cinna and Sertorius. Soon after this battle Cinna caused money to be distributed among the soldiers of Pompeius Strabo, and bribed a friend and comrade of Pompey to murder him and his father; but the courage of the young man saved his own and his father's life, and put down an insurrection among the discontented soldiers. His father died soon after this event, and when the Marian party gained the upper hand, and made their entrance into the city, the house of Pompey was plundered. It was not until after the death of Marius, in B.C. 86, that he ventured to appear again in public, when his enemies immediately charged him with being the accomplice of his father in the plunder of Asculum. Having no confidence either in the justice of his cause or the eloquence of his advocates L. Martius Philippus and Q. Hortensius, he secretly betrothed himself to the daughter of P. Antistius, who was to preside at the trial, by which means, together with the protection of Carbo, he was acquitted.

When Sulla was returning from his expedition against Mithridates, Pompey, who had fled from the camp of Cinna just before he was murdered, was in Picenum, where he set about raising at his own expense an army, with which he hoped to overcome the Marian party before the arrival of Sulla. Without the authority or sanction of the Roman senate he organised three legions, consisting chiefly of the veterans of his father. Three generals of the Marian party surrounded him in three different camps. He directed his main force against one of them, M. Brutus, and defeated him; upon which the two other generals retreated. Pompey was received in all the towns of Picenum as their deliverer. (Plut., 'Pomp.,' 7.) The senate was indignant at his arbitrary proceedings, but his army remained faithful to him. At the interview which he afterwards had with Sulla he displayed enough of his vain and ambitious character for Sulla to discover that Pompey wished to be looked upon as a man of no less importance than himself. When therefore Pompey, with apparent humility, saluted him as emperor, Sulla returned the compliment.

Sulla was made dictator, and the civil war was carried on in Italy with unremitting vigour. While the consul C. Marius the Younger was besieged in Praeneste (B.C. 82), his colleague Cn. Carbo fought an indecisive battle against Sulla at Clausium, but his legates Marcius and Carrinas were defeated by Pompey. Carbo then retreated to Ariminum, and sent Marcius to the relief of Praeneste, but Pompey repelled him in the Apennines with great loss. Carbo himself in despair sailed to Africa, but his troops, which remained in Etruria, were closely watched and afterwards dispersed by Pompey, whereby the fall of Praeneste was prepared. Sulla, partly to reward the young champion of his party, partly to make himself sure of his attachment, presented him with the hand of his step-daughter Æmilia, who was pregnant by Manius Glabrio, from whom she was obliged to separate. (Plut., 'Sulla,' 33; 'Pomp.,' 9.) Pompey abandoned Antistia, to whom he was married, but Æmilia soon after died in childbirth. Pompey was thus a declared champion of the party of Sulla, and after the war in Italy was brought to a conclusion, he undertook to punish the remaining enemies of the aristocracy in Sicily, Africa, and Spain. Carbo attempted to escape to Egypt, but was overtaken and brought in chains before Pompey, at Lilybæum; his companions were put to death without even the form of a trial; Carbo, though he had once shown himself a friend to Pompey, was solemnly condemned to death, and Pompey sent his head to Sulla. All Sicily submitted to him without further resistance. Leaving the administration of Sicily in the hands of Memmius, his brother-in-law, he set out for Africa with an immense fleet to oppose Domitius Ahenobarbus, under whom some remnants of the Marian party had assembled, and also to support Hiempsal, a friend of Sulla, against Hiarbas, king of Numidia. A battle issued, in which Pompey, though with great loss, gained a victory. Domitius fell, Hiarbas was put to death, and Hiempsal restored to his throne. The whole object of this campaign was attained in the course of a few months, and Pompey gained general admiration for his disinterestedness. He returned to Rome, where thousands came out to meet and to gaze at the young hero. Sulla himself complimented him with the appellation of Magnus (the great), which henceforth became hereditary to his family. The time at which he received this surname is differently stated by different authors, but from the examination of the various accounts in Drumann's 'Hist. of Rome' (vol. iv. p. 335, &c.), it cannot be doubted that he obtained it after his African expedition. But Pompey, although he had not yet held any public office, and was only a knight (eques), was bent upon entering Rome in triumph. Several discussions took place in the senate, where great efforts were made to prevent such an unprecedented occurrence, but Sulla at length yielded and Pompey entered Rome in triumph. After this display of childish vanity Sulla treated him with a coldness which did not fall much short of contempt. (Plut., 'Pomp.,' 15.)

This feature of vanity in his character explains the otherwise unaccountable fact that, in opposition to Sulla, he exerted all his influence to secure the consulship for Æmilius Lepidus. Sulla, foreseeing the

consequences, said to Pompey, on this occasion, "Thou hast given the sword into the hands of thy own enemy." Sulla soon after died (B.C. 78), and Lepidus openly made the impotent attempt to rescind all the laws of the late dictator, in which he hoped to be supported by Pompey; but Pompey, remaining faithful to his party, saved the aristocracy. It was only owing to the great precautions taken by the senate that peace and order were maintained during the consulship of Lepidus and Q. Catulus; but after the expiration of the year, when Lepidus had gone to his province of Gaul, the war broke out. Lepidus was defeated by the united forces of his late colleague Catulus and Pompey, and the latter was now commanded by the senate to take the field against M. Junius Brutus, the father of the celebrated Brutus, who was still at the head of a division of the army of Lepidus in Cisalpine Gaul. Brutus defended himself bravely in Mutina, but was at length compelled to surrender: he obtained the promise of safe passage, but was put to death the next day by Geminus, at the command of Pompey. (Plut., 'Pomp.,' 16, 64; 'Brut.,' 4.) Scipio Æmilianus, the son of Lepidus, was made prisoner in Liguria, and likewise put to death at the command of Pompey. Lepidus was next attacked by Catulus and Pompey, in the neighbourhood of Cosa, and being again defeated, he resolved, with the remnant of his army, to seek refuge in Sardinia, but he was repelled from the island by the Roman governor, and soon after died. The surviving followers were treated with great clemency, partly that they might not be induced to join the army of Sertorius in Spain, and partly because the victorious party themselves wished for peace in order to enjoy the fruits of their victory. Pompey also received orders to lay down his arms and return to Rome. He disobeyed the command under various pretexts; but the truth was, he was anxious to obtain the command against Sertorius. And when indeed the power of Sertorius assumed a more threatening character, when Perperna had joined his army, and the senate saw no one else that could be entrusted with the command against so formidable an enemy, it was at length reluctantly decreed that Pompey should be sent to Spain with the power of a proconsul, and in 40 days he was ready for departure, with an army of 30,000 foot and 1000 horse. He left Italy in B.C. 76, when he was thirty years of age. He crossed the Alps, according to Appian ('Civil.,' l. 109), between the rivers Rhône and Po, and directed his course towards the southern coast of Spain. Several Spanish tribes, and even Lauron, when besieged by his adversaries, declared for him. In the ensuing campaign Metellus defeated Perperna, and took his camp, but Sertorius wounded Pompey with his own spear, and compelled him to retreat. Not long after, a great battle was fought near Seguntia, in which Pompey was again defeated, and 6000 of his men were slain. In this way the war was carried on with various success for nearly four years; and had not Sertorius been betrayed by the Spaniards, and at last assassinated by conspirators headed by Perperna (B.C. 74), he would probably have driven the Romans from Spain, although Pompey conducted the war with great skill. He now also received reinforcements from Italy, where his demands were readily granted by the senate, and strongly supported by the consul Lucullus, who feared lest Pompey might return, as he had threatened to do, and obtain the command against Mithridates. Pompey advanced in Spain as far west as Cale (Porto).

Perperna, now at the head of the armies of Sertorius, was attacked by the whole of Pompey's forces, and took to flight. He was found in a wood; and, in order to save his life, offered to deliver up to Pompey letters of Roman nobles, in which they had invited Sertorius to Italy, and expressed their aversion to the constitution of Sulla. Pompey refused to see him, and ordered him to be put to death, and the papers to be burned without being read. The army of Perperna dispersed; but those who could not expect a pardon sought refuge in those towns which were determined to defend their liberty to the last. Some of these towns were razed to the ground by Pompey, while some distinguished Spaniards, who had supported the enemy of their own country, were individually rewarded with the Roman franchise. (Cic., 'Pro C. Balbo,' 8.) As Metellus left Spain before Pompey, the latter availed himself of this opportunity to make it appear that he alone had accomplished the pacification of Spain, and, with the assistance of commissioners sent by the senate, he proceeded to organise the administration of the province of Spain. Another great object was now to be accomplished. Almost the whole of southern Italy was in the hands of the revolted slaves under Spartacus. On his return, Pompey erected in the Pyrenees, on the road to Gaul, a pillar, with an inscription recording his victories. (Strabo, iii. 4, p. 257, and iv. 5, p. 287, Tauchnitz.) In Gaul he settled some of the bands which had served under Sertorius in Gallia Aquitania, in a place which hence received the name of Lugdunum Convenarum (St. Bertrand). (Hieronym., 'Adv. Vigilant,' tom. iv. p. 282, ed. Monach. Benedict., Paris.) On his arrival in Italy, he did not, as the laws required, dismiss his troops, for he knew that with them he might obtain anything from the senate. Crassus, a friend of the aristocratic party, had been conducting the war against the slaves; and on hearing of the return of Pompey, he had hastened to bring it to a conclusion, in order that Pompey might not snatch the laurels from him. The war was indeed at an end on the return of Pompey, but he found an opportunity of cutting to pieces a body of 5000 slaves, who were on their march to seek refuge beyond the Alps, and he wrote to the

senate that Crassus had indeed gained the victory, but that he had routed out the war. Crassus felt this arrogance the more keenly, as he wished to obtain the consulship with Pompey, and was obliged to make use of the influence which Pompey had gained at his cost. Pompey, though absent from Rome, was a candidate for the consulship, and was prudent enough to recommend Crassus as his colleague. As Pompey had not yet held any of the minor civil offices, he could not legally be a candidate for the consulship. But the senate, not wishing to have the two most powerful men in the state their enemies, was obliged to suspend the laws in favour of Pompey, and he and Crassus were elected consuls for the year B.C. 70.

Pompey had now little difficulty in obtaining a second triumph, especially as he had become a great favourite with the people, and had declared that he would restore the tribunician power which was abolished by Sulla, and would do all he could to stop the abuse which the aristocratic party made of their judicial power. The two consuls elect and Metellus stood with their armies before Rome, and on the 31st of December B.C. 71 Crassus entered the city in an ovation, and Pompey and Metellus in triumph. Both consuls now did their utmost to gain the favour of the people, and Pompey began to fulfil his promises. The question concerning the restoration of the tribunician power had been agitated for many years, but without success; the people were now in a state of great excitement, for the abuse of their power by the senatorial party had become intolerable. When Pompey brought his rogation before the senate, the opposition was not so strong as might have been expected. Supported by his troops, which were still in the neighbourhood of Rome, by Crassus, and the exasperation of the people, Pompey carried his bill. This measure, which at the time gained him general popularity, was soon followed by another proposed by the tribune Aurelius Cotta, which deprived the senators of their exclusive possession of the *judicia publica*, and divided the judicial power equally among the senators, the knights, and the people, the last being represented by the tribuni *Aerarii*. This measure was productive of little improvement, for moral corruption was not peculiar to any one class, but pervaded the whole nation.

After the expiration of his consulship Pompey refused to go into a province, but he dismissed his army, and remained at Rome for two years without holding any office. During this time he seldom appeared in public, and never without a numerous train, which was well calculated to impress the people with his importance. He foresaw that the time was not far distant when his powerful arm would again be required to save Rome from destruction. The Mediterranean was about this time almost covered with pirates. They landed on all parts of the coast, and even in the immediate neighbourhood of Rome. The high-roads of Italy were not safe. Rome itself was suffering from scarcity of provisions, for almost all convoys bound for the city were intercepted by the pirates. The tribune A. Gabinius, a man whose fortune was completely ruined, brought forward a rogation that a consular man should be invested with unlimited powers for three years over the whole Mediterranean and its coasts to a distance of fifty miles from the sea, and that all the resources of the state should be at his disposal. No individual was mentioned, but the eyes of the people were directed to Pompey as the only man capable of saving the republic. He himself kept in the background. In the senate the rogation met with a fierce opposition, but Cæsar supported it, and thereby alienated Pompey still more from his former party. When the day came for the measure to be decided by the votes of the people, Pompey appeared in the market-place entreating the people not to draw him again into the field of action, and to appoint a more deserving general. This piece of acting had the desired effect, and the rogation was carried on the second day, notwithstanding the most violent opposition. The price of provisions immediately fell with the prospect of a speedy delivery from the pirates. However contemptible the means by which Pompey obtained the command, the manner in which he fulfilled his commission was deserving of the highest praise. The preparations for war were completed during the winter, and in the spring of the year B.C. 67 he began his operations in the Mediterranean. His legates were stationed in various quarters of the sea to draw forth the pirates, and to prevent them from uniting their forces; he himself, with the main armament, swept the sea and drove the pirates eastward. Within forty days the sea between Africa, Spain, and Italy was cleared, and Rome already felt the benefit of his exploits. He then landed at Athens, where he was received with divine honours, and after a short stay he proceeded on his expedition. The pirates who had not yet surrendered were at last surrounded and blockaded near the coast of Cilicia. Here the first and decisive battle was fought at Coracesium. The pirates were defeated and took refuge in the town, which they surrendered after some resistance, together with all their ships and arms. Numbers of the pirates had deserted previous to the decisive battle, and the humanity with which they had been treated by Pompey contributed not a little to induce the rest to surrender. All the towns and former strongholds of the pirates opened their gates to Pompey; most of their fortresses, and everything which might enable the pirates to recover their strength, were destroyed; and they themselves were transplanted to Soloeis (henceforward called Pompeiopolis) and other deserted towns of Cilicia and Greece, where it was impossible for them again to resume their former mode of life. The whole war did not last above three months. One hundred and twenty towns and castles were

occupied by the Romans, and partly destroyed; 1300 ships were burned, 72 were taken, and 306 others surrendered.

Pompey remained in Asia, his object now being to be invested with the command against Mithridates. The war against this king had long been carried on with varying success, but no decisive advantage had yet been gained. The people at Rome had now the most unbounded confidence in Pompey, and when C. Manilius produced a bill (Cicero, *Pro Lege Manilia*) for giving to Pompey the conduct of the war against Mithridates, with unlimited power over the fleet and the army in the east, and with the rights of a proconsul in all parts of Asia, it was carried notwithstanding the opposition of Cæcilius and Hortensius. The intelligence of this decree was received by Pompey in his usual manner, with apparent dissatisfaction with those who, as he said, would allow him no peace, and would expose him to the greatest dangers in order to get rid of him. (Dion Cass., xxxvi. 23; Plut., *Pomp.*, 30.) Notwithstanding this, he immediately set out (B.C. 66) to take the place of Lucullus, whom he treated with arrogance and the neglect of all common civility.

The power of Mithridates had been to a great extent broken before Pompey undertook the command, but it is nevertheless certain that he acted with great energy and prudence, so that the expectations of the people at Rome were fully justified. He sent his fleet round the coast from Syria to the Thracian Bosphorus (Plut., *Pomp.*, 31, 32), and hastened from Crete to Galatia, where he assembled his land-troops. Proposals which he made to the king were rejected. Pompey allowed Phraates, king of Parthia, to make an attack on Armenia, and thereby made him his friend and ally. Mithridates, seeing himself thus deprived of his hope of receiving succours from Parthia (Appian, *Mithrid.*, 87; Dion Cass., xxxvi., p. 24), sued for peace; but the negotiation failed. Pompey then marched through Lesser Armenia across the Euphrates to Acilisene, in order to separate Mithridates from Tigranes. The king took the same direction. The hostile armies met, and after some skirmishes Mithridates retreated to save his men; but he was attacked by the Romans at night in a narrow pass, where 10,000 of his army were slain and an equal number made prisoners, while Pompey only lost a small number. The king himself escaped with some horsemen to the Tauric Chersonese (Crimes). Pompey, being unable to overtake him, took up his winter-quarters in Colchis, and founded the town of Nicopolis on the field of battle in Armenia. He then advanced against Artaxata, the capital of Tigranes, who, being abandoned by his son, and discouraged at the approach of the enemy, appeared as a suppliant before Pompey, who, pleased with his submission, called him the friend of the Romans, left him in the possession of his kingdom of Armenia, and only required a contribution of 6000 talents, and his son as a hostage. A part of the Roman army remained under L. Afranius in the country between the Euphrates and Araxes, while Pompey with the rest marched towards the north and took up his quarters on the river Cyrus (Kur), as the season was too far advanced to approach nearer the Caucasus. Here the Romans were attacked by Orooses, king of Albania (Shirvan and Daghiatan), with a numerous army, but Pompey defeated him; and when the king sued for peace, it was granted him on condition that he should allow the Romans a free passage through his territory.

In the year B.C. 65 the Romans had again to sustain an attack from a king of the Iberians, between Albania and Colchis; but the barbarians were routed and put to flight, and the king sent both money and his sons as hostages to the Roman general. Pompey now proceeded to the mouth of the river Phasis (Fax, or Rion), where he was joined by his legate Servilius, who had the command of the fleet in the Euxine. From him he learned that it would be useless to force his way through the Caucasian regions to the Crimea, where his army might easily be destroyed; and therefore, on receiving information of an insurrection of the Albanians, he returned to the river Cyrus. The barbarians were easily routed, and Pompey again granted peace to their king: he determined at the same time to abandon Mithridates to his own fate, and to seek richer laurels, and which were more easily to be gained, in Syria. He received ambassadors from several eastern princes, who saw, or thought they saw, that their fate was in his hands; and even the nearest relations of Mithridates joined the Romans, and threw open to them their fortresses. Pompey, thus assured of his own good fortune, gave to Pontus the constitution of a Roman province: his fleet however was ordered to cruise in the Euxine, and to prevent provisions being conveyed to the king in the Crimea.

On his march southward he passed the hills of Zela, where, three years before, a legate of Lucullus had been defeated by Mithridates. Pompey ordered the bones of the slain, which still lay scattered over the field, to be solemnly buried. On his arrival in Syria he dethroned Antiochus XI., and made his country, together with Phœnicia, a Roman province. In Palestine he found a more resolute opposition. Jerusalem was distracted by a civil war between the two brothers Hyrcanus and Aristobulus: Pompey declared himself in favour of Hyrcanus, and besieged Jerusalem. The town soon capitulated, but the Temple held out rather more than three months. Pompey entered the sanctuary, but did not allow his soldiers to destroy anything. Aristobulus was sent to Rome as prisoner, and Judæa recognised the supremacy of Rome by an annual tribute. In Syria, Pompey was again complimented by ambassadors from various Eastern princes: Mithridates also sent envoys, and made a last attempt at negotiation;

but Pompey would hear of nothing but absolute submission, and the negotiations were broken off. Soon after, when Pompey was proceeding southward to add Arabia to his conquests, he received intelligence of the death of Mithridates; and having secured the submission of some Arabian chiefs, he hastened through Syria and Cilicia back to Pontus. Immense treasures were here surrendered to him; and Pharnaces, son of Mithridates, sent the body of his father to Pompey; but he refused to see it, and ordered it to be buried with royal honours at Sinope. Pompey now gave to Pharnaces the kingdom of Bosphorus; Deiotarus, tetrarch of Galatia, was rewarded with Lesser Armenia; Bithynia, Paphlagonia, and Pontus were made a Roman province under the name of Bithynia; Cilicia and Pamphylia under the name of Cilicia and Syria. Ariobarzanes received Cappadocia, and Tigranes was allowed to remain king of Great Armenia.

Having thus settled the affairs of Asia, Pompey proposed to return to Rome, where the anticipation of his arrival called forth the activity of the several parties. In January B.C. 61, Pompey landed at Brundisium and dismissed his armies; but he did not continue his journey towards Rome until party rage had subsided. He was everywhere received with enthusiasm, and the greater part of the population of Rome left the city to meet him before the gates, where he was solemnly received by the senate. After an interval of some months, he celebrated his triumph over the pirates and Mithridates, the most magnificent that Rome had ever beheld. Large tables were carried before him, containing an account of the countries and princes that he had subdued; and of the ships, treasures, and prisoners he had gained for the republic; an immense train of waggons followed, loaded with the spoils of the East. On the second day the emperor himself entered the city, and before his chariot walked the most distinguished of his prisoners, 324 in number, and behind him followed his legates and military tribunes. His army took no part in the triumph. (Appian; Dion Cass., xxxvii. 24.) After the triumph was over, Pompey dismissed his prisoners to their native countries, with the exception of young Tigranes and Aristobulus; and with his spoils he built a temple to Minerva, with inscriptions to commemorate his victories.

After his triumph, he naturally expected that all his measures in Asia and the distribution of lands which he had promised to his soldiers would be sanctioned by the senate, especially as he thought he was secure of the support of L. Afranius, whom he had promoted to the consulship. But he found himself not only opposed by Cato and the heads of the senatorial party, but abandoned by Afranius. This blow was too severe for a man like Pompey to bear, and he now openly joined the popular party, a step which he could not safely retract, and which involved him in those difficulties in which he at last perished. Cæsar supported Pompey, and thus at once weakened the power of the aristocracy, and gained over Pompey to his own interests. Crassus, the wealthiest of the Romans and the friend of the senate, was also easily gained over, and these three men now formed what is generally called the first triumvirate. During his consulship, Cæsar (B.C., 59), by his Agrarian law, enabled Pompey to fulfil the promises which he had made to his veterans: large districts of public land in Campania were assigned to them. Cæsar at length also obtained for him the sanction of the arrangements he had made in Asia before he left it. Pompey in his turn supported Cæsar, his apparent friend, in all his designs, and thus rendered himself more and more obnoxious to the aristocratic party; while on the other hand he was neither himself sincerely devoted to the people, nor perhaps regarded by them with any other feeling than astonishment for his military success. As Pompey had divorced Mucia (Cic., *ad Att.*, i. 12) the mother of his two sons, Cæsar, to secure him still more, gave him his daughter Julia in marriage, with whom Pompey spent most of his time during this period in his villa of Albanum near Rome, unconcerned about the sufferings of his great eulogist Cicero, who was driven into exile by the tribune Clodius; and it was not until Clodius had made an attempt to assassinate Pompey that he promoted the recall of Cicero. Gratitude induced Cicero to endeavour to re-establish Pompey in the popular favour, by procuring for him the prefectura annona for five years, and the proconsular power over all provinces, with fifteen legions at his command. (Cic., *ad Att.*, iv. 1; Dion Cass., xxxix. 9.) In this capacity he went to Sicily, whence he sent provisions to Rome, and the favour of the people was easily gained, as the price of corn immediately began to fall. At the commencement of the year B.C. 56, Pompey returned to Rome, where he exerted his influence for the restoration of Ptolemæus Auletes, king of Egypt, who had been expelled from his kingdom. Clodius, who had become curule ædile, accused Milo; and when Pompey defended him, he was loaded with abuse by Clodius. This affair also involved him in a contest with the tribune Cato, who attacked him in the senate, and accused him of faithlessness to Cicero. The silence of the audience inflamed Pompey's anger, and he openly spoke of secret conspiracies against himself, pointing out his colleague Crassus as their author. He was now conscious of having lost the favour of all parties, and saw nothing left but to repair to Cæsar, who had taken up his winter-quarters at Luca, and to whom Crassus had already gone. Cæsar reconciled the two men, and, about the middle of April, B.C. 56, concluded a secret treaty with them, according to which his own

governorship of Gaul was to be prolonged for five years, and Pompey and Crassus to be made consuls for the following year, with the provinces of Spain and Africa for Pompey, and Syria for Crassus. He moreover promised to exert all his influence with the people in their favour.

Pompey now returned to Rome with renewed courage and arrogance, and with Crassus was a candidate for the consulship. The opposition, headed by the inflexible Cato, who saw through the plans of the triumvirs, was fierce, though useless; but when the day of election came, it was only after the forum had been occupied by armed forces that Pompey and Crassus attained their object. The tribune Tribonius was bribed to assign to the new consuls the provinces on which they themselves had already determined. Pompey, now again at the head of the Roman world, indulged in vain dreams of a final victory over his rivals. Pompey built a magnificent theatre, and amused the multitude for several days with the most gorgeous spectacles. But the result did not entirely answer his expectations, and when he shortly after raised troops in Italy and Cisalpine Gaul, and sent them to Spain under his legates Afranius and Petreius, the people loudly expressed their discontent. At the end of the year Crassus went to Syria, but Pompey governed his province by his legates, and remained with his army in the neighbourhood of Rome, ostensibly to provide the city with provisions, but really in the hope to obtain dictatorial power, and to disarm Cæsar through the senate and the people without striking a blow. He interfered with the administration of justice, prevented the election of new consuls, and secretly kept up hostilities between the two parties at Rome. In September of the year B.C. 54, his wife Julia died, and when proposals were made for a new alliance with the family of Cæsar, he rejected them. Crassus in the meanwhile perished in Asia, and the triumvirate was changed into a duumvirate. Pompey had long wished for the dictatorship, and when the tribunes Luceius Hirrus and Cælius Vinicianus prevented the elections, and at last proposed to make Pompey dictator, he was obliged to come forward, but perceiving the vehement opposition of the senate and Cato, he withdrew, and Domitius Calvinus and Valerius Messala were elected consuls for the remainder of the year. At the end of their consulship, the elections were again disturbed, and Pompey conceived fresh hopes. In the ensuing quarrels between Milo and Clodius (CICERO), the senate, unable to maintain peace and order in the city, empowered Pompey to collect troops, and to put an end to the disturbances. Pompey was now again in his proper sphere: his first object was, with the assistance of his soldiers, to thwart the plans of Milo, and to get rid of him he not only introduced new forms of procedure, but also surrounded the court with soldiers during the trial of Milo. Milo was exiled, while others who were equally guilty were acquitted, as Pompey had no ground for fearing them.

On the 25th of February Pompey was made sole consul, but on the 1st of August he made Metellus Scipio, whose daughter Cornelia he had married, his colleague, and with him held the comitia to elect the consuls for the year following. At the same time an old law, that in many instances had been neglected, was renewed, which required that every candidate for a public office should be a candidate in person at Rome. This was aimed at Cæsar, who thereby would be compelled to give up the command of his armies and to appear in Rome, if he wished to be a candidate for the consulship. For himself, Pompey obtained a prolongation of his proconsulship over Spain for five years. While Pompey—during whose illness at Naples all Italy prayed for his recovery—was more and more confirmed in his conviction that he was the first man of the republic, Cæsar had by the distribution of large sums of money increased his party at Rome, and gained over to his interest several tribunes, among whom was the bold and eloquent Curio. Cæsar, though absent from Rome, claimed to be elected consul for the following year; and when Pompey and the senate required him to dismiss his army and present himself at Rome as a candidate, Curio insisted that Pompey should likewise dismiss his army. [CÆSAR.] After long discussions, the party of Pompey gained the day, and a decree was made declaring Cæsar a public enemy unless he resigned his command and came to Rome as a private man. The public authorities at the same time received orders to guard the republic against any danger, and Pompey was allowed to make use of the public treasury for the purpose of raising an army in Italy. Pompey had declared that he only needed to stamp with his foot upon the earth to call forth new legions; but when he found that he had miscalculated, he and the whole senatorial party were thrown into the greatest confusion by the intelligence that Cæsar was advancing towards Rome. On this occasion Cicero exclaimed, "Pompey, thou hast betrayed us!" Cato however thought it advisable to declare Pompey general of the republic. Pompey with his few troops could do nothing; he left the city, accompanied by the consuls, most of the senators, Cato, Cicero, and others of the aristocratic party; they hastened to Capua, and thence to Brundisium. From Brundisium Pompey fled to Dyrrhachium in Epirus, which he strongly garrisoned and fortified, while Cæsar established his power in the west. The position of Pompey was more advantageous to him than any other he could have chosen, for the fleet was at his command, and he could raise new troops without great difficulties; but he had to struggle with his own party, some blaming him for not offering battle to Cæsar, and others for not accepting the proposals of

peace which Cæsar repeatedly made to him. His own plan was to waken his enemy without fighting a battle; but Cæsar received reinforcements from Italy, and Pompey was cut off from Dyrrhachium. In a battle which ensued Cæsar was defeated, and directed his march into Thessaly.

After this success the senatorial party imagined that all the work was done, and that they might without any danger return to Italy; and when Pompey declared that Greece must first be cleared of the enemy, they urged the immediate necessity of battle. Cæsar, knowing this disposition of his adversaries, compelled them, on the 9th of August B.C. 48, to give battle in the plains of Pharsalus. Pompey was defeated, and though he had still considerable forces at his command, he was disheartened. He fled to the mouth of the river Peneus, and thence sailed to Lesbos, whither he had sent his wife Cornelia and his younger son. By the advice of one of his friends he determined to seek refuge in Egypt, whose king was indebted to him for the restoration of his father. He landed there on the 28th of September, but was treacherously murdered in the presence of the king and his army by the tribune Septimius, at the instigation of Achillas and Theodotus, who feared the anger of Cæsar. The wife and child of Pompey, who were still on board the ship, and saw the murder, hastened away. The murderers cut off the head of Pompey and left the body on the beach, where it was buried by a freedman and a veteran. Cæsar, who arrived in Egypt three days later, shed tears at the sight of the head of Pompey, and put his murderers to death.

Pompey was fifty-eight years old at the time of his death. It is difficult to form a correct judgment of his character, for he was not, like Marius, Sulla, and Cæsar, a man of singleness of principle and purpose, but he changed his position according to the circumstances in which he was placed, and which he was unable to control. Though by birth not belonging to the senatorial party, he was by his immense fortune placed on a level with them, and made himself their champion, though they could never sympathise with him; and when he joined the popular party it was to satisfy his own ambitious views. He was thus in reality throughout his life floating between two parties, and was neither in his private nor public life a faithful friend. His object was to be looked upon as the first man of the state, and he objected to no means of accomplishing this end, even though they tended to subvert the constitution. In his civil administration of the state, and during the whole period from his great triumph to the war with Cæsar, the little that he did was not calculated materially to improve the condition of his country. His real fame must rest on his conduct as a general, though he was inferior in this respect to other great generals of his age. In his private life however he formed a contrast to most of his contemporaries, for though immensely rich, he lived simply, and abstained from all debauchery and excesses. It is also generally acknowledged that he did not enrich himself by extortion in his provinces, though no man had ever had more opportunities, and that he was conscientious in the application of the public money. As regards his intellectual powers, he was not above mediocrity, although he sometimes affected to be the patron of science and literature. Cicero judged of him differently at different times, according as he was governed by momentary impulse or by what he considered the good of the state. (See the articles CÆSAR, CÆSAR, SEPTORIUS, MITHRIDATES, and especially Pompey's Life in Drumann's 'Geschichte Roms,' &c., vol. iv., p. 524-556.)



British Museum. Actual size.

(This coin was not struck by Pompey himself, but by his son Sextus. It must have been struck at the time when Sextus had taken possession of Sicily and assumed the title of 'Imperator' for the second time. The single head on one side is believed to be that of Pompey the Triumvir; the two smaller heads are those of his two sons.)

POMPEIUS, CNEIUS MAGNUS, the elder of the two sons of the triumvir Pompey and of Mucia, was born about B.C. 77. According to Appian, he and his brother Sextus accompanied their father on his expedition against the pirates. When the war with Cæsar broke out he was sent to Egypt to collect troops, and when he returned to his father's fleet in the Adriatic with 500 horsemen and 50 ships, and found that Cæsar had been allowed to cross the Adriatic, he burnt several of the hostile ships. After the defeat of his father, he sent his squadron back to Alexandria, and remained with the main armament near Coryra, justly observing that with such a fleet there could be no reason for despair. In the spring of B.C. 47, when sailing with the fleet to Africa, he was informed by his brother of the murder of his father. He now proceeded towards the Spanish coast, and, after having taken possession of several small islands, landed in Spain (B.C. 46). Cneius soon collected an army of 13 legions, but Cæsar did not at first think him an adversary of any consequence, and sent only

his legate C. Didius against him. At the end of the year however he found it necessary to follow himself. On the 17th of March B.C. 45, Cneius was defeated in the bloody battle of Munda (Monda in Granada), and flying to Carteia, attempted to escape across the sea. Being thwarted in this attempt, he directed his steps towards the interior of Spain. His enemies followed, and overtook him in the neighbourhood of Lauron, where he was killed. Being naturally of a passionate disposition, the fate of his father had filled him with an insatiable desire of revenge, and changed his natural boldness into a kind of savage audacity. (See the article CÆSAR, and the detailed account of the war in Spain in the book 'De Bello Hispaniensi'.)

POMPEIUS, SEXTUS MAGNUS, the younger son of the triumvir and of Mucia, was born in B.C. 75. At the time of the war with the pirates he was a boy of eight years of age, and when his father fought the battle of Pharsalus he was with his step-mother Cornelia in Lesbos. After witnessing the murder of his father in Egypt, he fled with Cornelia to Cyprus, and soon after joined his brother Cneius, who was sailing with the fleet to Africa. When the senatorial party was defeated at Thapsus he went with Labienus and others to Spain to rejoin his brother, but stopped at Corduba. After learning the unhappy issue of the battle of Munda he left Corduba for the country of the Laetani. A number of malcontents and fragments of the army of his brother soon assembled around him, and with them he began to carry on a kind of guerilla warfare. Supported by the natives (Dion Cassius, xlv. 10), he took several towns, and neither C. Carrinas nor Asinius Pollio was able to cope with him. He soon made himself master of all Bætica and a part of Hispania Tarracensis, and assumed the title of imperator. The only object of Sextus, as he himself afterwards declared, was to be restored to his country and to recover the confiscated estates of his father. (Cic., 'Ad Att.', xvi. 4.) It was proposed in the senate to recall him and to give him from the public treasury a sum of money equivalent to the property of his father. The proposal was supported by Antony; but Sextus, mistrusting the optimates as well as the veterans of Cæsar, advanced with his forces as far as Massilia to watch the course of events in Italy. The senate made him chief admiral of the fleet, but when Octavian, Antony, and Lepidus formed a new triumvirate, Sextus was declared an outlaw. Being however supported by his fleet, he cruised as a pirate in the Mediterranean, and at last succeeded in taking possession of Sicily. The number of proscribed or ruined individuals and of slaves who flocked to his standard increased daily, as he promised them higher rewards than his enemies offered for his head. He also received reinforcements from A. Cornificius, governor of the province of Africa. (Dion Cass., xlviii. 17.) Rome at this time suffered from scarcity, and Octavian sent out Q. Salvidienus Rufus (B.C. 42) with a squadron, who however only succeeded in protecting the coasts of Italy. During the campaign of Philippi, Sextus remained inactive, confining himself to the defence of Sicily, and only harassing the coasts of Italy, whereby he increased the scarcity of provisions at Rome.

When, in the spring of the year B.C. 40, Antony on his return from Egypt found the gates of Brundisium closed upon him by Octavian, he requested Sextus Pompey to assist him against Octavian. Pompey without hesitation sent a division of cavalry and a squadron to southern Italy. But the triumvirs soon became reconciled, and after concluding a fresh treaty among themselves (foedus Brundisianum), they determined to make war upon Pompey, who now recommenced cutting off all supplies from Rome. The city was thus thrown into such a state of suffering and discontent, that at last the people in open rebellion compelled the triumvirs to a reconciliation with Pompey. In B.C. 39 a treaty was concluded with him, in which he obtained the proconsulship of Sicily, Sardinia, Corsica, and Achaia, and promised to supply Italy with provisions. But this reconciliation proved to be little more than a farce, for when Sextus returned to Sicily, Antony refused to give up Achaia, and Octavian complained that Pompey allowed piracy to be carried on in the Mediterranean. A rupture between Pompey and Octavian ensued, and Menodorus, the admiral of the former, went over to Octavian, and treacherously surrendered to him Sardinia and Corsica. Octavian was now bent upon destroying the Pompeian party, but his fleet was twice defeated by the admirals of Pompey, first near Cuma and then near Messina. Pompey however, as usual, did not avail himself of his victories, and allowed Octavian to repair his losses. The faithless Menodorus now returned with seven ships to his former master. M. Vipsanius Agrippa was appointed by Octavian as chief admiral of his fleet, and a landing was to be made on three parts of the island of Sicily at once; but the fleet was dispersed by a storm, and Lepidus alone reached Lilybæum. Pompey even now remained inactive, and offered sacrifices to Neptune, whose son he called himself. (Dion Cass., xlviii. 19; Horat., 'Epod.', 9.) Menodorus again deserted Pompey, and in a sea-fight off Myla against Agrippa, Pompey lost thirty ships and was unable to prevent Octavian from landing at Tauromenium. After several skirmishes Agrippa at length (B.C. 36) in a great sea-fight near Naulochus decided the fate of Pompey, who, when he heard of the desertion of his land-troops, fled with his daughter and seventeen ships from Messina to Asia. He was not followed by Octavian, and found an hospitable reception with C. Furnius, the legate of Antony. But he soon lost the confidence of his host by sending secret envoys to the Parthians and

taking possession of Lampsacus. An open war broke out between him and Furnius, and when Antony, who was at the time in Alexandria, heard of it, he sent Titius with a fleet of 120 ships against the dangerous guest. Pompey fled to Armenia, but being overtaken by his enemies and deserted by his troops, he surrendered, and was put to death at Miletus (A.C. 35), either at the command of Antony himself or of Titius, who wished to remove a man who might easily be the cause of a rupture between the triumvirs. Sextus Pompey was forty years old at the time of his death. He had assumed the name of Pius, because he endeavoured to avenge the death of his father and his brother: this surname appears on many of his coins.

POMPEIUS, TROGUS. [TROGUS.]

POMPONIUS MELA. [MELA.]

POMPONIUS SEXTUS, a distinguished Roman jurist. His age may be approximated to from several circumstances. He is supposed to be the Sextus mentioned by Gaius in connection with Julianus (ii. 218.) In the extract from the 'Liber Singularis' of the 'Encheiridion' of Pomponius ('Dig., l. tit. 2, a. 2), we have a list of the various Roman jurists, ending with Salvianus Julianus, from which circumstance it may be concluded that he was at least younger than Julianus. A difficulty however arises from the fact of a Pomponius being often cited by Julianus ('Dig., iii. tit. 5, a. 6), and from there being cited in the 'Digest' both a Sextus Pomponius and a Sextus and a Pomponius. ('Dig., xxx. tit. 1, a. 32.) Sextus Pomponius is cited by Pomponius. ('Dig., xviii. tit. 5, a. 41.) On the whole it seems likely that there was a Pomponius and a Sextus Pomponius who was sometimes simply called Sextus. But if there were two, it is difficult to say when they respectively lived or what they respectively wrote. Pomponius survived the emperor Antoninus Pius. ('Dig., l. tit. 12, a. 14.) In one passage he calls Gaius ('Dig., xlv. tit. 3, a. 39) 'Gaius nooster.' From all these circumstances it may be concluded that a Pomponius lived under Antoninus Pius and survived him. If there was a Sextus Pomponius, he was older than Pomponius. The works of Pomponius, as cited in the Florentine Index, are thirty books 'Ad Q. Mucium Lætionum,' thirty-five to Sabinus, twenty books of Epistles, fifteen books of *Varie Lectiones*, seven books to Plantius, five books of *Fidei-commisæ*, five books of *Senatus Consulta*, five books of *Regule*, and two books of the *Encheiridion*.

The 'Encheiridion,' as extracted in the 'Digest,' is called 'Liber Singularis.' It contains an historical sketch of the origin and progress of the Roman law, and a list of the law writers to the time of Pomponius, in which it is also mentioned what writers respectively belonged to the schools of *Ateius Capito* and *Laëbeo*, who lived in the time of Augustus, and were the founders or heads of two separate schools (*scholæ*).

PONCE, PEDRO, a Spanish Benedictine monk, in the convent of Oña in Old Castile, was born about 1530. He is considered the inventor of the art of teaching the dumb to speak, which he carried to considerable perfection. According to Ambrosio Morales ('*Antigüedades de España*, fol. 38, Alcalá, 1675), Ponce had to instruct two brothers and one sister of the Constable of Castile, and a son of the *Gran Justicia* of Aragon, all of whom were born deaf and dumb. These pupils made such progress that, after some time, they not only were able to write correctly, but also to answer any questions put to them. One of them, Don Pedro de Velasco, who lived to be only twenty years of age, spoke and wrote Latin as well as his mother tongue, and was at the time of his death making considerable progress in the Greek language. Another of Ponce's pupils became a Benedictine monk, and was able to make confession and explain his creed by word of mouth. These facts were attested by the best Spanish writers of the time, as well as by our countryman Sir Kenelm Digby, who, in his 'Two Treatises concerning the Body and Soul of Man' (Paris, 1644, cap. 23, n. 8), says, "This priest brought the young lord to speak as distinctly as any man whatsoever; and I have often discoursed with him while I wayted upon the Prince of Wales in Spaine." According to the same author (p. 264), and to Juan de Castañiza ('*Vida de San Benito*'), Ponce wrote a treatise in Spanish, in which he explained his method, and laid down certain rules as the result of his observations; but this interesting work has been lost, though it is generally believed that Juan Pablo Bonet, who in 1620 published his '*Reduccion de las Letras, y Arte para enseñar á hablar los Mudos*,' 4to, 1620, saw and consulted it. Ponce died in 1584, and was buried in the convent of his order.

PONCE DE LEON, JUAN, one of the early Spanish discoverers in America, was born about 1460 at Leon, and when a boy was page to Pedro Nuñez de Gusman, Señor of Toral. From an early age he had been schooled to war, and served in the various campaigns against the Moors of Granada. He accompanied Columbus in his second voyage in 1493, and having subsequently distinguished himself in the campaign against the Indians of Higüey, he was appointed to the command of the conquered territory, as lieutenant of the governor of Hispaniola. In 1508, having received intelligence from the natives that the mountains of the neighbouring island of Boriquen, or Puerto Rico, abounded with gold, he obtained permission from the governor Ovando to make an expedition to the island; and sailed thither in a caravel with a few Spaniards, and several Indians to act as interpreters or guides. Ponce landed near the residence of the principal cacique, *Agueybaná*, who treated him and his suite with great kindness, and

gave them a large quantity of gold. With these good tidings Ponce returned to Hispaniola, and obtained from the governor permission, as well as the necessary supplies, to undertake the subjugation of the island. Before the supplies were completed however his patron Ovando was recalled, and succeeded by Don Diego Columbus, who deprived Ponce of his command, and appointed another governor over the island. In the meanwhile Ovando, who had now returned to Spain, having made a favourable representation of his merits, Ponce was re-appointed in 1509, and intrusted with the conquest of the island. After many hard-fought battles with the natives, who proved to be far more warlike than those of Hispaniola, and the death of their cacique *Agueybaná*, who fell in a skirmish, Ponce completed the subjugation of the island; notwithstanding which he was again deprived of the command, and replaced by Juan Ceron.

Incapable of quiet life, Ponce soon turned his eyes to some other scene of conquest. He appears to have conceived the singular idea that there was yet a third world to be discovered, and he hoped to be the first to reach it; but as he was then fast advancing in life, and his constitution had been very much impaired by the fatigues and privations of former voyages, he decided to sail first to a certain island of the Bahama group, called Bimini, where, according to a tradition current among the natives of Puerto Rico, was a fountain possessing the power of restoring youth. In search of this marvellous fountain Ponce sailed, on the 3rd of March 1512, from the port of St. Germain in the island of Puerto Rico. Having arrived at the Bahamas he visited all the islands one after another, and drank of every fountain, river, or lake that he found; but his inquiries for the island of Bimini were all in vain. Ponce however was not discouraged; and after repairing his ships he again put to sea, and shaped his course to the north-west. In this way, on Sunday the 27th of March, he came in sight of what he supposed to be an island, which, from the circumstance of its being discovered on a Palm Sunday, and the ground being covered with flowers, was called '*Pascua Florida*.' Ponce took possession of the country in the name of Ferdinand and Isabella, and again started in search of the desired island; but after some months of unsuccessful cruise he returned to Puerto Rico, and thence to Spain, where he arrived in 1513. Having made a report of his voyage to the king, he was appointed *Adelantado de la Florida*, and in 1514 he was intrusted with the command of an expedition fitting out at Seville against the Carribees. This however proving unsuccessful, Ponce retired to Puerto Rico, where he resided until 1521, when, being roused by the fame of the recent exploits of Cortés, he again fitted out two ships, and, having embarked almost the whole of his property, put to sea. In this manner he came upon the western coast of Florida, where he made a descent; but the Indians sallying forth to defend their shores, several of his men were slain, and himself wounded by an arrow in the thigh, of which he died soon after at Cuba in 1521.

(Herrera, *Historia de las Indias*, dec. 4, lib. ix., cap. viii., ix.; Navarrete, *Coleccion de Viajes y Descubrimientos*, &c., vol. iii.)

PONCE DE LEON, RODRIGO, born in 1448, was an illegitimate and younger son of John Ponce de Leon, Count of Arcos, a Castilian nobleman, and Doña Leonora Nuñez de Prado, a lady of rank. The brilliant qualities of the youth so far gained him the affection of his father, that he asked and obtained the royal sanction to bequeath him his title and estates, to the prejudice of legitimate heirs. Rodrigo served his apprenticeship to the art of war in the various campaigns against the Moors, displaying on every occasion the greatest ability and personal courage. When scarcely seventeen years old, he obtained at *Madroño* a victory over the Moors, accompanied with a signal display of personal prowess, for which the king gave the title of the youthful David. At the death of his father, in 1469, Rodrigo succeeded him in his title, and soon after married the daughter of the Marquis of Villena, the minister of Henry IV., through whose influence he was raised to the dignity of Marquis of Cadiz. This alliance attached him to the fortunes of Henry, in his disputes with his brother Alfonso, and subsequently with Isabella, on the accession of the latter to the throne of Castile. Rodrigo did not engage in any open act of resistance; but retired to his estates, and occupied himself entirely in prosecuting an hereditary feud with the house of Gusman, a family which from ancient times divided with his own the interests of Andalusia. In the wars which put an end to the Mohammedan power in the Peninsula, the marquis took a very active part. Having early in 1482 received intelligence that the important fortress of *Alhama* was but slightly garrisoned, he succeeded in scaling the walls and surprising the garrison. In 1483, he accompanied a marauding expedition against Malaga, headed by the grand-master of Santiago, Don Alonso de Cardenas, who entrusted to him the command of the centre; but being suddenly attacked and surrounded by considerable forces of the enemy, whilst in the intricate passes of the Axarquia, the Christian army was completely routed, and Rodrigo with a very few knights escaped alive. During the siege of *Veles* (April 1487) he saved the life of Ferdinand, who, having been surrounded by a party of the enemy, must have perished without his timely aid. He also greatly distinguished himself during the siege of Malaga (May, August, 1487) by repulsing a sally made by the garrison, and he was present at the surrender of Baza (1488) and Granada (January, 1492). He survived only a few months the close of the Moorish war, to which he had so efficiently co-operated, dying in his palace at Seville, on the 28th of

August 1492, from the effects of a disorder brought on by the fatigues of his military life. At his death, Ferdinand and Isabella, with all their court, went for several days into deep mourning.

(Bernaldez, *Cronica de los Reyes Católicos, Genealogia de los Ponces de Leon*; Prescott, *Ferdinand and Isabella*.)

POND, JOHN, was born about 1767, and was successively at Maidstone grammar-school, under the tuition of Wales, known as astronomer to Captain Cook's expedition, and at Trinity College, Cambridge. Having been obliged, from the ill-health which attended him almost through life, to spend several years abroad, he established himself, on his return, at Westbury near Bristol, where he resided till his marriage in 1807. He then settled in London; and in 1811 was appointed to succeed Dr. Maskelyne as astronomer royal. He retired from this office upon a pension in 1835, and died September 7, 1836, at Blackheath. He was buried at Lee near Blackheath, in the same tomb with his predecessor Halley.

Mr. Pond's attention was directed to astronomy by Wales, to whom it is stated that, when a boy, he pointed out some apparent imperfection of the Greenwich instruments, as shown in their published results. He did not continue this study at Cambridge, and missed the opportunity of acquiring that depth of mathematical knowledge which is necessary for the comprehension of the highest branches of the theory of gravitation. The branch of astronomy to which he devoted his subsequent life was the determination of the places of the fixed stars; and in knowledge of the instruments and methods necessary to be used, and sagacity in detecting and avoiding error, the opinion of those who are best able to judge places him second to none of this day. As a mere handler of instruments, his friend Troughton, one of the best of critics in such a matter, used to say that "Mr. Pond had, within his knowledge, no equal or rival except Captain Kater."

The circumstance which brought Mr. Pond into notice as an astronomer was the following:—when at Westbury, he became possessed of an altitude and azimuth circle by Troughton, and undertook a series of observations, from which he deduced (*Phil. Trans.*, 1806) that the quadrant then still in use at Greenwich for the determination of declinations had changed its form since the time of Bradley: a result which Troughton verified by actual measurement of the instrument. A mural circle (called Troughton's, from its maker) was accordingly ordered, in place of the quadrant; but it was not erected till 1812, when Mr. Pond, who had pointed out (or at least had proved, for it had been suspected before) the error of the old instrument, was settled in his place at Greenwich. The memoir above cited says, "Mr. Pond saw, almost intuitively, the vast superiority of this over every other form of the declination instrument, and for some years he and the artist who constructed it were perhaps the only persons who did clearly see and broadly assert that the operation of a circle did not depend upon having a bearing on each side, or a complete axis." In 1825 the mural circle made by Mr. Jones, and intended for the Cape of Good Hope, was sent to Greenwich for examination. During this process Mr. Pond first used the two instruments for direct and reflected observations of the same star, a method which is thought to have been suggested by Troughton; and, at his request, the circle intended for the Cape was retained at Greenwich. Mr. Pond is also the inventor of the method of observing in groups; and it is also to be noted that he was the first astronomer who advocated what is now the universal practice, of depending upon masses of observations for all fundamental data.

In 1833 Mr. Pond had finished his standard catalogue of 1113 stars, which was then the largest of those which had any pretension to the same degree of accuracy. The controversy between Pond and Brinkley on the parallax of the fixed stars is a matter of history, on which it only concerns us here to say that the general opinion now is, that the former was right in his assertion that the latter did not prove the existence of a sensible amount of parallax.

The works of Mr. Pond are: 1, the volumes of Greenwich Observations, published during his astronomical career; 2, various Papers in the Transactions of the Royal and Royal Astronomical Societies; 3, a Translation of the 'Système du Monde' of Laplace. His astronomical writings are condensed, and not addressed to any but those who have a thorough acquaintance with the subject. There is nothing of a popular nature in the usual work of an observatory; so that while few except astronomers knew more of the subject of this article than that one John Pond, Esquire, was noted in the almanacs and directories as astronomer royal, the following is the testimony of the Astronomical Society:—"It is not too much to say that meridian sidereal observation (which excludes the Herschel branch of astronomy) owes more to him than to all his countrymen put together since the time of Bradley."

PONIATOWSKI, JOSEPH, PRINCE, born at Warsaw, in 1763, was the son of Andreas Poniowski, lieutenant-general of artillery in the Austrian service, and nephew to Stanislaus Augustus, the last king of Poland. He entered the Austrian service, and became colonel of dragoons and aide de-camp of the Emperor Joseph II., with whom he made a campaign against the Turks in 1787. In 1789 he returned to Poland, where he showed himself a warm supporter of the independence of his country. He fought against the Russians in 1792, but was obliged to resign his command in consequence of the king's weakness and partiality for Russia. In 1794, when the Poles again

rose against the Russians, Joseph Poniowski served under Kosciusko, but Kosciusko being defeated, he was obliged to emigrate, and he retired to Vienna.

In 1798 he returned to Warsaw, which was then under the dominion of Prussia, and the Prussian government restored to him part of his estates, where he spent several years. After the battle of Jena, in 1806, and the invasion of Prussia by Napoleon, the French armies advanced towards the Vistula. In this crisis he was appointed by the king of Prussia military commander of Warsaw, where he formed a national guard for the security of the city. In this capacity he received the French general Murat, who took possession of Warsaw, in November 1806. At first he would not accept any service under the French, until Napoleon, having arrived at Warsaw, cajoled the Poles with fine though vague promises, talking, in his oracular style of "the destinies of Poland being on the eve of being fulfilled," &c. The Poles trusted to him, and a national army was formed, of which Poniowski took the command, and which rendered great services to the French during the campaign of 1807 against the Russians. By the peace of Tilsit, Russia and Austria retained the greater part of Poland, and the duchy of Warsaw was given to the king of Saxony. Poniowski remained minister at war for the duchy, but the Polish army was scattered among the French garrisons in Germany, and some regiments were drafted for service in Spain. When a new war broke out between Austria and Napoleon in 1809, Poniowski, who had only a small force left with him, after fighting against the Austrians, was obliged to evacuate Warsaw, but he soon after invaded Galicia, and called the inhabitants to arms.

By the peace of Vienna (October 1809), Galicia was taken away from Austria and united to the grand-duchy of Warsaw. When the war broke out between France and Russia in 1812, Poniowski, who had in the meantime increased and disciplined the Polish army, obtained the command of the fifth corps of the 'grand army,' which was composed entirely of Poles. He fought bravely in several battles against the Russians, and entered Moscow with Napoleon. At the same time he maintained the strictest discipline in his corps, which did not share in the excesses committed by other portions of the invading army. In the disastrous retreat from Moscow the same corps distinguished itself by its orderly behaviour. Being obliged to evacuate Warsaw, Poniowski withdrew into Saxony, and in the following campaign of 1813 Napoleon gave him the command of a mixed corps of French and Poles. He fought with his usual bravery in various battles, and was made a marshal of France by Napoleon just before the battle of Leipzig. A few days after, on the 18th of October, while protecting with a handful of men the retreat of the French, he was twice wounded, and being pressed by the enemy upon the banks of the river Elster, which was swelled by the rains, he spurred his horse into the river and disappeared in the water.

PONIATOWSKI, STANISLAUS, COUNT, a Polish nobleman, was born in 1678. He took the part of Stanislaus Leckzinski and of his protector Charles XII. of Sweden against King Augustus and the Russian party, as it was called, in Poland. [Augustus II. of Poland; CHARLES XII. of Sweden.] He followed Charles in his adventurous expedition into Russia, with the rank of major-general in the Swedish army, and after the defeat of Pultawa materially helped the king to effect his escape with a handful of men into the Turkish territory. Having seen his master safely lodged at Bender, Poniowski repaired to Constantinople as his agent, to forward his interests with the Sultan. He displayed in that difficult and dangerous mission all the resources of a most experienced diplomatist. Alone, without connections, the representative of a fugitive king, who was himself a kind of prisoner in the hands of the Turks, he contrived to engage the Porte to espouse the cause of Charles and to attack Russia, and he acquired influence enough to obtain the dismissal of several viziers in succession for having thwarted his views. The curious particulars of his negotiations at the Porte are related in a lively manner by Voltair in his 'History of Charles XII.' At last, when Charles resolved to quit Bender, Poniowski followed his master into Germany, where he remained with Stanislaus Leckzinski, the protégé of Charles, who had been driven out of Poland by the Russian party. Poniowski remained with Stanislaus till the death of Charles, when all hopes of seeing him restored to the crown of Poland having vanished, Poniowski made his submission to King Augustus, who not only restored to him his property, but made him treasurer of Lithuania, general of the guards, and lastly, palatine of Masovia. After the death of Augustus he endeavoured to effect the restoration of Stanislaus Leckzinski, but did not succeed, and the Elector of Saxony was elected king. Poniowski made his submission to the new king, who took him into favour, and made him, in 1752, Castellan of Cracow, which was one of the highest dignities in the kingdom. Some time after he retired to his estates, where he died in 1762. He married a Princess Czartoriscka, by whom he had two sons, one of whom became afterwards king of Poland [STANISLAUS AUGUSTUS], and the other entered the Austrian service and became lieutenant general of artillery.

PONTIUS, PAUL, a celebrated engraver, was born at Antwerp in 1596, according to some accounts, according to others in 1603. The date of his death appears not to be known: the 'Slaughter of the Innocents,' after Rubens, one of his principal works, is dated 1658.

Pontius was the pupil of Voesterman, and he is chiefly distinguished for his excellent prints after Rubens, which he executed under that great painter's inspection. He engraved also a celebrated set of portraits after Vandyck, including those of many of the most distinguished Flemish painters.

PONTIUS PILATE. [PILATE, PONTIUS.]

PONTO'PPIDAN, ERIC, born 1698, at Aarhus in Jutland, and was the son of Louis Pontoppidan, a clergyman who wrote several ascetic works, besides a *Theatrum Nobilitatis Danicæ*, 2 vols. fol. Eric studied at Fredericia, and afterwards at Copenhagen, where he took his degree in divinity. He then became preceptor to several young noblemen, with whom he travelled. Subsequently he was appointed minister of a country parish in Holstein, and in 1735 he was numbered among the king's chaplains. In 1738 he was appointed to a chair of theology in the University of Copenhagen; and in 1747 he was made bishop of Bergen in Norway. He was the author of numerous works, both in Danish and Latin, upon historical, religious, and antiquarian subjects. The principal are:—1, *Theatrum Danicæ veteris et modernæ*, 4to, 1730, being a description of the geography, natural history, antiquities, &c. of the kingdom of Denmark. The author afterwards treated the same subject at much greater length in a work written in the Danish language. 2, *Den Danske Atlas*, in 7 thick vols. 4to, most of which were published after his death, and which give a complete and elaborate topographical description of Denmark, accompanied by maps, views, and plans of the various towns, engravings of curious coins, inscriptions, monuments, costumes, and other remarkable objects, with an introduction to the history of the country, the genealogy of its kings, and other particulars relative to its history. 3, *Gesta et Vestigia Danorum extra Daniam*, 2 vols. 8vo, 1740. In this work Pontoppidan gives the history of the old Danish race; its migrations to Britain, France, and other countries; the exploits of its warriors, &c. In his narrative the author is considered as having allowed himself to be carried by national feelings beyond the bounds of critical discrimination. 4, *Annales Ecclesiæ Danicæ*, 4 vols. 4to, a good history of the church of Denmark. 5, *Marmora Danica selectiora*, in fol., in which the author copies a number of inscriptions of various ages, which elucidate the history of his country. 6, *Det første foretog paa Norges naturlige historie*, 4to, 1752, being an essay on the natural history of Norway, translated into English in 1755; a curious work, but exhibiting marks of considerable credulity, especially concerning the enormous sea-serpents, the kraaken, and other fabulous monsters. 7, *Memoriæ Hafniæ*, a good description of the city of Copenhagen. 8, *Origines Havnenses*, a history of the same city. 9, *Glossarium Norvegiolum*, or collection of obsolete words in that language, Bergen, 1749. 10, *A Manual of Religion*, in Danish, or Explanation of Luther's Catechism, a work which was translated into German and Icelandic, and used in schools throughout all the Danish monarchy. Pontoppidan died at Bergen, in 1764. His relative, Christian Joachim Pontoppidan, published two good maps of Norway in 1735 and 1795.

PONTORMO, JA'COPO DA, or JACOPO CARBUCCI, a distinguished Florentine painter, was born at Pontormo in 1494, and died at Florence in 1556. He was a short time the pupil of Leonardo da Vinci, and he studied under Albertinelli, Piero di Cosimo, and Andrea del Sarto. He painted for some time in a similar style to Andrea, and was that painter's rival; but he frequently changed his manner, and three distinct styles are ascribed to him, the last imitated from the works of Albert Dürer. Towards the close of his life he spent eleven years in painting some frescoes of the *'Deluge'* and the *'Last Judgment'* in the church of San Lorenzo, in the manner of the imitators of Michel Angelo, but they have long since been whitewashed over.

PONZ, ANTONIO, a highly meritorious Spanish topographer and writer on the fine arts, was born in 1725, at Bexis, in the district of Segorbe in Valencia. His parents, who were persons of great respectability and considerable property, intended to bring him up for the church, and he was sent to pursue his studies accordingly, first at Segorbe, and afterwards at the University of Valencia, at both which places he gave proofs of more than ordinary ability and application. Yet, though he made sufficient progress in theology to be able to take the degree of doctor, he had very little relish for it, while he had a decided inclination for the belles-lettres, for the study of foreign languages, and for the fine arts. His taste for the latter induced him to take lessons from his friend Antonio Richart, an artist of some repute at Valencia. Renouncing all ideas of entering the Church he repaired to Madrid, where he enrolled himself among the first pupils of the Academy of the Fine Arts. The course of instruction there given was far too methodical to suit his eager impatience, and he determined to set out at once for Rome in the company of some Jesuits who were going thither. He proceeded to Italy in 1751, and, after visiting some other places, fixed himself at Rome, where he continued between nine and ten years, diligently examining all the chief antiquities and works of art, and also acquired considerable skill in the practice of painting, so as to be able not only to support himself, but to collect a number of the most valuable publications on art and antiquity.

From Rome he was attracted, in 1759, to Naples, by the discoveries made at Herculaneum and Pompeii, and the treasures of art he there met with so excited his enthusiasm, that he determined to visit Greece, Syria, and Egypt, and was deterred from that project only by the advice of Arostegui, the Spanish minister at Naples.

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Ponz accordingly returned to Madrid; nor was it long before he obtained a commission that engaged him for a very considerable time. The king (Charles III.) was desirous of adorning the library of the Escorial with a series of portraits of eminent literary characters, and Ponz was selected to paint them. He passed between five and six years within the walls of the Escorial, where, when not occupied with his pencil, he found ample employment and recreation in the stores of literature and art there treasured. He there copied Raffaele's celebrated *Virgen del Pez*, Guido's *Virgen della Silla*, and one or two other master-pieces.

Almost immediately after he had completed his series of portraits in the Escorial library, he was appointed to visit the colleges, &c. of the Jesuits, then recently suppressed in Spain, for the purpose of taking an account of the paintings, &c. contained in them. It is to the circumstance of his being so employed that we are indebted for his *'Viage de España'*, in 18 vols., a work of very great interest and value in itself as a contribution to the history of art, and not the less so because it affords a fund of information scarcely to be obtained from other sources: it is further interesting on account of the original remarks and criticisms with which it is interspersed, and which attest the author's taste and learning. This publication and the different tours he made (chiefly through the southern provinces of the kingdom) occupied him from about 1771 to 1790, when his declining health prevented him from completing his plan. He died at Madrid, December 4, 1792.

Ponz was secretary to the Academy of the Fine Arts, to which office he was appointed in 1776, a corresponding member of the Royal Academy of History, and also member of the Society of Antiquaries, London, and of several other learned bodies. Besides his principal work he published another in two volumes, entitled *'Viage fuera de España'*, in which we meet with observations on some of the buildings in London.

POOLE, MATTHEW, a learned non-conforming divine of the English Church, author of the well-known and useful book *'Synopsis Criticorum Bibliorum.'* He was born at York about the year 1624, and inherited from his family a good estate in that county. He was educated in Emmanuel College, Cambridge; but we have been unable to trace the circumstances of his history, till we find him, in 1662, in possession of the church of St. Michael le Querne in London, which he resigned, being unable to comply with the terms of ministerial conformity imposed by the Act of Uniformity passed in that year. Previously however he had exerted himself successfully in a scheme for the education of persons intended for the ministry, which was liberally patronised, of which, in 1658, he printed an account, in a book entitled *'A Model for the maintaining of Students of Choice Abilities in the University, and principally in order to the Ministry.'*

Being ejected from his cure, and prohibited from the exercise of his ministry, he had leisure to devote himself to the completion of the great work which has made his name so extensively known. The design was nothing less than to bring into one view whatever had been written by critics of all ages and nations on the books of Holy Scripture. This, after ten years' labour, he completed, and the first two volumes appeared in 1669. These were followed by three other volumes, forming together five large folios, of which an extensive edition was printed. The work was perhaps as good as a work of the kind can be, and few will deny that it is a very valuable and useful abridgement; but synopses and abridgements are rather for the multitude than for scholars, who are rarely satisfied with the opinions of any author which are thus presented to them at second-hand and without that fulness of illustration which the author himself had given; yet, being written in the Latin language, it is manifest that the compiler contemplated a work adapted to the necessities and tastes of Biblical scholars. Its chief use may perhaps be said to be as a convenient body of exegetic criticism for Biblical students who are placed in situations which cut them off from convenient access to large libraries, and for them it has been to a great extent rendered obsolete by the important results of recent research.

Besides this, there is an English work by the same author, *'Annotations on Scripture'*, which was left by him unfinished, but completed by several of his non-conforming brethren. This work appeared in 2 vols. fol., 1685. He was also engaged in most of the controversies of his time: he attacked Bidle on the Socinian question; he published a defence of the non-conforming clergy in 1662; he wrote against the intrusion of laymen into the ministerial office; and he was the author of *'The Nullity of the Romish Faith'*, 1666, and of other treatises in the controversy with the Papists. He retired to Holland to find the toleration which was denied him at home, and died at Amsterdam in 1679.

*POOLE, PAUL FALCONER, R.A., was born at Bristol in 1810.

In our notices of eminent English historical painters we have generally had to speak of them as having learned their art in the schools of the Royal Academy: Mr. Poole, on the contrary, was self-taught. In his earlier works especially, the absence of academic training might be readily detected in certain deficiencies of drawing, and a somewhat too palpable neglect of recognised principles; yet it might well be doubted whether these shortcomings were not compensated by the brave neglect of petty conventionalisms and the free play given to original thought unrestrained by academic rules and precedents.

dents. At first Mr. Poole seemed to be adopting a line of subjects in which Welsh peasants, fishermen, and the like, were represented engaged in out-of-door avocations, or in some occupation suggestive of a pathetic or sentimental occurrence. Such were his 'Fisherman's Wife looking out over a Stormy Sea,' 'The Mountaineer,' the 'Welsh Stile,' 'Mountain Rivalry,' 'Market Girl,' and 'Emigrant's Departure.' The last was an approach to the larger and more ambitious style of his later works. In these Mr. Poole selects a theme demanding for its successful treatment considerable imagination, invention, poetic feeling, and technical skill, and in none of these respects has he proved wanting. His great works—those on which he would probably be most desirous of staking his reputation—are his 'Solomon Eagle exhorting the People to Repentance during the Plague of London' (1848), 'The Beleaguered City' (1844), 'Suppression of Syon Monastery' (1846), 'The Goths in Italy' (1851), 'The Messenger announcing to Job the Slaughter of his Servants,' &c. (1850), and 'The Song of the Troubadour—Bertrand de Born' (1854). In these works Mr. Poole has justified his claim to a foremost place among English painters. As will have been seen, while the subjects are such as to admit of very forcible treatment, they are, in many instances, of a painful rather than alluring character; and he has not sought by gay or florid colouring to soften or conceal the sterner features, but rather by strongly-contrasted forms and actions, broad masses of shadow, and decided though sombre colour, to bring out most strikingly the circumstances of horror, of suffering, or of violence inherent in the theme. Yet Mr. Poole often shows that he is not only as fully alive to the beautiful in nature and art as the painters who are most frequently engaged in depicting it, but that he is as capable of rendering it upon canvas. It is hardly to be denied that in many of Mr. Poole's pictures there is a something wanting to fit them to rank among the highest examples of historic art, but at the same time it is certain that his works are never common-place, nor made up of reminiscences or adaptations from the works of 'the great masters,' but are for the most part original in conception as well as treatment, and that whilst they take a very high rank on account of their technical merits, their first claim to admiration arises from the higher and rarer merit of mental excellence.

Mr. Poole has also contributed the following works to the Royal Academy exhibitions, some of them being scarcely inferior in importance or excellence to those above named:—'Herman and Dorothea,' 1840; 'By the Waters of Babylon we sat down and wept,' 1841; 'Margaret alone at the Spinning-Wheel,' and 'Tired Pilgrims,' 1842; 'Arlète discovered by Duke Robert le Diable,' 1848; 'Three Scenes from the Tempest,' and 'The Blackberry Gatherers,' 1849; 'The May Queen,' and 'Mariana singing to her Father Pericles,' 1852; 'The Seventh Day of the Decameron,' 'The Conspirators—the Midnight Meeting,' 1856. In 1847 Mr. Poole obtained one of the premiums of £000 awarded by the Royal Commissioners of Fine Arts for his painting of 'Edward's Generosity to the People of Calais,' exhibited that year in Westminster Hall. He was elected R.A. in 1861.

POPE, ALEXANDER, was born in London, May 22, 1688. His parents were Roman Catholics, and his father, who according to Pope's own account was of a noble family, kept a linendraper's shop in the Strand. In his early years his father retired to Binfield in Windsor Forest, and here Pope formed his first plans of study, and while yet a child determined to be a poet. The 'Pastorals' were composed when he was sixteen, but not published till he was twenty-one (1709), in Tonson's 'Miscellany.' He next produced the 'Essay on Criticism,' and not long after appeared the 'Rape of the Lock,' and the 'Temple of Fame,' a partial imitation of Chaucer. In 1713 he published 'Windsor Forest,' and soon after this date the proposals for a subscription to a version of the 'Iliad.' The whole work was completed between his twenty-fifth and thirtieth year. In the translation of the 'Odyssey,' Pope was helped by Broome and Fenton. Pope translated twelve books, Broome eight, and Fenton four.

In 1728 he published the 'Dunciad,' and in 1738 the 'Essay on Man,' which however was not avowed till the next year, when he wrote his 'Characters of Men, or Moral Essays.' These were preceded and followed by 'Imitations of Horace,' and in 1742 the list of his poems concludes with an additional book of the 'Dunciad,' in which Cibber takes the place of Theobald, the original hero. About this time his health declined, and on the 30th of May 1744 he died of asthma and decay of nature.

To enumerate the friends of Pope would be to give a list of the great men of the time. One of his failings was to desire the acquaintance of men of fashion, and his literary supremacy gave him that of men of learning, so that he commanded a very large circle. Among them were Addison, with whom he quarrelled; Swift, to whom he addressed the 'Dunciad'; Atterbury, on whose trial he appeared as a witness for the defence; Bolingbroke, to whom he is said to have owed the maxims of the 'Essay on Man,' and Voltaire.

Pope was short and deformed. It is surprising that he should have lived so long as he did, having both physical infirmity and hard study to contend against, with the addition of an irritable temper, over which he had so little control that he could not avoid showing anger by the very contortions of his countenance. Perhaps there is nothing in the history of literature more remarkable than the popularity acquired by Pope. To attain, in the estimation of a great nation, to the first rank

among her poets, themselves the greatest which any nation has to boast, is no mean distinction; but that it should have been acquired on the strength of such poems as Pope has left, is not less wonderful. An enumeration of his principal works will show that, with one or two trivial exceptions, his very subjects were borrowed from some other writer. His 'Pastorals' are a mixture of Virgil and Theocritus, and have little to recommend them except what is common to all the verses of his school—a beautiful flow of words, and an epigrammatic turn of expression. This by convention has received the name of poetry; but if by poetry we mean anything more than ingenious thoughts put into ornamental language, if poetry is indeed to be what the Greeks understood by it, a creation, we shall find little of it here. Even the 'Messiah,' beautiful as it undoubtedly is, has thus estimated little claim to the title of a poem. Indeed, it professes nothing more than to be an imitation.

The 'Essay on Criticism' is worth notice, as, combined with Pope's preface to his works, it shows very clearly what influence was most predominant in forming the prevailing style of versification in his time. That a man possessed of any measure of poetic spirit should be so tremblingly alive to what others said of him, as in his second work to employ himself in canvassing the merits of critics and the rules of criticism, is certainly not what we might expect. He who has given birth to a high production of the imagination, must feel that its merit rests upon other grounds than the decisions of any man or party of men. At the time when Pope wrote however authorship was reduced to a kind of system. The end in view was to please the readers; the readers themselves were almost entirely of one and that a limited class; the class who read were members of the fashionable world, and frequented coffee-houses, the clubs of those days. At these coffee-houses some one presided; and hence, by getting the ear of this president, or, what was better, by taking his place, an author became in great measure the judge of his own work. Dryden's literary supremacy could never recur among us, for it requires a confined class, and a very peculiar state of society, to secure so general a reputation. However Dryden obtained it, and, by doing so, set the fashion. The booksellers favoured it, for nothing could be so convenient to them as to have under their influence the rulers of literature; and the effect of all this was to make Pope an imitator of Dryden, and all the other poets of the day imitators of Pope, as the person whose style was the most approved by those whom Addison and Pope and their contemporaries call "the town," the only literary tribunal then in being.

The preface which Pope prefixed to his works is quite as remarkable as the 'Essay on Criticism,' in assuming, as it does from beginning to end, that the proper object of a writer is to please. It is curious also, as a memorial of that fashion which poets then followed in dedicating their work to some great man, and in rehearsing patron's names and titles; all which follies Pope ridicules, though at the same time he is governed by the spirit which dictated them, and boasts that he had been "encouraged by the great, commanded by the eminent, and favoured by the public in general."

Translations and imitations are an important part of Pope's works. Of these the most remarkable are the versions of the 'Iliad' and 'Odyssey,' perhaps the most generally read of all his writings. It is of course pretty well known at present that Pope's claims to the name of a translator are very small. He has contrived to throw an air of Virgilian elegance and courtliness over the simple verses which formed his subject, but it would be hard to show a more thorough disguise than that which the 'Iliad' puts on in Pope's English, and this in spite of his very frequent use of Chapman's version. All scholars will admit that Pope has Latinised the 'Iliad,' a very prevalent fault in his day, when Latin held a place so much more important than Greek in the estimation of literary men. For his imitations of some parts of Chaucer this apology may be made, that they were written very early. A comparison of their style with that of Mr. Wordsworth's 'Priores's Tale,' shows what might have been done, but between Pope and Chaucer there is about the same difference as between a conservatory and a bank of wild flowers in a forest.

In Pope's days it was the fashion to be a philosopher, whence it was necessary for Pope to compose a philosophic poem. It might perhaps have been well to weigh a little the consequences which theories like those of 'The Essay on Man' would have in practice, before making them the foundation of a system; but this was no part of Pope's scheme, and out of his materials, supplied, as is thought, by Bolingbroke (see the poem itself, iv. 383), he has written a poem, many lines of which are immortal, while the sentiments are frequently mischievous, and the facts not seldom fictions.

In his imitations of Horace, Pope has been most happy; indeed, where the parties have so much in common, it was to be expected that the imitator would be successful. Dazzling point and harmonious verse are combined in these delightful compositions, which are worthy of all praise. Indeed these are the characteristics which have given Pope his popularity. But they do not constitute poetry of a high order. To Pope they were doubtless temptations too strong to be resisted. He who could write so well in the fashion was not likely to sacrifice fame by writing better against the fashion.

One important poem remains unnoticed, 'The Dunciad,' in which we may trace Pope's chief excellences, and the subject being one to which his manner is peculiarly adapted, the poem on the whole appears

to be the most perfect of his compositions. In 'The Duncald' too we may discover Pope's true merit—that of having been the first to wage successful war against that crowd of verbal critics and worthless rhymesters which overran literature. The manner in which he holds up to ridicule the poets, booksellers, and critics of the time is admirable, and the number of lines of 'The Duncald' which are in constant use as quotations, are the best proof how stinging the satire must be. Theobald was the first hero of 'The Duncald,' and owed his exaltation to having attacked with success the mistakes in Pope's edition of Shakspeare. He was succeeded in a subsequent issue by Colley Cibber, who stands as such in the present poem.

An excellent parallel has been drawn by Dr. Johnson between Dryden and Pope. It is perhaps too favourable to the latter, but shows a clear insight into the merits and faults of both. We cannot speak so favourably of the defence of Pope's 'Iliad.' To imply, as Dr. Johnson does, that the advance of civilisation required the addition of Ovidian graces in a translation, shows an ignorance of the true principles of the art. Indeed it is hard to point out a good work of the kind from the time of Dryden downwards, with the exception of Dryden's Virgil, until we come to Coleridge, Cary, and the other successful translators of our own day, Dr. Johnson's own translations of Juvenal and Pope's of Horace only excepted. It thus appears that the Latin was the only tongue which met with successful translators from Dryden to Coleridge; Dryden's own style, and the character of the times, having joined to give all verse a Virgilian or Ovidian character.

It only remains to state that as a prose writer Pope attained considerable merit. His style is elegant and cautious, much more correct and much less attractive than Dryden's. Pope's Works, with his last corrections, and notes and a commentary by Warburton, were published in 1751 and 1760, London, 9 vols. 8vo. There are more modern editions, with memoirs, by Bowles in 1807, and by Roscoe, somewhat later, both in 10 vols. 8vo. The publication of the edition of Mr. Bowles led to a spirited controversy, in which Byron, Campbell, and others took part, on the character of Pope both as a poet and a man. Of this controversy some account is given under BOWLES, Rev. W. L. (vol. I., col. 874). Several less important lives and biographical sketches of Pope have been since published, with reprints of his collected or separate poems—the last and worst being that by the Rev. G. Gillfillan, 2 vols. 8vo, 1856. The reader interested in Pope's works and biography must not overlook a great body of disconnected but curious and important matter which has been collected during the last three or four years in the pages of the 'Athenæum' and 'Notes and Queries' (under 'Popiana'). A new life of Pope and an annotated edition of his works by Mr. J. W. Croker and Mr. P. Cunningham, has been announced as in preparation for a considerable time past.

POPES, THE. The more remarkable of the heads of the Roman Catholic Church, whether regarded as spiritual or temporal rulers, are noticed under their respective names, such as ADRIAN, LEO, and others. We here give a general list of popes, which will be useful for historical reference.

The chronology of the earlier popes is often obscure, and the dates are uncertain. The following list is chiefly founded on Petavi's 'Rationarium Temporum.' According to the chronology of the Roman Church, the apostle St. Peter was the first bishop of Rome, and suffered martyrdom A.D. 57. He is said to have entrusted in his lifetime the see of Rome to Linus, a native of Etruria, who died in the year 68. Linus was succeeded by Clemens Romanus, who died about A.D. 100. Some chronologists place Anacletus or Cletus between Linus and Clemens, whilst others place him after Clemens. [CLEMENT I.] Evaristus, a native of Palestine, is recorded as bishop of Rome about the year 100, and was succeeded by Alexander I. about 109. Alexander I. was succeeded by Sixtus I., a Roman, in 119. Sixtus was succeeded in 127 by Telesphorus, a Greek, who is said by Irenæus to have suffered martyrdom about the year 138. Hyginus, a native of Athens, succeeded Telesphorus, and was succeeded in 142 by Pius I., a native of Aquileia. Pius was succeeded in 151 by Anicetus, a native of Syria. Anicetus was succeeded in 161 by Soterus, who was succeeded in 170 by Eleutherus, in whose time Irenæus visited Rome. Eleutherus was succeeded in 185 by Victor I., a native of Africa. To Victor succeeded Zephyrinus in 197. Zephyrinus was succeeded in 217 by Callistus or Calixtus I., who governed the see of Rome through a period of comparative tranquillity under the tolerant reign of Alexander Severus. Calixtus was succeeded in 222 by Urban I. Pontianus succeeded Urban in 230, and died in exile. He was succeeded in 235 by Antherus, who a few months after his election suffered martyrdom during the persecution of the Christians by Maximinus. He was succeeded by Fabianus in 236. Fabianus was succeeded in 252 by Cornelius, whose election was contested by Novatianus, a Roman presbyter, who is the first antipope recorded in history. Cornelius was succeeded in 253 by Lucius I. To Lucius succeeded Stephen I. in the same year. Stephen had a warm controversy with Cyprian, bishop of Carthage: he was succeeded by Sixtus II. in 257. Sixtus was succeeded by Dionysius in 259. It was under Dionysius that the heresy of Paul of Samosata broke out. Dionysius was succeeded by Felix I. in 270. Eutychianus succeeded Felix in 275, and was succeeded in 283 by Caius, who is said to have been a relative of the Emperor Diocletianus. Caius was succeeded in 296 by Marcellinus. Marcellinus died in 305, and after a vacancy of three years Marcellus was elected in 308. Euse-

bias succeeded Marcellus in 310, who was succeeded in the same year by Melchiades, in whose time Constantine defeated Maxentius and took possession of Rome. Melchiades was succeeded in 314 by Sylvester I., during whose pontificate Constantine convoked the great council of Nicæa, to which Sylvester sent two priests as his legates. In that council it was decreed that the bishop of Rome should be primate over the churches of those provinces which in civil matters were subject to the jurisdiction of the 'Vicarius Urbis,' or imperial vicar of Rome.—After this period the popes with the dates of their election are as follows:—

- A.D.
336. Marcellus, a native of Rome, succeeded Sylvester I.
337. Julius I., a native of Rome.
352. Liberius, a Roman, banished by Constantius.
Felix, substituted by Constantius, is considered by most as an intruder.
366. Damasus I., a Spaniard, elected after the death of Liberius.
Ursicinus, antipope against Damasus.
384. Siricius, a Roman, succeeded Damasus.
398. Anastasius I., a Roman.
401. Innocent I., a native of Albano.
417. Zosimus, a Greek.
418. Boniface I., a Roman.
422. Celestinus I., a Roman.
432. Sixtus III., a Roman.
440. Leo I. of Rome, called 'the Great.'
461. Hilarius, a native of Sardinia.
467. Simplicius, a native of Tibur.
483. Felix III. of Rome.
492. Gelasius I. of Rome.
496. Anastasius II. of Rome.
498. Symmachus, a native of Sardinia.
514. Hormisdas, a native of Frusino.
523. John I., a Tuscan.
526. Felix IV., a native of Beneventum.
530. Boniface II. of Rome.
532. John II. of Rome.
535. Agapetus I. of Rome.
536. Silverius, a native of Campania.
540. Vigilius, a Roman.
555. Pelagius I., a Roman.
560. John III. of Rome.
574. Benedict I. of Rome.
578. Pelagius II. of Rome.
590. Gregory I. of Rome, styled 'the Great.'
604. Sabinianus, a native of Tuscany.
607. Boniface III. of Rome.
608. Boniface IV., a native of Abruzzo.
615. Deusdedit or Deodatus I. of Rome.
619. Boniface V., a Neapolitan.
625. Honorius I., a native of Capua.
638. Severinus of Rome.
640. John IV., a native of Dalmatia.
641. Theodorus, a Greek.
649. Martin I. of Tuderum.
654. Eugenius I. of Rome.
657. Vitalianus, a native of Signia.
672. Deusdedit II. of Rome.
676. Donnus I. of Rome.
678. Agathon, a Sicilian.
682. Leo II., a Sicilian.
684. Benedict II. of Rome.
685. John V., a native of Syria.
686. Conon, a native of Thrace.
687. Sergius I., a native of Palermo.
701. John VI., a native of Greece.
705. John VII., a native of Greece.
708. Sisinius, a native of Syria, died a month after.
708. Constantine, a Syrian.
715. Gregory II. of Rome.
731. Gregory III., a Syrian.
741. Zacharias, a Greek, crowned Pepin, king of France.
753. Stephen II., survived his election only a few days.
753. Stephen III. of Rome.
757. Paul I., a Roman.
763. Stephen IV., a Sicilian.
772. Adrian I., a Roman.
795. Leo III., a Roman, crowned Charlemaigne emperor, A.D. 800.
816. Stephen V., a Roman.
817. Paschal I., a Roman.
824. Eugenius II., a Roman.
827. Valentinus, a Roman, died in less than two months after.
827. Gregory IV., a Roman.
843. Sergius II., a Roman.
847. Leo IV., a Roman.
Between Leo and his successor some chroniclers place JOAN.
855. Benedict III., a Roman.
858. Nicholas I., a Roman. Schism of PHOTIUS began.

- A.D.
 867. Adrian II., a Roman.
 872. John VIII., a Roman.
 882. Martin II., called by some Marinus I.
 884. Adrian III., a Roman.
 885. Stephen VI., a Roman.
 891. Formosus, bishop of Porto. Sergius, antipope, and after him Boniface, styled by some Boniface VI.
 896. Stephen VII., a Roman.
 897. Romanus, a Tuscan, died after four months.
 897. Theodorus II., a Roman, died in less than a month.
 897. John IX. of Tibur.
 900. Benedict IV., a Roman.
 903. Leo V., a native of Ardea. Christopher, antipope.
 904. Sergius III., the favourite of Marozia and the Tuscan faction.
 911. Anastasius III., a Roman.
 913. Lando, a native of Sabina.
 914. John X., a Roman, died in prison by the Tuscan faction.
 928. Leo VI., a Roman.
 929. Stephen VIII., a Roman.
 931. John XI., son of Sergius III. and of Marozia.
 936. Leo VII., a Roman.
 939. Stephen IX., a Roman.
 943. Martin III., called by some Marinus II.
 946. Agapetus II.
 956. John XII., Ottaviano Conti, nephew of John XI. He was the first who changed his name on his assumption.
 963. Leo VIII., styled antipope by some.
 964. Benedict V., a Roman.
 965. John XIII., a Roman.
 972. Benedict VI., was killed in the tumult of Crescentius.
 973. Domnus II., a Roman.
 974. Benedict VII., of the Conti family.
 983. John XIV., put to death by Cardinal Franco. Franco, antipope, by the name of Boniface VII.
 985. John XV., a Roman, died in a few months.
 986. John XVI., a Roman.
 996. Gregory V., a German : Crescentius put to death by Otho III.
 999. Sylvester II., Gerbert, a native of Auvergne.
 1003. John XVIII., a Roman.
 1009. Sergius IV., a Roman.
 1012. Benedict VIII. of Tusculum, of the Conti family.
 1024. John XIX. of Rome, brother of the preceding.
 1038. Benedict IX., nephew of the preceding, deposed. Sylvester, antipope, bishop of Sabina.
 1044. Gregory VI. of Rome, abdicated.
 1047. Clement II. of Saxony (bishop of Bamberg).
 1048. Damasus II. (Poppo, bishop of Brixen).
 1049. Leo IX. (bishop of Toul). Final separation of the Greek Church.
 1055. Victor II. (bishop of Eichstadt).
 1057. Stephen IX. (Frederick, abbot of Monte Casino).
 1058. Benedict X., by some styled antipope, abdicated.
 1059. Nicholas II. of Burgundy.
 1061. Alexander II. of Milan.
 1073. Gregory VII. (Hildebrand, a monk of Soana in Tuscany). Guibert, antipope, assumed the name of Clement III.
 1086. Victor III., a native of Beneventum.
 1088. Urban II., a native of France.
 1099. Paschal II., a native of Tuscany. Antipopes—Albert and Theodoric.
 1118. Gelasius II., a native of Caieta.
 1119. Calixtus II., a native of Burgundy.
 1124. Honorius II. (Cardinal Lambert, bishop of Ostia).
 1130. Innocent II., a Roman. Anacletus, antipope.
 1143. Celestinus II., a Tuscan.
 1144. Lucius II. of Bologna.
 1145. Eugenius III. of Pisa.
 1153. Anastasius IV., a Roman.
 1154. Adrian IV. (Nicholas Breakspere), an Englishman.
 1159. Alexander III. (Cardinal Orlando Bandinelli of Siena). Cardinal Octavian, antipope, by the name of Victor. Cardinal Guido, antipope, by the name of Paschal. Calixtus, antipope.
 1181. Lucius II. (Cardinal Ubaldo of Lucca).
 1185. Urban III. (Uberto Crivelli, archbishop of Milan).
 1187. Gregory VIII. of Beneventum, died in two months.
 1188. Clement III. (Paul, bishop of Frascaste).
 1191. Celestinus III. (Cardinal Hyacinthus), a Roman.
 1198. Innocent III. (Cardinal Lotharius of Signia).
 1216. Honorius III. (Cardinal Savelli of Rome).
 1227. Gregory IX. (Cardinal Hugo of Anagni).
 1241. Celestinus IV. of Milan, died in a few days.
 1242. Innocent IV. (Cardinal Sinibaldo Fieschi of Genoa).
 1254. Alexander IV. (Cardinal Rinaldo Conti of Anagni).
 1261. Urban IV. (James, patriarch of Jerusalem), a Frenchman.

- A.D.
 1265. Clement IV. (Guy of St. Gilles in Languedoc).
 1272. Gregory X. (Tebaldo Visconti of Piacenza).
 1276. Innocent V. (Cardinal Peter), a native of Tarantaise.
 1276. Adrian V. (Ottobono Fieschi of Genoa), died in a month.
 1276. John XXI. of Lisbon.
 1277. Nicholas III. (Cardinal Orsini of Rome).
 1281. Martin IV. (Cardinal Simon de Brie), a Frenchman.
 1285. Honorius IV. (Cardinal James Savelli of Rome).
 1288. Nicholas IV. (Cardinal Jerome of Ascoli).
 1294. Celestinus V. (Pietro da Morrone of Abruzzo), abdicated.
 1295. Boniface VIII. (Cardinal Benedetto Gattani of Anagni).
 1303. Benedict XI. (Cardinal Nicholas of Treviso).
 1305. Clement V. (Bertrand of Bordeaux), removed the Papal See to Avignon.
 1316. John XXII. (James of Cahors in France). Nicholas, antipope in Italy.
 1334. Benedict XII. (James Fournier), a Frenchman.
 1342. Clement VI. (Peter Rogers of Limoges in France).
 1352. Innocent VI. (Stephen Aubert of Limoges).
 1362. Urban V. (William Grimoard), a Frenchman.
 1370. Gregory XI. (Peter Roger), a Frenchman, restored the Papal See to Rome.
 1378. Urban VI. (Bartolomeo Prignano), a Neapolitan. Antipope, Clement, at Avignon.
 1389. Boniface IX. (Peter Tomacelli of Naples). Antipope, Pedro de Luna, a Spaniard. [BENEDICT, ANTIPOPE.]
 1404. Innocent VII. (Cosmo Migliorati of Sulmona).
 1406. Gregory XII. (Angelo Corradi of Venice), abdicated at Constance.
 1409. Alexander V. (Peter Philargius of Candia).
 1410. John XXIII. (Cardinal Cosca), deposed by the Council of Constance.
 1417. Martin V. (Otho Colonna), a Roman.
 1431. Eugenius IV. (Gabriel Condulmero), a Venetian. Schism between the Pope and the Council of Basel. Felix, antipope. [AMADEUS VIII.]
 1447. Nicholas V. (Cardinal Thomas of Sarzana).
 1455. Calixtus III. (Alfonso Borgia), a Spaniard.
 1458. Pius II. (Æneas Sylvius Piccolomini of Siena).
 1464. Paul II. (Peter Barbo of Venice).
 1471. Sixtus IV. (Francis della Rovere), a Genoese.
 1485. Innocent VIII. (Gian Battista Cibo), a Genoese.
 1492. Alexander VI. (Rodrigo Lenzoli Borgia), a Spaniard.
 1503. Pius III. (Francis Todeschini Piccolomini), died in a month.
 1503. Julius II. (Julian della Rovere), a Genoese.
 1513. Leo X. (Giovanni de' Medici, son of Lorenzo the Magnificent).
 1522. Adrian VI. of Utrecht, preceptor of Charles V.
 1523. Clement VII. (Giulio de' Medici, nephew of Lorenzo).
 1534. Paul III. (Alessandro Farnese of Rome), convoked the Council of Trent.
 1550. Julius III. (Giovanni Maria Giocci of Rome).
 1555. Marcellus II. (Cardinal Cervini of Montepulciano), died in a month.
 1555. Paul IV. (Gianpietro Caraffa), a Neapolitan.
 1559. Pius IV. (Giovanni Angelo Medici of Milan), closed the Council of Trent.
 1566. Pius V. (Michele Ghislieri of Alessandria in Piedmont).
 1572. Gregory XIII. (Hugo Buoncompagni of Bologna).
 1585. Sixtus V. (Felice Peretti of Montalto in the March of Ancona).
 1590. Urban VII. (Gian Battista Castagna), a Genoese, died in a few days.
 1590. Gregory XIV. (Nicola Sfondati of Milan).
 1591. Innocent IX. (Gian Antonio Facchinetti of Bologna).
 1592. Clement VIII. (Ippolito Aldobrandini), a native of Fano.
 1605. Leo XI. (Alessandro de' Medici of Florence), died in a month.
 1605. Paul V. (Camillo Borghese of Rome).
 1621. Gregory XV. (Alessandro Ludovici of Bologna).
 1623. Urban VIII. (Maffeo Barberini), a Florentine.
 1644. Innocent X. (Gian Battista Pamfili of Rome).
 1655. Alexander VII. (Fabio Chigi of Siena).
 1667. Clement IX. (Giulio Rospigliosi of Pistoia).
 1670. Clement X. (Emilio Altieri of Rome).
 1676. Clement XI. (Benedetto Odescalchi of Como).
 1689. Alexander VIII. (Pietro Ottoboni of Venice).
 1691. Innocent XII. (Antonio Pignatelli of Naples).
 1700. Clement XI. (Gian Francesco Albani of Urbino).
 1721. Innocent XIII. (Michel Angelo Conti of Rome).
 1724. Benedict XIII. (Vincenzo Maria Orsini of Rome).
 1730. Clement XII. (Lorenzo Corsini of Florence).
 1740. Benedict XIV. (Prospero Lambertini of Bologna).
 1758. Clement XIII. (Carlo Rezzonico of Venice).
 1769. Clement XIV. (Gian Vincenzo Ganganelli), born near Rimini.
 1775. Pius VI. (Angelo Braschi of Cesena).
 1800. Pius VII. (Gregorio Barnaba Chiaramonti of Cesena).
 1823. Leo XII. (Annibale della Genga), a native of Romagna.
 1829. Pius VIII. (Cardinal Castiglioni of Cingoli).
 1831. Gregory XVI. (Mauro Capellari), born at Belluno.
 1846. Pius IX. (Giovanni Maria Mastai-Ferretti), born at Sinigaglia.

PO'RCIA. [BRUTUS.]

PORDENO'NE. GIOVANNI ANTONIO LICINIO, or LICINO, called 'Il Pordenone,' was born at Pordenone in Friuli, in 1483. From the vigour of conception, the elevation of mind, and the style of execution which distinguish his works, it has been presumed, though it is not certain, that he frequented the school of Giorgione. Though on the whole inferior to Titian, he was his rival, and not always without success. He was an able colourist in oil, but chiefly excelled in fresco. As he principally painted frescoes in North or Upper Italy, he was known in Lower Italy only by his fine oil paintings. His most splendid work in oil is the altar-piece of Santa Maria dell' Orto, at Venice, representing a San Lorenzo Giustiniani, surrounded by other saints, among whom are St. John the Baptist and St. Augustin. The frescoes of Pordenone are spread over the towns and castles of Friuli; some are at Genoa, Mantua, and Venice, but the best preserved are at Piacenza and Cremona. He was highly esteemed by the Emperor Charles V., who ennobled him. Hercules II., duke of Mantua, called him to Mantua to paint cartoons for tapestry to be made in Flanders, but he soon afterwards died (in 1539), as it was suspected, of poison. It must be observed that he adopted the name of 'Regillo.'

Several of Pordenone's pictures are in England. In the National Gallery is a colossal figure of 'An Apostle;' at Hampton Court, a large rich picture of himself and family, and two other pictures; and several others are in private collections.

PO'RPHYRY was born A.D. 233, either at Tyre, whence he is called Tyrius, or at Batanea (Basan), a town of Syria, whence he is called Bataneotes. His original name was Melech, the Hebrew and Syriac for king, a circumstance which occasioned Suidas to say that his real name was Basileus. His preceptor Lohginus changed his Syriac name into Porphyry (a man 'in purple,' the adornment of a king.) While he was yet a boy, he repaired to Origen, who was then probably living at Caesarea in Palestine, certainly not at his native city, Alexandria, as Holstenius represents, following Vincent of Lerins. Whether Porphyry became the pupil of Origen, or how long he continued with him is uncertain. He afterwards went to Athens, where for some time he studied under Longinus, the celebrated philosopher and critic. We find him next at Rome, where in the thirtieth year of his age he was a scholar of Plotinus, whose Life he has written, and in it he has stated some particulars concerning himself. After a few years he went to Lilybæum in Sicily, and dwelt there till after the death of Plotinus in 270, whence he is sometimes called Siculus. Here, according to Eusebius and Jerome, he composed his fifteen books against the Christians; which books, with more zeal than wisdom, were about a century afterwards ordered to be publicly burnt by the Emperor Theodosius the Elder. Porphyry died at Rome, towards the end of Diocletian's reign, about 304.

Porphyry has been usually called 'the philosopher.' He distinguished himself as an acute and learned man, and wrote in the Greek language upon a great variety of subjects, in a simple and graceful style. It is to be lamented that he employed his talents in opposing Christianity; but it was mistaken policy to destroy any of his writings. Christians of modern times would have been able to turn the arguments of Porphyry to good account in further establishing the truth of their religion. Fabricius has given a list of Porphyry's works amounting to sixty-one, divided into three classes, published, unpublished, and lost; the last class consists of forty-three distinct performances. A neat edition of his 'Life of Pythagoras' and three other works was published at Cambridge in 1655, with the Dissertation of Holstenius on the life and writings of Porphyry subjoined. Others of his works have been printed at different times; but no complete edition of all that are extant has appeared. The four books 'On Abstinence from Animal Food' are one of Porphyry's best works, and contain a great deal of curious matter applicable to illustrate the history of philosophy. His 'Introduction to the Categories of Aristotle,' which is a useful little treatise, is prefixed to the editions of the 'Organon.' He wrote also a 'Commentary on the Categories of Aristotle' in question and answer, which was edited by Bogard, 1543, 4to. The Commentary of Porphyry on the 'Harmonica' of Ptolemy, is printed in the collection of Wallis: unfortunately, only the first book and the first seven chapters of the second are extant.

One of the works of Porphyry, and a fragment of another enumerated among the lost, were discovered by Mai, in the Ambrosian Library at Milan, and published by him in 1816. The former is styled 'Ad Marcellam.' It seems that Porphyry had married Marcella, the widow of a friend who was a Christian, and that at the end of ten months, upon taking a journey, he addressed this little work to her. The fragment, which is in verse, belongs to a work in ten books, known by the name of 'De Philosophia ex Oraculis Libri.'

(Suidas, *Lexicon*; Lardner, *Credibility*; Holstenius, *De Vita et Scriptis Porphyrii Dissertatio*; Fabricius, *Bibl. Græca*; Ritter, *Geschichte der Philosophie*.)

PORSE'NA or PORSE'NNA, a Lar (or mighty lord) of the Etruscan town of Clusium, with whom we are made acquainted in the early history of Rome. When the Tarquins, in the second year after their expulsion (B.C. 508), had been defeated near the forest of Arsis, they sought, as we are told, the assistance of Lar Porsena (Liv., ii. 9.) According to Livy, the Etruscan prince immediately marched with his

army against Rome, which was thrown into the greatest consternation. The Tarquins themselves however are entirely lost sight of in the narrative of the events which ensued. Porsena appeared with his overwhelming forces before the Janiculum, and the Romans, who had fortified themselves here, fled back to the Tiber. The defence of the bridge (Pons Sublicius) was intrusted to Horatius Coclus, who bade his companions retreat across the bridge and break down the part behind him, while he resisted the hosts of the Etrurians at the western end. His request was obeyed, and when the bridge was broken down, Horatius, after having prayed to Father Tiberinus, threw himself into the water, and swam across amidst the darts of the enemy. Porsena, having thus failed in his attack, laid siege to the city, garrisoned the Janiculum, and pitched his camp on the banks of the river. The Romans at first kept within the city, and drove all their cattle within the walls; but the consuls P. Valerius and T. Lucretius devised a stratagem by which the Etruscans were drawn into a snare and suffered great loss. The siege however continued, and Rome suffered from famine. A Roman youth of noble birth, C. Mucius, who was indignant at the sufferings of his countrymen, went, with the approbation of the senate, across the Tiber with the intention of killing the invading king. Disguised and armed with a dagger, he found his way into the tent of Porsena; but mistaking the secretary of the king for the king himself, he killed him. Being seized by the king's attendants, he frankly declared his intentions; and added, that he was not the only Roman youth that aimed at the king's life. Upon this the king threatened to burn him alive, unless he revealed his associates; but Mucius, to show to the king that he did not fear bodily suffering, thrust his right hand into a fire which happened to be burning upon an altar. The king, admiring the intrepidity of the young man, ordered him to be removed from the altar, and gave him his liberty. Mucius then told the king that there were three hundred noble Romans who had bound themselves by an oath to kill him, and that it had been his lot to make the first attempt. Upon this Porsena offered peace to the Romans on condition that they should give back to the Veientes their territory; the Janiculum was also evacuated upon the delivery of hostages. Porsena returned to Clusium, leaving to the famished Romans his well-stored camp.

The inconsistencies and incongruities of this story have been pointed out by Beaufort and Niebuhr. We have however several statements from which we may gather some glimpses of the real course of events so much disfigured in the narrative of Livy. Tacitus ('Hist.' iii. 72) says that the city was taken by Porsena, a fact which at once throws light upon the whole transaction. From Pliny ('Hist. Nat.' xxxiv. 39) we learn that the Romans were prohibited by Porsena from using iron for any other purpose than agriculture; and another proof of the entire submission of Rome to the foreign conqueror is implied in the story (Dionys. Hal., v. 36) that the senate sent to him an ivory throne and other insignia of royalty. These circumstances place it beyond doubt that for a time the Etruscan king was master of Rome. In the Roman tradition the truth is entirely distorted, and the whole affair between the Romans and Porsena is represented as a series of generous and magnanimous actions on both sides.

After Porsena had left Rome with his hostages, consisting of a number of maidens and youths, Cloelia, one of the maidens, effected her escape at the head of her female companions. The Romans, faithful to their treaty, sent her back, but the king, no less generous than the Romans, not only gave her liberty, but allowed her to select from the young male prisoners all those whom she might wish to restore to freedom. The accounts in Dionysius (v. 33), Plutarch ('Publ.' 19), and Pliny ('Hist. Nat.' xxxiv. 13), are somewhat inconsistent with one another. After his return to Clusium, continues the legend, Porsena sent his son Aruns with an army against Aricia, then the principal town of Latium, that it might not appear as if his former campaign had been entirely useless. The fact however seems to be, that being in possession of Rome, he wished to make himself master of all Latium. The Aricines were at first dismayed, but they asked and obtained aid from other Latin towns, and from Cuma in Campania, and thus gaining fresh confidence, they ventured on a battle. But the first attack of the Etruscans was so violent that the Aricines themselves were put to flight; the Cumans however attacked the enemy from behind and defeated him. Aruns fell, and with him the greater part of his army. Those who escaped sought a refuge at Rome, where they were kindly received, and a district (Vicus Tusus) was assigned to those who wished to settle there. It was not until this event that Porsena, according to the legend, sent envoys to Rome for the purpose of restoring the Tarquins to their country. But receiving for answer that the liberty which Rome had once gained could only cease with the existence of the city, and that she would throw open her gates rather to an enemy than to Tarquin, he did not urge his demand, sent back those hostages who were still in his possession, and restored to the Romans the district of the Veientes, which had been taken from them by the treaty of the Janiculum. The peace between Porsena and the Romans was never interrupted, and from this moment we lose sight of the Etruscan king in the history of Rome. It is highly probable that he retained the sovereignty of Rome till the defeat at Aricia, when the Romans seem to have regained their independence. It must therefore have been after this event that the property of the king which was found in the city was publicly sold. This sale gave rise to the

symbolical custom of selling the goods of King Porseus, which continued down to the time of Livy (ii. 14).

Porseus was probably a fabulous hero of the Etruscans, belonging to an age much anterior to any of which we have historical records. The Roman legends however have interwoven his name with the war against the Etruscans, which the Tarquins are said to have caused soon after their expulsion. How little Porseus belongs to real history may be concluded from the fabulous account of his monument, a building as inconceivable as any described in the 'Arabian Nights.'

(Niebuhr, *Hist. of Rome*, i. note 495, compared with p. 551.)

PORSON, RICHARD, an eminent Greek scholar and critic, was born on Christmas-day 1759, and died on the 25th of September 1808. His parents were people in humble life at East Ruston in Norfolk, where his father was parish clerk. The father was a man of excellent sense and average attainments; he not only taught his children to read and write, but he early taught them those habits of industry, frugality, and order which they retained through life. But the great mental powers which showed themselves in two of the sons, Richard and Thomas, they derived from their mother: such at least was the opinion of the Rev. Mr. Hewitt. From childhood, whatever Richard did was done in a superior manner. Before he was sent to school his mother employed him in spinning, and from the same quantity of wool he always produced more yarn and of a better quality than either his sister or brothers. Whilst he was spinning he constantly had a book lying open before him, in which he read most attentively; and before he could write he had taught himself from an old book as far as the cube root in arithmetic. At nine years of age Richard Porson was sent to a day-school at Happesburgh, kept by a Mr. Summers, a good arithmetician and excellent writing-master; and to him he was indebted for the beautiful handwriting which in after years enriched both his own books and those of his friends with characteristic annotations, which added to the value of every book which passed through his hands. From Mr. Summers, Porson also learned the rudiments of Latin, and during the three years that he was his pupil, he had every evening on his return home to repeat to his father his lessons of the day, and this in the most exact manner. When Richard was twelve years of age the Rev. Charles Hewitt, vicar of East Ruston and Bacton, generously offered to teach him gratuitously with his own sons. Mr. Hewitt lived at Bacton, and the Porsons at Ruston, four miles off; so every Monday morning, Richard, carrying with him his humble provision for the week, trudged off to Mr. Hewitt's to read, and returned home on the Saturday afternoon. Some years after, his brothers Henry and Thomas, the latter eleven years younger than Richard, received the same gratuitous instruction from Mr. Hewitt; and here it may be recorded that in the opinion of the late Dr. Davy, master of Caius, who was intimately acquainted with both the brothers, Thomas Porson was fully equal to Richard in ability; he kept a classical school at Fakenham, but died at the age of twenty-four.

By Mr. Hewitt, Richard was introduced to Mr. Norris of Witton, a neighbouring country gentleman, who was so much struck with the lad's superior mind and attainments that he induced his friends to join him in a subscription for the purpose of sending him to Eton, where in 1774 he was placed on the foundation. The death of his patron, Mr. Norris, which occurred whilst Porson was at Eton, did not affect his prospects; for by the kindness of Sir George Baker, an eminent physician, and some other friends of his late benefactor, he was enabled to remain at Eton, and was afterwards sent to Cambridge. Towards the end of 1777 he was admitted under-graduate of Trinity College. In 1781 he was elected to a university scholarship on Lord Craven's foundation, and on his taking his degree the following year he was third senior optime and senior medalist. In October 1782 he was elected a Fellow of his college, being one of the first who ever obtained that distinction in the year of his B.A. degree. In 1785 he took the degree of M.A.; and in 1790 he was made Regius Professor of Greek in the University of Cambridge by the unanimous votes of the electors. The salary to this office was only 40*l.* a year, but the appointment was gratifying to him, and it was his wish to make it something better than a sinecure, by giving an annual course of lectures in the college, if rooms had been assigned to him for the purpose; but in this he was thwarted. Some scruples that he felt with regard to subscribing to the Thirty-nine Articles deterred him from taking orders; and, according to the rules of the college, he vacated his fellowship in 1791, the master and fellows refusing to give him a lay-fellowship.

Porson struggled with poverty repeatedly during his life, and endured great privations, especially after being made Greek professor. He was a man of great bodily strength and has often been known to walk from Cambridge to London, 52 miles, in one day, to attend his club in the evening, as he could not afford to pay the coach fare, having only his professorship of 40*l.* a year to live on. He told the writer of this memoir that during these days of forced economy he had lived in London one calendar month for a guinea, taking only two meals a day, and those of the most frugal kind.

Porson had for several years been an occasional contributor to 'Maty's Review,' the 'Monthly Review,' and the 'Gentleman's Magazine,' but he had not come before the public in his own name as an author till some letters upon the contested verse, 1 John chap. v.,

verse 7, called forth the admirable 'Letters to Afrodæmon Travia' in 1790. In that work it is difficult to say whether argument or wit, vivacity of manner, or patience of research, be most conspicuous; and when the high importance of the subject is considered, recommended as it is not only by the qualities above mentioned, but by an exquisite specimen of English composition, the comparative neglect which it has met with from the author's countrymen is not a little surprising.

In 1792 a number of Porson's friends and admirers, amongst whom were Mr. Coke of Holkham, Dr. Parr, Dr. L. and Dr. M. Raine, the Rev. Mr. Cracherode, and several other persons of high character, subscribed a sum of about 2000*l.* which was vested for his benefit in the funds. After Porson's death the surviving trustees transferred to the university 400*l.* of this money, upon trust, the interest of which is applied to the purpose of giving an annual prize, called the Porson Prize. Let the undergraduate who gains that prize, duly estimate the encouragement given to learning in the case of the conscientious Porson!

In November 1795 Porson married Mrs. Lunan, the sister of Mr. Perry, editor of the Morning Chronicle. This lady died in less than six months after her marriage.

On the establishment of the London Institution Porson was appointed head librarian with a salary of 200*l.* a year, and he was thus placed for the first time in his life in comfortable circumstances. His character has been traduced as being an habitual drunkard, but he was not so—that at times he drank even to intoxication cannot however be denied. Like Johnson, he could practise abstinence more easily than temperance. He lived in days when the leading statesmen and politicians were not ashamed of being seen under the influence of wine; but they were orthodox men; and though Porson has been vilified for his occasional intemperance, it may without much hesitation be affirmed that it was his reforming principles in Church and State that brought much of the obloquy upon him.

For many years before his death Porson suffered so severely from spasmodic asthma as to interrupt him in every study to which he applied himself; yet, notwithstanding this, few men accustomed themselves to such patient and continued toil. He had undertaken to make out, and copy the almost obliterated manuscript of the Lexicon of Photius, and this he had just completed, when the copy which had cost him ten months' labour was burnt in Mr. Perry's house at Merton. The original being a *unique*, and intrusted to him by his college, he carried with him wherever he went, and fortunately he was absent from Merton when the fire took place. Unruffled by the loss, he sat down without a murmur and made a second copy as beautiful as the first.

On the 19th of September 1808 Porson was seized with an apoplectic fit while walking in the Strand; he recovered sufficiently to be removed to his rooms in the Old Jewry the next morning, but in the course of the day another fit deprived him of consciousness, and after lingering till Sunday the 25th he expired. His remains were conveyed to Cambridge, and interred in the ante-chapel of Trinity College, where a monument to his memory is erected. The bust by Chantrey has no resemblance to Porson, but a cast of his head and face taken after his death by Ganganelli is most accurate, and from this many busts have been made.

Richard Porson was one of the profoundest Greek scholars and the greatest verbal critic that any age or country has produced. He possessed every quality which is necessary to the formation of a scholar—a stupendous memory, unwearied application, great acuteness, strong sound sense, and a lively perception both of the beautiful and the ludicrous. Besides these qualifications he enjoyed the rare faculty of conjecturing from the imperfect data of corrupt readings the very words of the author whose text he sought to restore; in this last particular we know of no one, with the single exception of Bentley, who can be named in comparison with him, and in some points we should not hesitate to place Porson before that great Aristarchus of criticism.

It is a great mistake to suppose that Porson's reading was confined to the Greek poets; we doubt if there were any classical author whom he had not read, and we are confident that he was familiar with the whole mass of Greek literature. We have looked through the editions of Greek books that belonged to him, which are now in the hands of different individuals or in public libraries, and there is not one which does not bear some traces of his careful and critical perusal. He was besides an excellent French scholar, and was thoroughly acquainted with the French literature of the middle ages. His knowledge of English literature was immense; and so extraordinary was his memory that he could repeat whole pages, not only of poetry but of prose, in the most accurate and beautiful manner. He was fond of the society of young people, to whom he talked freely, mixing instruction with wit and humour; but he had no liking for mere learned pedants, and could not be made to talk before them. Porson published very little, but that little was of surpassing excellence: for a correct account of his literary labours the reader is referred to 'Tracts and Miscellaneous Criticisms of the late Richard Porson,' by the Rev. Thomas Kidd, London, 1815. Porson's edition of the Lexicon of Photius, and his 'Adversaria,' were published after his death. The greatest complaint that can be made against Porson is, that with such vast capabilities he did so little. A very large sum was offered him for an edition of

Aristophanes, but he would not undertake the work, which in Dr. Raine's opinion would not have occupied him more than six months. The money was no temptation to him, and he was over-scrupulous in his notions of the duties of an editor, never fully satisfying himself, and conceiving that something was still wanting, where no one but himself could discover any deficiency.

Those who knew Porson best esteemed him most. He cared not for money; he was economical in his habits, but, with his small means, most generous to the three orphan children of his brother Henry. We cannot conclude this notice better than by quoting the words of the Rev. Thomas Turton, Regius Professor of Divinity, Cambridge:—"There is one quality of the mind in which it may be confidently maintained that Mr. Porson had no superior—I mean, the most pure and inflexible love of truth. Under the influence of this principle, he was cautious, and patient, and persevering in his researches; and scrupulously accurate in stating facts as he found them. All who were intimate with him bear witness to this noble part of his character, and his works confirm the testimony of his friends." ('A Vindication of the Literary Character of the late Professor Porson,' by Crito Cantabrigiensi.)

PORT-ROYALISTS. The Port-Royal-des-Champs was a celebrated convent of nuns, situated not far from Versailles, on the left of the high road leading from Rambouillet to Chartres. The site of the convent is a deep vale, enclosed by hills. The monastery was founded about 1204, with a donation made by Matthieu de Marli, of the family of Montmorency, when he was going to set out for the Holy Land. The nuns were of the order of St. Bernard, and, by a papal bull, had the right of choosing their abbess. In 1228 the pope conferred on the convent the right of affording an asylum to such lay personages as, being disgusted with the world, and being their own masters, should wish to live in monastic seclusion without binding themselves by permanent vows.

The important period of the history of Port-Royal begins with the appointment of the elder Angélique Arnauld, sister of the famous controversialist Antoine Arnauld. [ARNAULD, ANTOINE.] Angélique was a mere child when she was appointed, through family interest, to be coadjutrix of the abbess Jeanne de Boulehard, about the year 1600. In 1602 Boulehard died, and Angélique, then not quite eleven years old, was consecrated abbess. She was of course assisted in the exercise of her office by the elder nuns. As she grew to womanhood, she conceived the plan of a reform in the discipline of the convent, which had grown rather loose, and she carried it into execution. The leading features of this reform were a community of goods, absolute silence, abstinence from meat, rigid seclusion, ascetic exercises, and the infliction of penitential mortification. In 1626 Angélique removed with her nuns to a house in the Faubourg St. Jacques at Paris, on account of an epidemic which raged at Port-Royal-des-Champs, and which was attributed to the dampness and unhealthiness of that district. In 1633 a new and more spacious house was purchased for the monastic establishment at Paris, in the Rue de Boulai near the Rue-Coquillière, and the church was consecrated by the archbishop of Paris with great solemnity. The new convent was called Port-Royal-de-Paris. The building of Port-Royal-des-Champs, which continued to belong to the same monastic institution, was occupied afterwards by several pious and learned men who wished to live a secluded life according to the spirit of the papal bull of 1223, and who were styled 'Les Solitaires de Port-Royal.'

This was the origin of the famous school of Port-Royal. One of the first of these recluses was Claude Lancelot, the grammarian. He was joined by Antoine le Maître, a distinguished advocate, and his brother Louis Isaac le Maître de Sacy, by Antoine Arnauld, brother of the Abbess Angélique, by Pierre Nicole, Nicolas Fontaine, Thomas du Fossé, and others. [ARNAULD, ANTOINE.] They were most of them friends and disciples of Du Verger d'Hauranne, abbot of St. Cyran, well known for his controversies with the Jesuits, and his connection with Jansenius, who had been his school-fellow at Louvain. Le Maître de Sacy was for a time spiritual director of the nuns of Port-Royal-de-Paris. Lancelot and his friends established a school at Port-Royal-des-Champs for the better religious, moral, and scholastic instruction of a limited number of pupils. They objected above all to the lax morality of the Jesuits, and to their method of education, which admitted no improvement. The school of Port-Royal consisted of five classes of five pupils each. Lancelot, Arnauld, De Sacy, Nicole, Fontaine, and others were the teachers, and they published in concert a number of school-books which have ever since maintained a reputation. The school of Port-Royal flourished from 1646 to 1660. It formed many distinguished pupils: Racine and Tilletmont were of the number. Among the school-books that were published for the use of that institution the following deserve especial mention: 1, 'Nouvelle Méthode pour apprendre la Langue Latine;' 2, 'Nouvelle Méthode pour apprendre la Langue Grecque;' 3, 'Jardin des Racines Grecques;' 4, 'Grammaire Générale;' 5, 'Eléments de Géométrie.' All these works were written conjointly by Lancelot, Arnauld, and Sacy.

In the meantime the number of nuns and novices of Port-Royal-de-Paris having greatly increased, the abbess Angélique Arnauld determined upon transferring part of them to Port-Royal-des-Champs. Upon this the school of Port-Royal was removed from the latter place to Paris, Rue St. Dominique, Faubourg St. Jacques, but after three

years the teachers were restored to Port-Royal-des-Champs, where they no longer occupied the monastic building, but a farm-house, called Les Granges, on the neighbouring hill.

In 1653, Pope Innocent I. having condemned five propositions in the book of Jansenius, Arnauld wrote to prove that these propositions did not exist in the book of Jansenius, at least not in the sense attributed to them. Upon this Arnauld was accused of Jansenism, and the nuns of Port-Royal, with their abbess Angélique, refused to sign the formula acknowledging that the five alleged heretical propositions were contained in the work of Jansenius. At last an order came from the king, in 1660, to suppress the school and drive away the boarders from Port-Royal-des-Champs. The nuns continuing refractory, Perreix, archbishop of Paris, sent a party of police-officers in 1664, who arrested the abbess, her niece Angélique Arnauld the younger, or Angélique de St. Jean, the mistress of the novices, and other nuns, and distributed them among several monasteries, where they were kept in a state of confinement. [ARNAULD, ANGÉLIQUE.] Meantime some of the nuns who had remained at Port-Royal-de-Paris intrigued with the government in order to become independent of Port-Royal-des-Champs, and Louis XIV. appointed a separate abbess to Port-Royal-de-Paris. In 1669 a compromise was made between the pope and the defenders of Jansenius, which was called "the peace of Clement IX." The nuns of Port-Royal-des-Champs with their own abbess were then restored to their convent, but Port-Royal-de-Paris was not restored to them; a division of property was effected between the two communities, by order of the king, which was confirmed by a bull of Clement X. dated 1671. Each convent retained its own abbess. Several disputes took place between the two communities, in which the archbishop of Paris and the Jesuits took an active part.

At last, in March 1708, a bull of Pope Clement XI. suppressed the convent of Port-Royal-des-Champs and gave the property to Port-Royal-de-Paris. In 1709 D'Argenson, the lieutenant-de-police of Paris, was sent with a body of men to Port-Royal-des-Champs, and he removed from thence the nuns, who were distributed among several convents. The convent and church of Port-Royal-des-Champs were stripped of all their valuables, which were transferred to Port-Royal-de-Paris, and the former building was levelled with the ground, by order of Louis XIV., as a nest of Jansenists and heretics. Besoigne, Racine, Clémencet, Du Fossé and others have written Histories of Port-Royal. Dr. Reuchlin has lately published an elaborate 'Geschichte von Port-Royal,' Hamburg, 1839.

The most distinguished men of learning connected with Port-Royal are—1, Claude Lancelot, born at Paris in 1615. He was a disciple of Du Verger d'Hauranne, came to Port-Royal in 1638, and was one of the founders and promoters of the school. After its dispersion, Lancelot acted as preceptor to several young noblemen in succession; he afterwards retired to the convent of St. Cyran, which being suppressed in 1678, on suspicion of Jansenism, Lancelot was sent into exile at Quimperlé, where he died in 1695. Goujet, in his edition of the 'Mémoires de St. Cyran, par Lancelot,' gives a biographical notice of the latter, and a list of his works. 2, Louis Isaac le Maître de Sacy was also a disciple of Du Verger d'Hauranne, took priest's orders, and withdrew to Port-Royal, where he became spiritual director to the nuns, and gave up his property to the monastery. In 1661 he retired to Paris with his friends Nicolas Fontaine and Thomas du Fossé. In 1666 they were all three arrested, and confined to the Bastille, where Le Maître remained three years. During his confinement he began his translation of the Bible; 'La Sainte Bible,' in Latin and French, with explanations, which was completed after his death by Du Fossé. He also translated Terence and Phædrus into French, and wrote other works in French, both in prose and verse. He returned to Port-Royal in 1675, but was ordered by the government to quit it in 1679, when he went to live at the house of his cousin the marquis of Pomponne, where he died in 1684. His brother Antoine le Maître had died before him at Port-Royal-des-Champs. He wrote several controversial works. 3, Pierre Nicole, born at Chartres in 1625, studied at Paris, and afterwards became one of the professors in the school of Port-Royal. In 1655 he returned to Paris, where he contributed to Pascal's work, 'Les Lettres Provinciales.' [PASCAL.] Persecuted on the score of Jansenism, he took refuge in Belgium, but afterwards returned to Paris, where he published his 'Essais de Morale,' which established his reputation as a writer and as a moralist. He also published—1, 'Epigrammatum Dilectus ex omnibus tum veteribus tum recentioribus Poetis,' Paris, 1659; 2, 'La Perpétuité de la Foi de l'Eglise Catholique touchant l'Eucharistie,' 1664, against Claude, the Calvinist divine; 3, 'De l'Unité de l'Eglise,' being a refutation of Jurieu, another Calvinist divine; 4, 'Etudes de Morale et Instructions Théologiques,' and other religious works.

(*Mémoires pour servir à l'histoire de Port-Royal.*)

PORTA, GIAMBATISTA, was born of an ancient and noble family at Naples, about the year 1550. He applied himself very early to the study of nature, and was deeply read in Aristotle, Pliny, and all the ancients who in any way treat of nature or describe the earth. It is said that at the age of fifteen he composed the first books of his 'Natural Magic;' but as he derived his opinions from such authors as Arnold de Villanova and Cardan, he mixed up numerous fantastic and delusory notions with the deductions of real science. It appears

from his writings that he travelled through Italy, France, and Spain, visiting all the libraries and learned men, and conversing with artists on matters relating to their several professions. His publications widely extended his fame. A suspicion of his being addicted to unlawful superstitious, countenanced by some of his works, was however the cause of his falling under the censure of the court of Rome, which obliged him to appear there in person to justify his conduct and opinions. The result of the examination was the prohibition of the meeting of any more of the literary assemblies held at his house, on account of their being accused of having occasionally discussed the secrets of magic. This society was called 'I Secreti,' and was accessible only to such as had made some new discoveries in physical science: even after its dissolution his house still continued to be the resort of literary men, both foreign and Neapolitans. He not only established private schools for particular sciences, but to the utmost of his power promoted public academies, and had no small share in establishing that of 'Gli Oziosi' at Naples. In his old age he composed dramas, both tragic and comic, which had some success at the time, but are now quite forgotten. He died, unmarried, at Naples, on the 4th of February 1615, and was buried in a white marble chapel that he had built in the church of St. Laurence.

In spite of the strange and childish absurdities that abound in Porta's works, it cannot be denied that he was of greater service to physical science than perhaps any of his contemporaries. It is to him that we owe the invention of the camera obscura, and also of a great number of curious optical experiments. He has written much on the subject of plane, concave, and convex mirrors, and particularly on the burning-glass, which he flattered himself he could construct in such a manner as to be able to burn at any distance. The most important invention that has been attributed to him is that of the telescope, of which he has by some persons been supposed to be the author, on account of a passage in the tenth chapter of the seventeenth book of his 'Natural Magic;' but by the best judges this honour is still considered to be due to Galileo. [GALILEO.]

The following is a list of his extant works:—1. 'Perspectiva,' 8vo, Rome, 1555. 2. 'Magis Naturalis, sive de Miraculis Rerum Naturalium, Libri Viginti,' of which the first complete edition was published at Naples, fol., 1589. The Naples edition of 1558, fol., is very rare, and contains only three books; that of Antwerp, 8vo, 1561, contains four. It has been often reprinted, and translated into several modern languages; into English, for instance, so late as 1658. This work contains a great number of curious facts that were not generally known at that time concerning the properties of plants, metals, animals, &c., and also the most remarkable human inventions. It is a vast compilation of passages extracted from authors both ancient and modern, and put together without taste or judgment; but it contains a great number of interesting observations on light, mirrors, fireworks, statics, mechanics, &c. 3. 'De Furtivis Literarum Notis, vulgo de Zifaria,' 4to, Naples, 1563, several times reprinted, with the addition of a fifth book. This is a sort of stenography, or rather a treatise on different modes of secret writing, of which one hundred and eighty are explained, and a method proposed by which they can be multiplied ad infinitum. 4. 'Phytognomica Octo Libris Contenta, in quibus nova facillimaque affertur Methodus quâ Plantarum, Animalium, Metallorum, Rerum denique omnium ex primâ extimæ Faciæ Inspectione quivis abditas Vires assequatur. Accedunt ad hæc confirmanda, Infinita propemodum Selectiora Secreta, summo Labore, Temporis Dispendio, et Impensarum Jacturâ, vestigata explorataque,' Naples, fol., 1583, and several times reprinted. His object in this work is to point out the means of discovering the properties of plants by their analogy with the different parts of the body of animals: it is, as might be anticipated, full of absurdities. 5. 'De Humana Physiognomia,' Sorrento, fol., 1586; and in Italian, Naples, fol., 1598, very frequently reprinted, and translated into different modern languages. This is the work by which he is best known, and which gives him a right to be considered as the true founder of physiognomy. After establishing the influence that the mental affections exercise upon the body, he treats of the differences of each part of the human frame, and declares the signs which disclose the character of the individual. He has made great use of the observations of Aristotle, Polemo, and Adamantius; but he has also added a great many curious remarks of his own. He considers that the human face should be compared with that of animals; that as there exists in the human race as many modifications as there are individuals, and as also the different degrees of his organisation recall those at which nature stops permanently in some of the inferior vertebrated animals, the general configuration of the head of man must express a character akin to that which is found in these same animals, according as the intellectual dispositions of the individual agree with those that characterise them. Accordingly, in the plates inserted in his work, he has compared the head of Vitellius with that of an owl, Plato's with that of a greyhound, &c. 6. 'Vilæ Libri Duodecim: i., Domus; ii., Sylva Cædua; iii., Sylva Glandaria; iv., Cultus et Inaitio; v., Pomarium; vi., Olivetum; vii., Vinea; viii., Arbustum; ix., Hortus Coronarius; x., Hortus Olivarius; xi., Seges; xii., Pratium: in quibus majori ex parte cum verus Plantarum Cultus, certaque Inaitiois Ars et prioribus Seculis non visos produendi Fructus Via monstratur, tum at Frugum, Vini, ac Fructuum Multiplicationem Experimenta

propemodum infinita exhibentur,' Francof., 4to, 1592. A learned and agreeable work, the contents of which are sufficiently expressed by the title-page. 7. 'De Refractione, Optices Parte, Libri Novem,' Naples, 4to, 1598. Among many things that are vague and inexact, are found now and then some just observations on a great number of objects relating to optics, such as refraction and the anatomy of the different parts of the eye. The seventeenth book of his 'Natural Magic' contains a portion of this treatise. 8. 'Pneumaticorum Libri Tres; cum Duobus Libris Curvilinearum Elementorum,' Naples, 4to, 1602, and in Italian, *ibid.*, 4to, 1606. In this work he treats of hydraulic machines and their construction, and enters into a great detail. An edition of his 'Curvilinear Geometry' was published at Rome, 4to, 1610, with the addition of a third book, treating of the quadrature of the circle, the solution of which famous problem he flattered himself that he had rendered more easy. 9. 'De Cælesti Physiognomiâ Libri Sex,' Naples, 4to, 1601, and frequently reprinted. In this work, though he rejects judicial astrology, he attributes nevertheless great influence to the heavenly bodies. 10. 'Ars Reminiscendi,' Naples, 4to, 1602. A collection of all the means of assisting and strengthening the memory that were practised by the ancients. 11. 'De Distillationibus Libri Novem, quibus certâ Methodo, multiplicique Artificio penitioribus Naturæ Arcanis detectis, cujuslibet Misti in propria Elementa Resolutio perfectè docetur,' Rome, 4to, 1608, and Strasbourg, 4to, 1609. A curious work, from giving an idea of the state of chemistry in the beginning of the seventeenth century. 12. 'De Munitione Libri Tres,' Naples, 4to, 1608. A treatise on fortifications. 13. 'De Aëris Transmutationibus Libri Quatuor,' Naples, 4to, 1609. This is said by M. Musset Pathay ('Bibliog. Agronomique,' p. 51) to be the first work on meteorology in which any sound ideas are to be found. 14. His dramatic works consist of fourteen comedies, two tragedies, and one tragi-comedy. The comedies were collected into four volumes, 12mo, and published at Naples, 1726. All these works are analysed by H. Gab. Duchesne, at the end of his 'Notice Historique sur I. B. Porta,' Paris, 8vo, 1801.

PORTER, ANNA MARIA, born at Durham about 1781, was the youngest child of a family all of whom attained considerable celebrity. Her eldest brother was an eminent physician at Bristol; another brother was Sir R. K. Porter; and her elder sister was Jane, the subject of the following notice. When only a few months old her father died, and the mother, for the sake of educating her children economically, removed to Edinburgh. Anna Maria was the most precocious; and as a lively and intelligent child attracted the notice of Sir Walter Scott, then a youth, who delighted in relating tales to her, and this probably led to her own early attempts in the same line. While still almost a child she had written 'Artless Tales' in two volumes, which were issued in 1793 and 1795, of which she afterwards regretted the publication. Her mother had before this time removed with her family to London, and subsequently, with her sister Jane, they settled first at Thames Ditton, and finally at Esher. After the death of her mother in 1831, while travelling in hopes of restoring her delicate health, she was attacked by typhus fever, and died on June 21, 1832, at the seat of Mrs. Colonel Booth, Montpelier, near Bristol. Besides many contributions to periodical works, she had published numerous novels, among which 'The Hungarian Brothers,' 'Don Sebastian,' 'The Recluse of Norway,' 'The Village of Mariendorp,' 'The Fast of St. Magdalen,' and 'The Knight of St. John,' enjoyed and retain considerable popularity. They belong, more or less, to the class of historical novels, and show skill in the management of the story, and some discrimination of character; but her heroes and heroines too often possess a superhuman excellence that becomes palling. 'Tales of Pity' were published anonymously, and are intended to inculcate kindness to animals. In 'The Barony' she has developed her religious feelings. She also published a volume of poetry, 'Ballad Romances and other Poems,' in 1811, of no great value.

PORTER, JANE, the elder sister of the preceding, was born in 1776. Her life followed that of her sister, with whom and her mother she constantly resided till their deaths. She then, as she described herself, "became a wanderer," living with one or other of her friends till, in 1842, she went with her brother to St. Petersburg. On his death she returned to England, and resided with her eldest brother, the physician at Bristol, where she died May 24, 1850. Miss Jane Porter did not adventure into the field of literature so early as her sister, and in some respects came better prepared, but she has the same fault in the unmitigated excellence or depravity of her characters. Still, in many of her characters there is a firmer delineation, and perhaps somewhat greater knowledge, though not very rigidly adhered to, of the manners of the times of which she treats. Her first work was 'Thaddeus of Warsaw,' published in 1803, which was extremely popular, and procured for her the admission as a canoness into the Teutonic order of St. Joachim, and a complimentary letter from Kosciusko. In 1809 she published the 'Scottish Chiefs,' a romance of Wallace and Bruce, in which there is considerable vigour of description, some character, but a total misconception of the condition of the time. Wallace and Bruce are depicted as little less than demigods. To these followed 'The Pastor's Fireside' and 'Duke Christian of Lunenburg,' the latter said to have been suggested by George the Fourth. She next joined with her sister in 'Tales round a Winter's Hearth,' and these were succeeded by 'The Field of Forty Footsteps,' founded on a London

tradition connected with the spot where now stands University College and Hospital, and which was almost immediately dramatised. After a considerable interval, during which she contributed largely to periodical works, among other things a biography of Colonel Denham, the African traveller, in the 'Naval and Military Journal,' she published anonymously in 1831 'Sir Edward Seaward's Diary,' in which she so successfully imitated the style and adhered so closely to the manners and history of the period, that it was for a considerable time doubted whether or not it was a fiction. This was her last work.

PORTER, SIR ROBERT KER, K.C.H., was born at Durham about 1778, but his early boyhood was passed in Edinburgh, whither his mother removed upon the death of her husband, who was an officer in the English army. He was the brother of Anna Maria Porter and Jane Porter. His strong natural disposition for the arts was first called into activity by the celebrated Flora Macdonald. Robert, then a boy of only nine or ten years of age, was spending the evening with his family in the house of that extraordinary lady, who, perceiving his fixed attention to a certain battle-piece, explained to him that it was one of the battles of '45; and she proceeded to describe the battle in all its details in such glowing terms that the boy's blood kindled, and from that time he was incessantly sketching battles. His mother was induced by his evidence of talent to take him to London, about 1790, to West, the president of the Royal Academy, who is said to have been so much struck with the spirit of the boy's sketches that he procured his admission as a student into the Royal Academy. In 1792 he had already evinced such progress, or been so recommended to the parish authorities, as to receive a commission to paint 'Moses' and 'Aaron' for Shoreditch church. In 1794 he presented an altar-piece of 'Christ allaying the Storm' to the Roman Catholic chapel at Portsea; and in 1798 another, of 'St. John preaching in the Wilderness,' to St. John's College, Cambridge. His most extraordinary productions however were his great battles. In the year 1800 he exhibited an immense picture, 120 feet long, in the Lyceum Great Room, representing the storming of Seringapatam. He is said to have been only six weeks in painting the picture, and yet the execution was in no part neglected. This picture was burnt in the fire which consumed a friend's warehouse where the painter deposited it before he left England to go to Russia; but the sketches exist, and were sold at the sale of Sir Robert's effects in 1848. Another great battle was the 'Siege of Acre,' exhibited also in the Lyceum Room: he published at the same time a book entitled 'The Siege of Acre, chiefly intended as a Companion to the great Historical Picture painted by Robert Ker Porter, now exhibiting at the Lyceum; 1801;' it contains spirited etchings of the picture. These were followed by a third great battle-piece, 'Agincourt,' which he presented to the city of London: it was hung up in the Guildhall a few years ago. He painted also pictures of the 'Battle of Alexandria' and the 'Death of Sir Ralph Abercromby.' In 1804 he went to Russia, and was appointed historical painter to the emperor. While he was in St. Petersburg he gained the affections of the Princess Mary, the daughter of the Prince Theodore de Sherbatoff of Russia, and the marriage was arranged; but some ministerial differences caused him to leave Russia: in the year 1811 however the marriage took place, and the princess survived him. He painted at St. Petersburg, on the walls of the Admiralty, 'Peter the Great planning the Port of Cronstadt and St. Petersburg.' After his return to England, about 1806, he published 'Travelling Sketches in Russia and Sweden.' In 1808 he accompanied Sir John Moore's expedition to the Peninsula, and attended the campaign throughout, up to the closing catastrophe of the battle of Corunna. On his return to England he published some anonymous letters from Spain and Portugal.

After his return from a second visit to Russia, after his marriage, he published in 1813 'An Account of the Russian Campaign,' and he was knighted by the Prince Regent in the same year. He executed many sketches of the campaign in Portugal, and some Cosack affairs. From 1817 to 1820 he was occupied in his extensive travels in Asia, of which he published a detailed account in 1821-22, 'Travels in Georgia, Persia, Armenia, Ancient Babylonia, &c., during the years 1817-18-19-20, with numerous engravings of Portraits, Costumes, Antiquities, &c.,' 2 vols. 4to. In this work are many excellent designs in outline from the fine characteristic ancient sculptures of Nakahi Roustam, Nakahi Rajab, Shiras, and Persepolis.

In 1822 Sir Robert Ker Porter was created Knight Commander of the Order of Hanover by William IV.; he was appointed a few years before British consul at Venezuela, where he resided at Caracas until 1841, and he painted while there three sacred pictures, which were his last principal works; he also made numerous sketches of scenery in the meanwhile. The first of these three pictures was 'Christ at the Last Supper blessing the Cup,' painted as an altar-piece for the chapel of the Protestant burying-ground, of which he had procured the establishment; but he removed it afterwards on account of the heat of the sun, and put up in its stead a tablet with the ten commandments in the native language. The second was 'Our Saviour blessing the Little Child,' and the third and last an 'Ecce Homo.' He painted also a portrait of General Bolivar. In 1841 he paid his last visit to St. Petersburg, and the cold winter appears to have been too much for his constitution, then inured to the warm climate of Venezuela. On the 3rd of May, on his return from court, where he had been to pay his respects to the emperor, previous to his return to England, he

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was struck with apoplexy, and he expired on the following morning, May 4, 1842.

PORTER, GEORGE RICHARDSON, was born in London in 1792. He was educated at Merchant Taylors' school, where he became intimate with the Ricardo family, and subsequently married the sister of David Ricardo. His father, a merchant in London, designed him for his own profession, and he became a sugar-broker. He was unsuccessful in trade; but his commercial knowledge was made available for literary objects. In 1830 he published a work, 'On the Cultivation of the Sugar-Cane.' A paper on 'Life Assurance' was published in the 'Companion to the Almanac for 1831.' In the same year 'A Treatise on the Origin, Progressive Improvement, and Present State of the Silk Manufacture,' was issued as a volume of Lardner's 'Cabinet Cyclopaedia,' for which series, in 1842, he wrote a similar treatise, 'On the Manufacture of Porcelain and Glass.' His paper in the 'Companion to the Almanac,' of which Mr. Charles Knight was the projector and editor, led to Mr. Porter's official appointment in the Board of Trade. In an article in the 'Gentleman's Magazine,' for October 1852, the circumstance is thus correctly stated:—"Mr. Knight was written to by the late Lord Auckland, then president of the Board of Trade, requesting that he would wait on that minister at his office at his earliest convenience, and was asked at the interview, whether he would undertake the task of arranging and digesting for the board the mass of information contained in blue books and parliamentary returns; in short, if he would do for the Board of Trade what Mr. Porter has since done so well, and what Mr. Fonblanque continues to do for the same office, with the same accuracy and success. Mr. Knight hesitated. The engagement, should he accept it, must necessarily interfere in a great measure with his business as a publisher. In this dilemma, he consulted a distinguished friend, and by that friend was advised to wait on Lord Auckland, and decline the office. This he did; and at Lord Auckland's request, he named Mr. Porter, to whom the office was given."

The first appointment of Mr. Porter at the Board of Trade took place in 1832. It was an experimental appointment at a small salary. When the statistical department of the Board of Trade was fully organised, Mr. Porter was placed at its head. In 1840 he was appointed in addition, senior member of the railway department of the board, then newly constituted to meet the growing increase of projects in that direction. His able reports, which were laid before parliament, were of the utmost value, and were properly appreciated by official men and by the public. For his labours in this department he had an additional salary of 2000*l.* a year. On the retirement of Mr. McGregor, as one of the secretaries of the Board of Trade, in 1841, Mr. Porter was appointed to succeed him, at the salary of 1500*l.* a year. His labours in all these positions were increasing and successful. He had a genius for tabulating the most incongruous materials, and he formed the model, which he was always improving, of the returns which are now periodically issued from the Board of Trade with so much advantage to the commerce of the country. But his active mind was not confined to his official duties. In 1833 he published 'The Tropical Agriculturist.' In 1834 he exerted himself in the founding of the Statistical Society, of which he was for a considerable time one of the vice-presidents, and on the resignation of Mr. Hallam in 1841 he was chosen treasurer. To the 'Journal' of the Society he was a frequent contributor. In 1836 he published 'The Progress of the Nation, in its social and commercial relations, from the beginning of the Nineteenth Century to the Present Time. Sections I. and II., Population and Production.' Sections III. and IV., 'Interchange, and Revenue and Expenditure,' followed in 1838; and the work was completed in 3 vols. 12mo, by Sections V. to VIII., including 'Consumption, Accumulation, Moral Progress, Colonial and Foreign Dependencies.' This valuable work necessarily admits of constant correction and new matter, and other editions were issued each in a large 8vo volume, in 1847 and 1851. The mass of information clearly set forth in this work presents the best and most complete picture of the progress and state of the country for the period of which it treats. On the establishment of the British Association for the Advancement of Science, he became one of its most active members, always attended its annual meetings, and usually read a paper to the statistical section. Mr. Porter had been ever a firm and unwavering advocate of the doctrines of free-trade, and in 1849 he published a translation, with notes, of F. Bastiat's 'Popular Fallacies regarding General Interests,' in 16mo. In the same year he wrote the Fifteenth Section of the 'Admiralty Manual of Scientific Inquiry,' edited by Sir J. F. Herschel, which was subsequently published alone in 1851. In 1850, in conjunction with Mr. George Long, he wrote the 'Geography of Great Britain. Part I., England and Wales,' published by the Society for the Diffusion of Useful Knowledge. This was his last unofficial labour. Sedentary pursuits had induced a bad habit of body, and the sting of a gnat produced inflammation of the leg, from the consequences of which he died on September 3, 1855, at Tonbridge Wells, whither he had gone in hopes of relief.

SARAH PORTER, his wife, has been also a writer. The work by which she is best known is 'Conversations on Arithmetic,' published in 12mo in 1835. This was re-issued in a modified form in 1852, under the title of 'Rational Arithmetic.' Mrs. Porter is also the authoress of a prize essay, published in 1839, 'On the Expediency and Means of elevating the Profession of the Educator in Society.'

PORTEUS, BEILBY, an eminent English prelate, was born at York in 1731. He passed several years at a small school in his native city, and at the age of thirteen he was removed to a school at Ripon. From this place he went at an earlier age than usual to Cambridge, where he was admitted a sizar of Christ's College. His personal worth, united with his superior attainments, both classical and mathematical, soon procured him a fellowship in his college, and by the exertions of his friends he was made esquire-beadle of the university. This office he did not long retain, but chose rather to give his undivided attention to private pupils. In 1757, at the age of twenty-six, he was ordained deacon, and soon after priest.

He first became known as a writer by obtaining Seaton's prize for the best English poem on a sacred subject. On this occasion the subject was 'Death,' and the production of Mr. Porteus was universally deemed one of great merit. In 1762 he was made chaplain to Archbishop Secker. His first preferments were two small livings in Kent, which he soon resigned, and took the rectory of Hunton in the same county. He was next appointed prebendary of Peterborough, and not long afterwards, in 1767, he became rector of Lambeth. In the same year he took the degree of D.D. at Cambridge, and in 1769 was made chaplain to King George III., and master of the hospital of St. Cross, near Winchester. In 1773 Dr. Porteus, with a few other clergymen, joined in an unavailing application to the bishops, requesting that they would review the Liturgy and Articles for the purpose of making some slight alterations. In 1776 Dr. Porteus, without any solicitation on his part, was made bishop of Chester; and in 1787, on the death of Bishop Lowth, he was promoted to the diocese of London, over which he presided till his death. In 1798 he began a course of lectures on St. Matthew's Gospel, which he delivered at St. James's church on the Fridays in Lent, and which he afterwards published. These lectures have been perhaps the most popular of all his works. He died on the 14th of May 1808, in the 78th year of his age. Though Bishop Porteus cannot be called a profound scholar or divine, he was a man of considerable learning and ability; and he pursued through life a steady course of pious exertion for the benefit of his fellow-creatures, which procured him a high reputation among men of all parties. His works, consisting of sermons and tracts, with a 'Life of Archbishop Secker,' and the poem and lectures already mentioned, were collected and published in 1811, in 5 vols. 8vo, with his 'Life,' making another volume, by his nephew, the Rev. Robert Hodgson, afterwards dean of Carlisle.

PORTLOCK, JOSEPH ELLISON, Lieutenant-Colonel of Royal Engineers, F.R.S., President of the Geological Society. The subject of this notice is one of the many distinguished men who have been supplied to the service of science, and not unfrequently to that of administrative government, by the corps of Royal Engineers, and of whom some eminent examples have already been commemorated in this work. Several of these, like Colonel Portlock, have been officers of the Ordnance Survey; but the character of being equally accomplished in geodesy and geology is almost peculiar to him. The Trigonometrical Survey of Ireland having been determined upon by the government in the year 1824, Lieutenant Portlock was immediately attached to that great work: he enjoyed during the early periods of the survey the privilege of a most close and confidential intimacy with the superintendent, the late Major-General (then Colonel) Colby [COLBY, THOMAS], and performed the same functions as regarded the Irish as were performed by the late Colonel R. Z. Mudge in respect to the English survey. In this commencement of the Irish survey, the staff of officers of the Royal Engineers attached to the superintendent comprised Lieuts. Portlock, Drummond [DRUMMOND, THOMAS], and Murphy. The actual survey was begun in 1825, and, among other preparatory measures, Lieutenant Portlock was sent in that year into the Isle of Man, and in the following year into Wales and Anglesea, to recover the sites of the old stations, and re-establish upon them the means of recognition when they should be again observed in connecting the former triangulation of Great Britain with that about to be commenced in Ireland. When this had been accomplished, he joined Lieutenant (now Colonel) Larcom at Slieve Donard, in the county of Down, the station for that year; and after his chief's arrival and departure, completed the observations of the station, Lieut. Larcom reflecting to him with a heliostat from Anglesea. From this time the personal superintendence of the great triangulation of Ireland (with the exception of the stations connected with and in the immediate vicinity of the Lough Foyle base) was confided to Lieutenant Portlock, who also eventually received the charge of the secondary and minor triangulation, and of the computations for the supply of distances and altitudes, Colonel Colby continuing however to visit the stations occasionally. The privations and the consequences of exposure to the rugged influences of nature which were endured by the officers both on the Scotch and the Irish surveys have been related in articles already referred to: Lieutenant Portlock fully participated in them. On the station of Cnocanfrion, in the county of Waterford, the observatory was placed on a stage erected against the face of a rock, the actual peak of which was the station, and stood on the very brink of a precipice. At the station of Culcagh, a lofty mountain near Swadlinbar, on the borders of the counties of Cavan and Fermanagh, Portlock had subsequently to explain the system pursued in the great triangulation to the late Sir James Carmichael Smith and Lieut-Col.

Hoste, R.E., acting as commissioners of inquiry into the management of the Irish survey, who were accompanied to the station by Colonel Colby; and, in answer to their questions, to vindicate its merits. One of the most noticeable features here was an alteration in the construction of the portable observatory of the survey, which had been devised by him, the new observatory being first pitched on this mountain. For the old canvas sides, with the exception of a rim at the top of about nine inches deep, were substituted framed wooden panels, tied together with iron clamps; and secured in a similar manner to the posts or pillars which supported the roof. This simple alteration imparted to the observatory "a degree of stability and security which banished from the observer's mind those terrors which had before haunted and harassed him in stormy weather," and by this effect had an important influence in the subsequent conduct of the operations. A miniature observatory, exactly similar in construction, contained the various meteorological instruments. The commissioners expressed the highest admiration of what they saw and of what had been explained to them; though, to the great regret of Colonel Portlock, "whilst they praised the executive officer [himself], they overlooked or failed to appreciate the merit" of his friend and chief Colonel Colby.

On making preparations for beginning the survey, Colonel Colby had expressed his conviction "that the Topographical Survey should be considered a foundation for Statistical, Antiquarian, and Geological Surveys." The government having concurred in this view, Portlock was appointed to the charge of the last-mentioned portion of the work as soon as the exigencies of the trigonometrical survey itself permitted these subordinate objects to receive attention. The original project having been resumed about the year 1832, and Portlock having, about the same time, commenced the formation of a geological department, he was requested, in 1834, to contribute to the projected memoir of Londonderry, in addition to the geology, the two sections, natural history and productive economy. He engaged a botanist, and additional collectors for geology were employed, as well as collectors for zoology, both land and marine; and a department was formed for collecting and recording statistical information also. In 1837 Portlock was enabled, from the advanced state of the works he had been previously conducting, to direct his attention more exclusively to the geological department, then comprising also the two sections just mentioned. For this purpose, by Colonel Colby's desire, he formed at Belfast a geological and statistical office, a museum for geological and zoological specimens, and a laboratory for the examination of soils. But only three years afterwards, "when every section of the department was moving forward with a prospect of success, the design of continuing the Londonderry Memoir was abandoned, and the office, museum, and laboratory at Belfast, were in consequence broken up, and everything connected with the department removed to Dublin."

Soon after his own removal to the Irish metropolis, Captain Portlock was directed to prepare for publication all the geological data which had been collected for the county of Derry and barony of Dungannon in Tyrone (a district "comprising a silurian deposit rich in fossils, the old red sandstone, a portion of the carboniferous strata, the new red sandstone including the trias, the chalk, and tertiary deposits"), but he found it indispensable to extend his researches further into Tyrone and also into Fermanagh. "In selecting the silurian fossils for more especial illustration, I have been influenced," says Captain Portlock, in the preface to the elaborate Report on his labours, "by the principle of fixing the base of the Irish fossiliferous strata, and by a desire to make known a formation previously almost new to Irish geology, and, though limited in space, rich in the most characteristic fossils of American, European, and British localities. In like manner I have placed before the public the Irish triassic fossils before unknown." The elaborate work thus produced is entitled "Report on the Geology of the County of Londonderry, and of parts of Tyrone and Fermanagh. Examined and described under the authority of the Master-General and Board of Ordnance," Dublin and London, 1843, 8vo, pp. xxxi., and 784. It is illustrated by 38 lithographic plates of organic remains, 9 lithographic geological sections and views, including a plan; also by a large "Index [Map] to the Ordnance Geological Maps of the County of Londonderry and portions of Tyrone, Fermanagh, Donegal and Armagh." In the actual field-work as well as in the composition of the Report, Captain Portlock's chief-assistant was Mr. Thomas Oldham, afterwards president of the Geological Society of Dublin, and Professor of Geology in Dublin University, and now (1867) engaged in the geological survey of India for the East India Company. The work itself is one of the most remarkable contributions extant to the local geology of the British Islands.

An interruption now took place in Captain Portlock's career as a geologist. Notwithstanding the eminence he was attaining as the conductor of the geological department of the Ordnance Survey of Ireland, he was ordered to the Ionian Islands, in discharge of the ordinary duties of an officer of engineers. But having been stationed at Corfu, he recommenced his scientific labours, both as a geologist and a military engineer. Under the date of 'Corfu, October 4, 1844,' in vol. viii (London 1845) of 'Papers on subjects connected with the duties of the Corps of Royal Engineers,' appears an important communication by him, entitled 'Notes on Platforms.' This contains both a theoretical and an experimental investigation of the requisite

dimensions of platforms for guns and mortars. The same volume contains another professional paper by him, entitled 'Notes on the Superior Slopes of Parapeta.' Having served at Corfu for the time prescribed by the regulations, he returned to England, and subsequently communicated to the Geological Society, a paper on the geology of that island and of Vido. After the decease of General Colby, in 1852, he produced a separate memoir of that eminent officer, 'with a sketch of the British Trigonometrical Survey,' which has already been cited in this article. In the 'Aide-Memoire to the Military Sciences,' a valuable work, edited and indeed almost wholly produced by officers of the Royal Engineers, appeared a short article on Galvanism by Colonel Portlock; also an article on 'Geognosy and Geology,' and one on 'Palaeontology,' both illustrated by plates. These have been universally regarded as most valuable contributions to the didactic literature of the sciences to the knowledge of which they are intended to be introductory. The judgment of Colonel Portlock in devoting himself to the palaeontology as well as to the stratigraphical department of the original Irish geological survey, has been fully vindicated by the reputation which has been his reward. While engaged in the survey, he became a Fellow of the Royal Society, on the 8th of June 1837. He had joined the Geological Society many years before, and having, subsequently to his return from the Ionian Islands, frequently served as Vice-President of that body, on the lamented decease of Mr. Daniel Sharpe, in 1856, he was unanimously elected to the biennial presidency. At the anniversary meeting of February 20th, 1857, he delivered his first address to the Society, containing the usual notices of deceased Fellows, together with a view of the recent progress of the sciences, in which he entered into a critical examination of certain hypotheses, evincing the advantage of a previous training in mathematical physics to the geological philosopher. This will shortly be published in the Society's Quarterly Journal. [See SUPPLEMENT.]

PORTUS, FRANCIS, a celebrated philologist, born in 1511, in the island of Crete. He lost both his parents at an early age, and was sent by a friend to Padua, where for six years he studied classical literature and philosophy. After the death of his friend and benefactor he repaired to Venice, where his talents procured him the directorship of the school for young Greeks. But owing to his inconsiderate expressions on matters of religion, he soon lost his place. He now went to Modena, where in 1536 he was made professor of Greek literature, after having signed some articles of faith, to which at first he strongly objected. He held this office for six years, at the end of which he exchanged Modena for Ferrara, to undertake the education of the sons of the Duchess Renée of France. In this capacity he also carried on her correspondence with Calvin, whose doctrines this lady had secretly adopted. During his stay at Ferrara, Portus was made a member of the Academy of the Filareti. After the death of her husband the duchess returned to France, and Portus, from fear of persecution for his religious opinions, went to Geneva, where he obtained the rights of a citizen and a professorship in the university (1562). Here he spent the remaining years of his life, partly in fulfilling the duties of his office, and partly in writing those works by which he established his reputation as a scholar and a critic. He died on the 5th of June 1591.

Portus has written explanatory and critical commentaries on various ancient authors, such as Aristotle ('Rhetoric'), Aphthonius, Hermogenes, Longinus, Pindar, on the 'Greek Anthology,' some works of Xenophon, on Thucydides, and others. He translated into Latin the treatise of Apollonius of Alexandria, 'De Syntaxi, seu Correctione Oratorum,' the 'Psalms,' the hymns and letters of Synesius, and the odes of Gregorius Nazianzenus. His son Æmiliius Portus published, in 1584, six dissertations and some other works of his father. It is said that there are still some manuscripts of Francis Portus in the library of Este, containing commentaries on the several orations of Demosthenes and on Sophocles, which have never been printed.

PORTUS, ÆMILIIUS, the son of Francis Portus, was born about 1550 at Ferrara. In his youth he was instructed by his father in the ancient languages and literature. After the death of his father he left Geneva, and in the same year (1581) he was made professor of Greek at Lausanne, where he remained for ten years, devoting his leisure hours to preparing new editions of ancient authors. In 1592 he was invited to the chair of Greek literature in the University of Heidelberg, of which he afterwards became one of the greatest ornaments. He died in 1610, or, according to another account, after 1612.

The numerous works of Æmiliius Portus consist of commentaries, translations, and original works. Among the first we may mention his Commentary on Pindar (1598), his edition of Euripides, with notes of Canter, Brodeus, Stiblinus, and some of his own, Geneva, 1602; Aristophanes, Geneva, 1607; Aristotle's 'Rhetoric' (the translation was made by Æmiliius, the Commentary by his father); Spire, 1598; Homer's 'Iliad,' Xenophon, and Thucydides. He translated into Latin the work of Proclus, 'De Theologia Platonia,' published at Hamburg in 1618; the Lexicon of Suidas, Colonia Allobrogum, 1619; a reprint appeared at Geneva in 1630. He also translated Thucydides and the 'Roman Antiquities' of Dionysius of Halicarnassus. The following are the original works of Æmiliius Portus:—'Oratio de variarum Linguarum usu, necessitate, præstantiaque,' Cassel, 1611, 4to; 'Dictionarium Ionicum Græco-Latinum, quod Indicem in omnes Herodoti libros continet,' Frankfurt, 1603, 8vo; a reprint of it appeared at

Oxford in 1809; 'Dictionarium Doriæum Græco-Latinum, quod Theoriti, Moschi, Bionis, et Siamisæ variorum opusculorum interpretationem continet,' Frankfurt, 1604; 'Pindariæ Lexicon, in quo non solum Doriæ Pindariæ peculiaris, sed etiam verba phrasæque non vulgares et in aliis Lexicis omisæ declarantur,' Hanko, 1604; 'De prisca Græcorum Computatiōne,' Heidelberg, 1604; 'De Nihilii Antiquitate et multiplici Potestate,' Cassel, 1609.

PORUS (Πάρος), the name given by Greek writers to several Indian kings. From its frequent occurrence it appears to have been the name of a family or tribe, rather than the proper name of an individual. Some modern writers suppose it to be the same word as the Sanskrit 'parāra,' a 'citizen'; but Lassen ('Pentapotamia India,' pp. 17, 18) with more probability connects it with 'Parava,' or descendants of 'Paru,' which we know, from the ancient writings of the Hindus, to have been the name of several Indian dynasties.

Alexander, in his invasion of India, met with two different kings of this name, one of whom ruled over the country between the Hydaspes and Acesines, and the other over the country between the Acesines and Hydrates (Ravee). The former made a formidable resistance to Alexander, but was conquered. Alexander however treated him with respect, and restored to him his kingdom, with enlarged limits. The other Porus did not wait the arrival of Alexander, but fled to the kingdom of the Prasii. His dominions were given to the Porus whom Alexander conquered. (Arrian, 'Anab.' v. 20, 21, 29.) Porus however did not long survive Alexander. He was treacherously killed by Eudamus, B.C. 317. (Diod. Sic., xix. 14.)

Strabo mentions (xv. p. 686) that an Indian king of the name of Porus sent an embassy to Augustus.

POSIDONIUS, a Greek philosopher, was a native of Apameia in Syria, but a citizen of Rhodes, where he resided the greater part of his life. (Strabo, xiv. p. 666; Athen., vi. p. 252, c.) The dates of his birth and death are unknown; but he must have been born during the latter half of the 2nd century before the Christian era, as he was a disciple of Panætius, who probably died about B.C. 100, and whom he succeeded as the head of the Stoic school. He returned to Rome in the consulship of Marcus Marcellus (Suidas, 'Posidon.'), B.C. 51, and probably died soon after. He lived, according to Lucian ('Macrob.' c. 20), to the age of eighty-four.

Posidonius was one of the most celebrated philosophers of his day. Cicero, who had received instruction from him (Cic., 'De Fato,' c. 3; 'De Nat. Deor.' i. 3; 'De Fin.' i. 2), frequently speaks of him in the highest terms. Pompey also appears to have had a very high opinion of him, as we read of his visiting him at Rhodes shortly before the war against the pirates, B.C. 67 (Strabo, xi. p. 492), and again in B.C. 62, after the termination of the Mithridatic war. (Plut., 'Pomp.' c. 42; Plin., 'Hist. Nat.' vii. 30.)

Posidonius appears to have been a man of very extensive information. Besides his philosophical treatises he wrote works on geography, history, and astronomy; but none of them have come down to us, with the exception of their titles, and a few sentences quoted by Cicero, Diogenes Laertius, Strabo, and others. He seems to have travelled in different parts of the world for the purpose of collecting information. We learn incidentally from Strabo (xiii. p. 614; iii. p. 165; iv. p. 197), that he had been in Spain, Liguria, and Gaul. Plutarch was also indebted to Posidonius, among others, for the materials of several of his lives. This is the case in the Lives of Marcellus, Paulus Æmilius, the Græchi, and others; but particularly in the Life of Marius, with whom Posidonius had been personally acquainted. (Plut., 'Marius,' c. 45.) Posidonius wrote 'Meteorologica.' Cicero mentions ('Nat. Deor.' ii. 34) his artificial sphere, which represented the motions of the heavens.

Posidonius was a much stricter Stoic than his master Panætius. [PANÆTIUS.] He maintained that pain was not an evil, as we learn from an anecdote which Pompey frequently related respecting his visit to the philosopher at Rhodes. (Cic., 'Tusc. Disp.' ii. 25.) His works on Divination and the Nature of the Gods are referred to by Cicero, who probably made use of them in his works on the same subject. (Cic., 'De Div.' i. 3, 30, 64; 'De Nat. Deor.' i. 44.)

Strabo says (xi. 492) that Posidonius wrote an account of the wars of Pompey, but did not pay much attention to accuracy. This account was however probably contained in his historical work, of which Athenæus quotes (iv. p. 168, d) the 49th book. (Compare Athen., iv. p. 151, a.) For further information respecting the opinions and writings of Posidonius, see 'Posidonii Reliquiæ Doctrinæ.' Collegit atque illustravit Janus Baka. Accessit D. Wyttensbachii Annotatio. Lugduni Bat., 1810, 8vo.

There was another Posidonius of Alexandria, who was a pupil of Zeno, and consequently was prior to Polybius. Suidas however, by mistake, ascribes to this Posidonius a continuation of Polybius, in fifty-two books, which is evidently the work of the younger Posidonius.

POSTLETHWAYT, MALACHI, an eminent writer on commerce, is supposed to have been born about the year 1707; but no particulars relative to his origin or education, and very few relative to his after-life, appear to exist. In the introductory discourse to his work, entitled 'Great Britain's True System,' he says (pp. 62, 63):—"Nature having given me but a very tender and weak constitution, I have studiously declined and avoided, as much as I well could, every degree

of the public life, as being inconsistent with and indeed destructive of that small share of health which I have several years enjoyed; and it will easily be believed that the studies I have been engaged in have not mended it. I therefore considered in what capacity I might prove useful to society; and accordingly betook myself to the studious life, experiencing that to be more consonant to my preservation than that of the active and public one." In the previous paragraph he complains of the neglect with which his labours had been rewarded, and "he humbly hopes that some people will be candid and ingenuous enough to think that he has a right to be treated upon a footing something different from that of an upstart idle schemist or projector, who has never given proof of any talents that might deserve the public regard and attention." This was published in 1757. The appeal does not appear to have been responded to either by the government or the public. He died September 13, 1767, suddenly, as he had often wished, and was buried in Old-street churchyard.

His other works are:—1, 'Considerations on the Revival of the Royal British Assiento between His Catholic Majesty and the Hon. the S. Sea Company,' 8vo, Lond., 1749; 2, 'The Merchants' Public Counting-House,' 4to, Lond., 1750; 3, 'The Universal Dictionary of Trade and Commerce, translated from the French of Savory, with additions,' &c., 2 vols. fol., Lond., 1751-56, last edition 1774; 4, 'A Short State of the Progress of the French Trade and Navigation,' 8vo, Lond., 1756; 5, 'Britain's Commercial Interest explained and improved,' 3 vols. 8vo, Lond., 1757; 6, 'The Importance of the African Expedition considered,' 8vo, Lond., 1758; 7, 'The History of the Public Revenue, from the Revolution in 1688 to Christmas 1753,' fol., Lond., 1759. This last is by James Postlethwayt, probably the brother of Malachi, though it is attributed to the latter by Watt in his 'Bibliotheca Britannica.'

POSTUMUS, a native of Gaul, distinguished himself in the Roman service, and was appointed by Valerianus governor of the Gauls. Under the weak reign of Gallienus he was saluted emperor by the troops in that part of the empire. Postumus ruled Gaul for ten years with great ability and moderation, says Eutropius: he repulsed the Germans, who had invaded the country, and restored peace; but he was at last killed in a mutiny of the soldiers headed by one Lollianus, because he would not allow them to plunder Moguntiacum (Mainz), which had revolted against him. He was succeeded in the command of Gaul by Victorinus, who was killed also two years after.



Coin of Postumus.
British Museum. Actual size.

POTEMKIN, GREGORY ALEXANDROVICH, PRINCE, born near Smolenak of a noble though poor family, entered the army at the age of eighteen, and obtained a cornetcy in the Russian guards. When the revolution took place at St. Petersburg in 1762, by which Peter III. was dethroned and his wife Catharina proclaimed empress, Potemkin took the part of Catharina, and was very active in bringing his regiment over to her cause. He was duly noticed by Catharina, and after some time he became her favourite. But he had better claims to favour than mere personal attractions, for he had great natural abilities, little principle, and great presence of mind: the empress conceived an esteem for him, which survived the loss of her affection. Unlike her other favourites, Potemkin, when no longer her personal favourite, continued to be the confidential minister of his sovereign, and was for many years the most influential man in Russia. His views were turned towards the south, and he encouraged Catharina to extend her dominions in the direction of Turkey. He was a main promoter of the war against the Porte in 1771-72, in which the Crimea and Kuban were dismembered from the Ottoman empire, and by which Russia acquired a footing on the coast of the Euxine. He was afterwards the means of inducing Heraclius, czar or prince of Georgia, to do homage to the empress, and receive a Russian garrison at Tiflis. He also induced Solomon, the sultan of Imiretia, to do the same. Lastly, he took advantage of a dispute with the khan of the Crimea, who had been acknowledged as an independent sovereign, to reduce that fine province under the subjection of Russia in the years 1784-86. The countries dismembered from the Ottoman empire were formed into a Russian government, which received the classical name of Tauria, or Taurida; and Catharina bestowed upon Potemkin for his services, both military and diplomatic, the surname of Taurischecky. Conformably to this name, the magnificent palace which Catharina had built for him at St. Petersburg was styled the Taurian or Taurida palace.

In 1787, war having broken out again between the Porte and Russia, Potemkin was made commander-in-chief of the Russian armies, with several experienced generals under his orders, among whom was Suwarrow. In 1788 Oczakow was taken by the Russians, and Ismail in the following year. The Russians occupied Moldavia, Bessarabia

Wallachia, and part of Bulgaria. In 1791 Potemkin left the army, and returned to St. Petersburg to enjoy his triumphs. He gave a magnificent entertainment to the empress and her court in the Taurida palace, which is well described by Tooke and the other historians of Catharina. Shortly after, Potemkin quitted St. Petersburg to return to the army. He attended the congress of Jassy in 1792, but the negotiations had already begun, and were carried on between Prince Reppin and the grand-vizir. Potemkin fell ill at Jassy of an epidemic which was raging at that time. When Catharina heard of it she sent two of her first physicians to attend on him; but he would pay no attention to their advice, and indulged even more than usual in his intemperate manner of living. His disease gaining ground, he thought of removing from Jassy to Nicolaieff, a town which he had built at the confluence of the Yekol with the Bog; but he had scarcely travelled ten miles when he felt himself dying. He was taken out of his carriage, and laid down on the grass by the road-side under a tree, where he expired in the arms of his niece, the Princess Branicka, in October 1792, at fifty-two years of age. His remains were moved to Kherson, where a mausoleum was raised to him by order of Catharina. At the time of his death Potemkin was field-marshal of Russia, chief general of the cavalry, great-admiral of the Euxine and Caspian seas, governor-general of Taurida and Ekatarinofel, master of the ordnance, inspector-general of the army, grand-hetman of the Cossaks, adjutant-general and chamberlain to the empress, colonel of several regiments, and knight of many orders.

POTHIER, ROBERT JOSEPH, was born at Orleans in 1699. Having studied in his native town, and adopted the profession of the law, he was made conseiller au chatelet (court) of Orleans, and was afterwards appointed professor of French law in the university of that city. He was an intimate friend of the chancellor D'Aguesseau, and he is considered one of the most distinguished civilians that France has produced. Pothier wrote many professional works, but he chiefly devoted his labours to extend the study of the Roman law. With this view he published his edition of the 'Digesta,' which is entitled 'Pandectæ Justinianæ in Novum Ordinem Digestæ; cum Legibus Codicis et Novellis quæ Jus Pandectarum confirmant, explicant, aut abrogant,' 3 vols., fol., Paris, 1748-52. The work contains an introduction on the history of the Roman law, a Commentary on the laws of the Twelve Tables and on Hadrian's perpetual Edict, and is accompanied by notes and tables of contents. After Pothier's death, his friend Guyot published a new edition of his 'Pandectæ,' in which he inserted many corrections and additions that Pothier had made in manuscript on a copy of the former edition, and also a biographical notice of Pothier, 3 vols., fol., Lyon, 1782. Other editions of Pothier's 'Pandectæ' have since appeared; among which there is one with a French translation by Bréard Neuville and Moreau de Montain, Paris, 1810.

Pothier was the author of numerous treatises on various branches of law: 'Traité du Contrat de Mariage'; 'Traité des Contrats Aléatoires'; 'Du Contrat de Vente'; 'Du Contrat de Change et Billets de Commerce'; 'Du Contrat de Louage'; 'Du Contrat de Louage Maritime et du Contrat de Société'; 'Traité des Obligations,' which has been translated into English, with the following title, 'A Treatise on the Law of Obligations or Contracts, translated from the French by W. D. Evans,' 2 vols. 8vo, London, 1806; 'Traité du Domaine de Propriété, de la Possession, et de la Prescription.' These and other treatises of Pothier have been collected in one work under the title 'Traité sur Différentes Matières de Droit Civil appliquées à l'Usage du Barreau et de la Jurisprudence Française,' 4 vols. 4to, Orléans, 1781.

The compilers of the New French Civil Code under Napoleon I. made great use of Pothier's treatises, as is shown in a useful work by M. Ledru, a French civilian, entitled 'Les Pothier des Notaires, ou Abrégé de ses divers Traités, avec l'Indication de ceux des Articles du Code Civil dont on y retrouve les Dispositions,' 4 vols. 8vo, Paris, 1828. On this subject Savigny remarks, "It is generally known that Pothier is the polar star of Roman law to modern French jurists, and that his writings had a most immediate influence on the code. I am very far from depreciating Pothier: on the contrary, the jurisprudence of a nation, in which he was one of many, would be very well directed. But a juridical literature, in which he stands alone, and is honoured and studied almost as an original authority, is an object of pity." ('Vom Beruf,' &c., p. 60.) The treatise on Contracts, which is perhaps the best known of Pothier's works to English lawyers, may be comprehended within the same judgment. It is a respectable and useful work, but it should not be studied as an authority. Among the other works of Pothier is the 'Coutume d'Orléans,' 1760, which is one of the most complete treatises on the old French law.

Pothier died at Orleans in 1772. He left many works in manuscript, which were published by his friend Guyot: 'Œuvres Posthumes de R. J. Pothier,' 3 vols. 4to, Paris, 1777, containing, among others, treatises 'Des Successions,' 'Des Donations Testamentaires,' 'Des Donations entre Vifs,' 'Des Cens,' 'Des Fiefs,' 'De la Procédure Civile et de la Procédure Criminelle.'

POTT, PERCIVALL, was born in London in 1713. He was intended for the Church, in which, under the patronage of his relation the bishop of Rochester, he had good prospects of preferment; but nothing could induce him to give up his inclination for surgery. He was accordingly, in 1729, apprenticed to Mr. Nourse, one of the

surgeons of St. Bartholomew's Hospital, and one of the few by whom anatomical lectures were at that time delivered. In 1736 he commenced private practice; in 1745 he was elected assistant surgeon, and in 1749 full surgeon to St. Bartholomew's Hospital. In 1756 he received a severe compound fracture of his leg, and during the confinement which the accident rendered necessary, he commenced writing the surgical works for which he has since been justly celebrated. His first publication was a 'Treatise on Ruptures;' in 1757 he wrote on *Hernia Congenita*, in 1758 on *Fistula Lacrymalis*, in 1760 on *Injuries of the Head*, in 1762 on *Hydrocele*, in 1765 on *Fistula in Ano*. At subsequent periods he published observations on fractures and dislocations, cataract, polypus of the nose, chimney-sweeper's cancer, mortification of the toes, and on paralysis from disease of the spine. In 1787, his time being fully occupied in private practice, he resigned his hospital-surgeoncy, having served the institution for nearly half a century. He died in December, 1788.

Mr. Pott's writings are essentially practical, and full of common sense; and the clearness and purity of their style contributed in no slight degree to make them everywhere acceptable. Probably no person of his time had more influence in the improvement of surgery, not indeed by such scientific principles as were established by his early pupil John Hunter, but by the introduction of judicious and simple rules of practice in every subject to which he directed his attention. Many of these rules are still strictly followed both in this country and on the Continent, and some of the diseases which were first described by him still bear his name, as Pott's gangrene, Pott's fracture of the leg, &c.

His works were published collectively in several forms after his death; the best edition is that edited by his relation and successor Mr. (afterwards Sir James) Earle, in 3 volumes, 8vo, London, 1790, and in subsequent years.

*POTTER, CIPRIANI, an eminent English musician, was born in London in 1792. He is descended from a very musical family. His father was distinguished in that profession; his paternal grandfather invented the additional-keyed flute, and thus laid the foundation of all the improvements since made upon that instrument; and his maternal grandfather was Baumgarten, a German performer on the Bassoon, very celebrated in his day. Cipriani Potter studied the pianoforte under his father; and harmony, counterpoint, and the art of composition under Attwood, Dr. Calcott, and Dr. Crotch: and, on the arrival of Woelfl in this country, he profited by the instructions of that great master. In 1807 he went abroad, and travelled for several years in various parts of the Continent, constantly pursuing the study of his art. At Vienna he had the advantage of the acquaintance of Beethoven, and the privilege of his criticism and advice in composition, while at the same time he received the regular instructions of the eminent contrapuntist Förster. He afterwards visited Italy, where he remained for a considerable time, employed in making himself acquainted with the Italian school of music. On his return to England he betook himself to the active exercise of his profession, as a composer, a performer on the pianoforte, and a teacher of that instrument; and, in all these branches of his art he has for many years been one of the most distinguished men of the day. On the formation of the Royal Academy of Music in London, he was appointed one of the leading professors; and, on the death of Dr. Crotch, he became principal of that institution, and now holds that important office. He is a member of the London Philharmonic Society, and has for many years taken an active share in its direction. In his compositions and in his public performances, he has been a firm adherent of the pure classical school; and, along with Cramer, Moecheles, Bennett, and a few others, he has done much to stem the tide of fashionable frivolity, which happily has now ebbed. His published works are numerous, but we need only specify some of the most remarkable. The following were published in Germany: Three Trios for the piano, violin, and violoncello; a Septet for the piano and other instruments; Two Sonatas for the piano; 'Pezzi di Bravura,' in three books; Sonata Concertante for piano and horn; another for piano and violin; Three Toccatas for the piano; a Duet for two pianos; and another for two performers on one piano. He published in London: Two Symphonies arranged as pianoforte Duets; Overture to 'Antony and Cleopatra' as a Duet; and two books of Studies for the pianoforte. Mr. Potter is also the author of several literary essays on musical subjects; among which is a series of articles on the powers of instruments, and orchestral composition, which were published in the 'Musical World.'

POTTER, JOHN, D.D., an eminent prelate of the English Church, was born in 1674, at Wakefield in Yorkshire, where his father, Mr. Thomas Potter, was a linen-draper. From the grammar-school of Wakefield he proceeded at the age of fourteen as servitor to University College, Oxford; took the degree of B.A. in 1692, and in 1694 became Fellow of Lincoln College. He had by this time made great attainments in classical learning, and though so very young, was encouraged by Dr. Charlett, the master of University College, to publish in 1694 a collection which he had made of various readings and notes on the treatise of Plutarch 'De audiendis Poetis.' It was soon followed by various readings and notes on an oration of Basil. His greater works appeared soon after; his edition of Lycophron, and his 'Archeologia Græca,' or 'Antiquities of Greece,' being both published in 1697, when

scarcely past his twenty-third year. His Lycophron was reprinted in 1702, at which time he had gained a Continental reputation, as appears by his dedication of it to Grævius. His 'Græcian Antiquities' soon became a popular book, and has been often reprinted down to the present time; but it is now far behind the present state of philological knowledge. It contains abundant proofs of the author's learning, but it also shows that he possessed little critical discrimination. It was published in Latin in the 'Thesaurus' of Gronovius. In 1698 he entered into holy orders, and from that time his studies appear to have been almost exclusively professional, and he passed from one preferment in the Church to another till at last he reached the highest dignity. Archbishop Tenison made him his chaplain, and gave him the living of Great Mongeham in Kent, and subsequently other preferment in Buckinghamshire and Oxfordshire. He became chaplain to Queen Anne, and Regius Professor of Divinity in the University of Oxford. In the same year he published an excellent edition of the works of Clemens Alexandrinus, in 2 vols. fol. His other publications were sermons and charges, and a discourse on Church government. In 1737 he was made archbishop of Canterbury, which high station he supported with dignity till his death, Oct. 10, 1747. His theological works were published at Oxford, in 3 vols. 8vo, 1738.

POTTER, PAUL, an admirable painter of animals, the son of Peter Potter, an artist of moderate ability, was born at Enkhuyzen, in the year 1625. He received the rudiments of his art from his father; and such was his progress, that at fifteen years of age he is said to have been considered one of the most promising artists of his time. He established himself at the Hague, where he was greatly patronised by Maurice, Prince of Orange, for whom he painted some of his finest pictures. Here he married, in 1650, the daughter of an architect named Balkanende, in whose house he resided, and afterwards removed to Amsterdam. He was naturally of a delicate constitution, which by his unremitting attention to his art he greatly impaired, and died on the 15th of January, 1654, in the twenty-ninth year of his age.

The chief excellence of Paul Potter consisted in his painting of cows, sheep, goats, and other animals, in which he makes his landscape a subordinate part, but the animals are executed with remarkable correctness of drawing and delicacy. His pictures usually exhibit a brilliant effect of sunshine, in which the skies, trees, and distances evince great freedom of hand, whilst the principal parts are finished with the utmost minuteness. He sometimes painted as large as life, but succeeded best in cabinet-sized works. One of the finest of the latter is in the collection of the Marquis of Westminster, at Grosvenor-house. It is a landscape with cattle and figures, and was painted for Van Slinglandt, in whose possession it remained till 1750, when it was bought by a collector and taken to Paris, and was afterwards sold by auction to Mr. Crawford of Rotterdam for 1350*l*. The size is 1 foot 6 inches, by 1 foot 8 inches wide. Though the preference is given to his smaller pictures, there is one of great celebrity, a herdsman and cattle, the size of life, which formerly belonged to the Prince of Orange, and is now in the gallery of the Louvre; it gained for the painter the title of the Raffaele of animals. Paul Potter designed every object directly from nature. There are many admirable etchings by him executed in a masterly style: some are marked 'Paulus Potter f.' and others 'in. et f.' and a great number of his designs have been spiritedly etched by Mark de Bye.

POTTER, ROBERT, was born in 1721. He was educated at Emmanuel College, Cambridge, and took his degree of B.A. in 1741. He was successively appointed vicar of Scarning in Norfolk, prebendary of Norwich, and vicar of Lowestoft and Kessingland, in the diocese of Norwich. He died on the 9th of August 1804, in his eighty-fourth year.

Potter published a volume of poems in 1774, and translations of Æschylus in 1777, of Euripides in 1781-82, and of Sophocles in 1788. Of these translations that of Æschylus is the best, and perhaps gives to an English reader as good an idea of the original as a translation can supply. Potter also published 'An Enquiry into some Passages of Dr. Johnson's Lives of the Poets,' 1783; a translation of 'The Oracle concerning Babylon,' and the 'Song of Exultation,' from Isaiah, c. xii., xiv., 1785; and 'A Sermon on the Thanksgiving for the Peace,' 1802.

POTTINGER, RIGHT HON. SIR HENRY, BART., G.C.B., was born in 1789, of an English family which had been long settled in Ireland. He was the fifth son of the late Edward Curwen Pottinger, Esq., of Mount Pottinger, county Down, by Anne, daughter of Robert Gordon, Esq., of Florida Manor, in the same county. He went to India as a cadet in 1804. At an early age he attracted the attention of the civil and military authorities of that country by his energy and administrative capacity, as well as his ready store of information bearing on his profession. Rising by gradual steps, he became successively judge and collector at Ahmednugger in the Deccan, political resident at Cutch, and president of the regency of Scinde. For his services in these capacities he was raised to a baronetcy, when General Keane was rewarded with a peerage after the Afghanistan campaign in 1839. He had scarcely returned to England when war broke out between England and China on account of differences relating to the opium trade. In this emergency he was sent out to China as ambassador extraordinary and minister plenipotentiary, and superintendent of the

ning of January 1814, he proceeded to London, charged with a request from the allied sovereigns that Lord Castlereagh might be sent over to join their deliberations. He soon returned to the Continent accompanied by the English minister, with whom he proceeded to Baden, where the allied sovereigns were then assembled. He continued in close attendance upon the Emperor Alexander at the Congress of Châtillon, where he strenuously opposed the reception of the offers made by Bonaparte, and throughout the rest of the campaign of the first months of 1814, till they had the satisfaction of entering Paris together on the memorable 31st of March. Pozzo, to whom is attributed great influence in keeping Alexander steady and in determining him in favour of the restoration of the Bourbons, was now nominated Russian commissioner to the provisional government, and was soon after despatched to England to bring over Louis XVIII., with whom he returned to Paris on the 3rd of May. He remained in the French capital till the meeting of the Congress of Vienna in the beginning of November.

At the conferences there he advised that the dethroned emperor should be sent out of Europe; and he is said to have produced some coldness towards him for a time on the part of Alexander by the opposition he made to the project then entertained by the Tsar of restoring the old kingdom of Poland. The changed aspect of things however that followed the escape of Bonaparte from Elba (March 1st, 1815), at once chilled Alexander's liberalism and restored Pozzo to favour. Pozzo immediately proceeded to Louis XVIII. at Ghent, and having then joined the allied army as Russian commissioner, he was present in that character at the battle of Waterloo, where he received a wound. He now returned to Paris, and, declining Talleyrand's invitation to take office in the French ministry, resumed his former functions of Russian ambassador, and in that capacity he signed the Treaty of Paris of the 20th of November. Soon after the Duke de Richelieu, then head of the ministry, conferred upon him the rank of a count and peer of France. He does not appear to have again left Paris till he was sent, after the Spanish campaign of the Duke of Angoulême in 1823, on a mission to Madrid, from which however he soon returned to the French capital. The death of the Emperor Alexander and the accession of Nicolas (March 31st, 1825) did not alter his position; and he received new letters of credence to King Louis-Philippe after the Revolution of 1830; but he at last revisited St. Petersburg in 1834. Passing on his journey thither through Vienna and Berlin, he had the Order of the Red Eagle conferred upon him by the former court, and that of St. Stephen by the latter. On the breaking out of the war of the East in 1855 he was sent on a mission to London. After a stay of only a few months he returned to his former post at Paris; but he was soon sent back to this country as ambassador-extraordinary to the King of Great Britain. He returned to Paris however before long, and remained there till his death on the 15th of February 1842.

PRADIER, JAMES, was born at Geneva in May 1792. While quite young he was sent to Paris, and placed in the studio of the popular sculptor Lemot. His first public success was gained in 1812, when through a technical informality his model being pronounced unqualified to compete for the first prize of the Academy, an extra gold medal was awarded to him for its unusual excellence. The next year he obtained for his group of Philoctetes the first prize, and with it the privilege of proceeding as Academy Student to Rome. In that city he remained five years, and produced during that time several original works. Although he is said to have there diligently studied the antique and formed his own style upon it, there can be little doubt that the influence of Canova was much more powerful, and that the softness, finish, and elegance, for which that eminent sculptor was so celebrated, were what Pradier most anxiously endeavoured to realise; but whilst in these qualities he at the least rivalled Canova, he went far beyond him in that tendency to the sensuous and the voluptuous which was no less decidedly characteristic of the great Italian. The countrymen of Pradier are enthusiastic in their admiration of his nude forms so "delicately voluptuous;" but to a colder English critic the delicacy often seems wanting, and while he cannot but admire the exquisite modelling of the form, he is constrained to turn with regret from what seems the perverse meretriciousness of the sentiment.

From his return to France in 1819 down to his death, M. Pradier enjoyed a career of unbroken Parisian popularity; and during his later years, while all admitted him to be one of the most accomplished, by many he was regarded as the greatest of living French sculptors. Of the works by which he achieved and maintained his high position the following are some of the more celebrated—the dates are those of the years in which they appeared at the Exposition:—'Baechante and Centaur,' 1819, now in the Museum at Rouen; 'The Children of Niobe,' 1822; 'Psyche,' 1824; 'The Three Graces,' 1831, now at Versailles; 'Venus and Love,' 1836; 'An Odalisk,' 1841; 'Cassandra,' 1843; 'Phryne,' 1845, well known in this country from having been placed in the Great Exhibition of 1851; 'Sappho,' 1848, a favourite subject with him—there was a statue of Sappho in the Exposition the year of his death; 'Spring,' 1849; Hebes, Amazons, Pandoras (one of these is in the possession of Queen Victoria), Satyrs and Baechantes, Venuses and the like, make up the list of that class of subjects in which he chiefly excelled, and which was most characteristic of his chisel. He also produced a large number of religious pieces, and many of them of considerable size, but out of France they have found few

admirers. Among these are a colossal figure of 'Christ on the Cross, executed for Prince Demidoff; a 'Pieta,' executed in 1847, and now at Toulon; a 'Marriage of the Virgin' for the Madelaine, four 'Apostles,' a 'Virgin' for the cathedral of Avignon, &c. Of portrait-statues he sculptured Gaston de Foix, Marshal Soult, General Damremont, Vendôme, Rousseau (for Geneva), Jouffroy (for Besançon), the Duc d'Orleans, &c. He also executed busts of Louis XVIII., Charles X., and other persons distinguished by their rank or social celebrity. Among his other works may be mentioned the Tomb of Napoleon I., some fountains, vases, &c. He likewise modelled numerous small statues of a very meretricious character.

Pradier was made a Chevalier of the Legion of Honour in 1822. In 1827 he was elected Member of the Institute on the death of Lemot. He died somewhat suddenly on the 5th of June 1852. There are two or three casts after Pradier among the modern sculptures in the Crystal Palace at Sydenham.

PRAED, WINTHROP MACKWORTH, son of Mr. Sergeant Praed, was born in 1802. In 1820 a monthly magazine appeared, entitled 'The Etonian.' George Canning, while at Eton, wrote some clever essays in 'The Microcosm.' Rennell and the nephew of Canning (the present Lord Stratford de Redcliffe) subsequently produced 'The Miniature.' These publications were regarded as exhibitions of youthful talent, were admired in a small circle, and forgotten. But 'The Etonian' aimed at something higher than school-boy essays; it paid slight regard to the 'microcosm' of Eton, and presented no 'miniature' of its scholastic life; it gave vivid pictures of general society; it was bright with wit and poetry, with fun and satire. There was little of the boyish about it but the freshness of boyhood. The principal writer in 'The Etonian' was Winthrop Mackworth Praed. From Eton he went to Trinity College, Cambridge. His career at the university corresponded with the expectations that had been formed of his brilliant talents. In 1822 he was a Browne's Medallist both for Greek ode and epigrams; in 1823, for Greek ode; in 1824, for epigrams. In 1823 he obtained the Chancellor's prize for an English poem, 'Australia;' and in 1824 the same prize for 'Athens.' He was one of the chief speakers in the Union—the famous Cambridge Debating Society, his most formidable rival being Thomas Babington Macaulay. 'The Etonian' was printed at the office of Mr. Knight, then editor of the 'Windsor Newspaper,' and the intimacy that consequently arose led to the publication of 'Knight's Quarterly Magazine' in 1823, to which Mr. Praed was one of the chief contributors, both in prose and verse. His poems are amongst the most original in our language; their wit and pathos are as remarkable as their finished elegance. A collection of some of these poems was published at New York in 1844, but it is far from complete; and those who desire that justice should be done to the memory of one of the most remarkable writers of his time, regret that these works, so often announced, should be so unaccountably delayed.

Mr. Praed took his degree of B.A. in 1825. In 1829 he was called to the Bar; and in 1830 and 1831 was returned to Parliament for St. Germans. In the earnest and protracted conflicts that preceded the passing of the Reform Bill, he took a decided part in opposition to the Reformers. His speeches, as reported, exhibit a readiness of debating power rather than the flashes of wit which were expected from him. He was a most ardent opposer of the Whig administration, though we can trace in him a generosity of feeling and a hatred of mere party calumny, which was to be expected from the nobility of his nature. In the election of 1832 he unsuccessfully contested St. Ives; but in 1835 he was returned to Parliament for Great Yarmouth. In that year he married. During a short time he was Secretary to the Board of Control. He was subsequently member for Aylesbury, was Recorder of Barnstaple, and Deputy High-Steward for the University of Cambridge. Had Mr. Praed's life been longer spared, there can be little doubt that some of the most important offices of the state would have been within his reach; and his contributions to literature, like those of his friend Macaulay, might have carried forward the promise of his youth into new fields of excellence. He died on the 15th of July 1839, in his thirty-seventh year.

PRAM, CHRISTIAN HENRIKSEN, who has left a name of some eminence in Danish literature and poetry, was born September 4th, 1756, in Gulbrandsdalen. After having been educated by his father, who was a clergyman, and next passing a short time at the school at Fredericksborg, he was sent to the university of Copenhagen, where he applied himself to the study of law and political economy. He did not however adopt the law as a profession, and though he afterwards continued to give his attention to the other, poetry and literature became his chief pursuits. His continuing to apply himself to political economy, is accounted for by his being appointed, in 1781, to a high situation in the Chamber of Commerce. Shortly afterwards he married, and, in order to increase his income, set up the 'Handelstidende,' or 'Commercial Journal,' which he first carried on in conjunction with Cramer and Ehrhart, and afterwards by himself, but gave it up at the end of five years, though the publication itself was continued.

From that time he devoted himself, as far as his official duties would permit, to literature. Indeed he had already signalled himself in it by his 'Støerkodder,' which appeared in 1785. This poem was then altogether a novelty in Danish literature, and though it does not

answer to the character of an epic, it is something very superior to a Riimkronik, or mere chronicle in verse, as its author modestly styles it, being a romantic narrative founded upon the traditions of northern legend and mythology, and recording the hero Storkodder's adventures in search of Skirner's mystic sword and other talismans. Thus considered, this production of Pram's (in fifteen cantos) is a classic one of its kind, and is one that places its author by the side of Ariosto and Wieland.

Shortly afterwards he commenced, with the assistance of Rahbek, the 'Minerva,' one of the best literary periodicals of its time in Denmark, and one which also discussed many important political and statistical questions. Few could have been better qualified than Pram for conducting such a miscellany, he being equally at home in both departments of it; and to the literary part he contributed a number of his minor pieces both in prose and verse. Among his other services to literature may be reckoned that of having, together with Thaarup, Baggeen, and Høst, established the Scandinavian Literary Society in 1796; of which institution he was president from 1811 to 1818. He may also be ranked among the Danish dramatists, having, besides his 'Damon and Pythias,' and 'Fingal and Frode,' produced several comedies and some minor pieces for the stage.

On the Chamber of Commerce being united, in 1816, with the Board of West India Affairs, Pram retired from his situation in the former; but though his various emoluments had been very considerable for a series of years, and though he was allowed a pension of 1800 dollars, he was in such straitened if not embarrassed circumstances, that after the death of his wife, in 1819, he resolved to accept an official appointment in the island of St. Thomas. He accordingly proceeded thither in the following spring, departing without the hope of ever revisiting his native land, being then in his sixty-third year. He died at St. Thomas's, November 25th, 1821.

A collection of his miscellaneous poems and prose works was edited by Rahbek, in 4 vols., 1824-26. Oehlenschläger, who has drawn his character, describes him as a man of powerful mind and excellent disposition, though subject to occasional violence of temper, and of great and varied talents and attainments. Of his 'Storkodder,' he says that it possesses many detached parts of very great beauty; but among all Pram's productions he gives the preference to the poem entitled 'Emilias Kilde.'

PRATT, CHARLES. [CAMDEN, EARL OF.]

PRAXAGORAS, a celebrated physician of Cos, belonging to the family of the Asclepiads. His father's name was Nearchus, and he was one of the last of his family who acquired any reputation as a physician. His most celebrated pupil was Herophilus (Galen, 'De Different. Puls.' lib. iv., cap. 3), and he himself was particularly famous for his skill in anatomy and physiology. The titles of several of his works are preserved, but only a few fragments of them remain, together with some of his opinions on medical subjects recorded by Galen and others. He was the first person who pointed out the distinction between the veins and arteries, and affirmed that it is only in the latter that any pulsation is felt, though he believed them to be filled with air (Galen, 'De Dignosa. Puls.' lib. iv., cap. 2), and he accounted for the hemorrhage that occurs when they are wounded by attributing it to an unnatural state, in which the wounded arteries attract to themselves the blood from all the neighbouring parts. He supposed that the heart gave birth to all the ligaments, and that the arteries are ultimately converted into nerves (or ligaments) as they contract in diameter. (Galen, 'De Hippocr. et Plat. Decret.' lib. i. cap. 6.) The brain he supposed to be of no particular use, but merely an expansion of the spinal marrow. His anatomical skill and observations made him introduce several improvements into the theory and practice of medicine; for example he declared that the pulse indicates the variations of the strength of the disease, a discovery which threw great light on the knowledge of diseases. He imagined the humours of the body to be the cause of all sorts of diseases, and that the vena cava is the seat of an intermittent fever. (Ruf. Epheas.) The greater part of the remedies that he employed were taken from the vegetable kingdom, and we are told by Cælius Aurelianus that he was very fond of emetics. ('De Morb. Acut.' lib. iii., cap. 17.) In cases of iliac passion he recommended emetics, as several modern practitioners have also done; and when attended with intro-auseption, he ventured to open the abdomen in order to replace the intestine (Cæl. Aurel., loco cit.), an operation that has been proposed and executed in modern times. Notwithstanding the extravagance of some of his opinions, he must have been a very remarkable man, and we may well regret that we know so little of his practice. He lived about B.C. 300 (OL 120.)

PRAXITELES, a sculptor of Greece. Neither the exact time nor the place of his birth is known. It is also remarkable that there is no mention of the master under whom he acquired the rudiments of the art, in which he made such important changes with regard to style, that he is justly considered the founder of a school. The period at which he flourished is however pretty clearly established on the authority of ancient writers, as well as by the testimony of some of his works and by the received dates of artists who are classed as his contemporaries. Pliny ('Hist. Nat.' xxxiv. 8) says Praxiteles flourished in the 104th Olympiad, at the same time with Euphranor, who was a celebrated statuary and painter. Pausanias (viii. 9) says Praxiteles lived three generations after Alcamenes. He must therefore,

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according to these statements, be placed at about B.C. 360; or if, as some antiquaries have contended, he executed a work so late as the 123rd Olympiad, or B.C. 284, he may have begun his career as an artist rather later than the time mentioned. It is however possible, supposing he lived to an extreme old age, that Praxiteles was practising as a sculptor at the periods recorded, although they include a range of seventy-six years.

Praxiteles was eminent for his works both in bronze and marble, but he seems to have had the highest reputation for his skill in the latter. "Praxiteles marmore felicior et clarior fuit;" and again, "Praxitelis statem inter statuarios diximus qui marmoris gloria superavit etiam semet." (Plin., 'Hist. Nat.' xxxiv. 3, and xxxvi. 5.) Pliny and Pausanias enumerate a long list of the productions of Praxiteles. Amongst those in bronze, which appear by the concurrent testimony of ancient writers to have been held in the highest estimation, were a statue of Bacchus and another of a satyr, so excellent that it was called by way of distinction Peribostes (the celebrated). He also made a statue of Venus, which was afterwards destroyed by fire; likewise a statue of a youthful Apollo, called Sauroctonos, or the lizard-killer, as he is represented in the act of killing a lizard. Two statues of women are also recorded by Pliny; one of them represented a matron weeping, the other a courtesan laughing. The latter was much admired for its expression: it was believed to be a portrait of the celebrated Thespian courtesan Phryne. Of these works and several others in the same material, the only record that remains is an undoubtedly ancient copy, in marble, of the Apollo Sauroctonos. It is too well known to require a particular description in this place. Though defective in some trifling respects of detail, it is not difficult to judge from it of the purity of style, and grace and beauty of form, which must have characterised the original. It is justly considered one of the greatest treasures of the Vatican. Among the works in marble by Praxiteles, the famous Venus of Cnidus must undoubtedly be placed in the first rank. We are told that two statues of the goddess were made; one draped, the other entirely naked. The people of Cos preferred the first; the Cnidians immediately purchased the latter. The fame of this statue was so great that travellers visited Cnidus solely for the purpose of seeing it; and Nicomedes, the king of Bithynia, was so desirous to possess it, that he offered to pay off a heavy debt for them if the Cnidians would consent to give up this celebrated work. The tempting offer was however declined. Praxiteles, observes Pliny, "illo enim sicut nobilitavit Cnidum." There were doubtless many copies of so celebrated a work, and the representation of a figure of Venus on the coins of Cnidus affords unquestionable authority at least for the action and general composition of the famous statue. The Venus of Cnidus is mentioned by Lucian as the finest of the works of Praxiteles (*Eikōnes*, c. 4), and from the description in another passage (*Epores*, c. 13, &c.) we may form some notion of the style of this celebrated work. It is also the subject of numerous epigrams in the Greek Anthology. The original work fell a prey to the flames, at Constantinople, in the 5th century, in the dreadful fire which destroyed so many other fine monuments of art collected in that city. The loss of the Venus of Cnidus may justly be considered among the greatest which art has sustained; for no production in ancient sculpture, with the single exception of the Olympian Jupiter of Phidias, has received such universal and such unqualified admiration. Two statues of Cupids are also mentioned among the most esteemed works of this master. One of these was so beautiful that it is placed by Pliny quite on an equality with the famous Venus of Cnidus. It was made of marble of Paros. It is thought that a copy of it exists in the collection of sculpture in the Vatican. Among other works that have been thought worthy to be recorded were two statues of Phryne: one was of marble, and was placed in the temple of Venus at Thespis, the native place of the courtesan; the other was of bronze gilt, and was dedicated by her at Delphi, where it had the honour of a distinguished place. Praxiteles appears also to have executed works of a more extensive character and composition. The chief of these were some sculptures that decorated the pediments of the temple of Hercules at Thebes. (Paus., ix. 11.) They represented part of the labours of Hercules.

The style of the school of which Praxiteles may be considered the founder was softness, delicacy, and high finish. We read of few of his productions of a sublime or severe character, such as distinguished the art which immediately preceded his era under Myron, Phidias, and Polycletus; whose genius led them to represent the more exalted and majestic personages of the ancient mythology, as Jupiter, Juno, and Minerva, or the classic forms of heroes, warriors, and athletes. Praxiteles, on the other hand, seems to have been attracted by, and to have devoted himself to, the lovely, the tender, and the expressive. Beyond this he appears to have acquired great skill in execution, and to have had some peculiarities in the mode of finishing his marble. He is said to have declared that he considered those to be his best works which had undergone the process of 'circumlitio' by Nicias. From the circumstance of Nicias being a painter, it seems reasonable to conclude that this cannot simply mean polishing and rubbing, but that some varnish or encaustic was laid over the surface of the marble after it had left the sculptor's hands, in order to give it a rich softness, similar to what the Italians, in speaking of the flesh surface of marble, call the 'morbidezza di carne.' Modern ingenuity has vainly endeavoured

to discover the process alluded to. It was in all probability a wash of some sort; but whether a simple application of water-colour, of wax, or of varnish (if the latter, either the preparation or the statue being warmed to a certain temperature), there are now no certain means of judging.

Praxiteles had two sons, Timarchus and Cephisodorus, or Cephisodorus, both of whom were artists. Pliny says of the latter, "Praxitelis filius Cephisodorus rei et artis heres fuit."

There was another artist called Praxiteles living at a later period. He was a modeller and chaser. There was also a painter of the same name, mentioned by Pliny ('Hist. Nat., xxxv. 11).

PRESCOTT, WILLIAM HICKLING, was born on the 4th of May, 1796, at Salem, Massachusetts, U. S., and is descended from an old Massachusetts family. His father was an eminent lawyer and judge at Boston; his grandfather commanded the American militia at the so-called Battle of Bunker's Hill. His father having removed to Boston young Prescott was there placed with the Rev. Dr. Gardiner, a pupil of Dr. Samuel Parr, and an excellent classic; and under his tuition the youth made great progress. In 1811 he entered Harvard University, where he pursued his classical studies with considerable success until compelled by failing health and temporary loss of sight to lay them aside. It had been intended that he should follow his father's profession, but after a short trial he found it necessary to relinquish his legal, and indeed all serious, studies for a while. Being advised to travel he proceeded to Europe and spent a couple of years in England, France, and Italy, when he returned to Boston restored in health, but with his sight permanently impaired.

Happily his father was possessed of ample means, and it was determined that he should abandon his purpose of a professional life. As he was able he devoted time and thought to the literature of modern Europe, but it was long before he turned his attention seriously to authorship. His earliest contributions were to the pages of the 'North American Review' in essays on Italian, Spanish, English, and American literature; he also wrote a Memoir of Brockden Brown, the novelist, in Sparks's 'American Biography,' and occasional articles elsewhere; a selection from these was published under the title of 'Biographical and Miscellaneous Essays,' 8vo, 1843, and has been more than once reprinted.

But Mr. Prescott had from the time of abandoning his legal studies cherished the hope of being able to write a history; and as he prosecuted more deeply his researches into the literature and history of Spain his design assumed form and consistency. Having fixed on the reign of Ferdinand the Catholic, he was able through the friendly offices of Mr. Everett, the United States minister at Madrid, to obtain for his projected work a singularly rich and extensive body of materials, consisting of rare books, manuscripts, and transcripts of official documents. But they reached him under circumstances which would have crushed the purpose of most men. An extract from the preface to his 'History of Peru,' dated April 1847, will best explain what these were, and most authentically describe that peculiarity of his literary history which is so remarkable in itself and so valuable and encouraging to others who may suffer under any physical infirmity. He says,—“While at the university I received an injury in one of my eyes, which deprived me of the sight of it. The other, soon after was attacked by inflammation so severely that for some time I lost the sight of that also; and though it was subsequently restored, the organ was so much disordered as to remain permanently debilitated; while twice in my life since, I have been deprived of the use of it for all purposes of reading or writing for several years together. It was during one of these periods that I received from Madrid the materials for my history of 'Ferdinand and Isabella;' and in my disabled condition, with my transatlantic treasures lying around me, I was like one pining from hunger in the midst of abundance. In this state I resolved to make the ear if possible do the work of the eye. I procured the services of a secretary, who read to me the various authorities; and in time I became so far familiar with the sounds of the different foreign languages (to some of which, indeed, I had been previously accustomed by a residence abroad), that I could comprehend his reading without much difficulty. As the reader proceeded, I dictated copious notes; and, when these had swelled to a considerable amount, they were read to me repeatedly, till I had mastered their contents sufficiently for the purpose of composition.”

There were still to be overcome the difficulties attending the actual process of composition. Mr. Prescott attempted dictation, but after many trials was forced to relinquish it, from finding that he could not thus attain to the requisite freedom and force of diction. He then procured from London a writing-case for the blind, in which the stylus of the writer was guided by means of wires over a sheet of carbonised paper, the writing being made without ink upon ordinary paper placed underneath. “With this instrument,” says Mr. Prescott in a letter to the editor of 'Homes of American Authors' (dated July 1852), “I have written every word of my *historicals*. This modus operandi exposes one to some embarrassments; for, as one cannot see what he is doing on the other side of the paper, any more than a performer on the treadmill sees what he is grinding on the other side of the wall, it becomes very difficult to make corrections. This requires the subject to be pretty thoroughly canvassed in the mind, and all the blots and erasures to be made there before taking

up the stylus. This compels me to go over my composition to the extent of a whole chapter, however long it may be, several times in my mind before sitting down to my desk. When there the work becomes one of memory rather than of creation, and the writing is apt to run off glibly enough.”

The first of the works prepared under these difficulties—'The History of Ferdinand and Isabella the Catholic of Spain'—appeared in the early part of 1838. By the author's own countrymen it was received with a hearty welcome, and in England it met with almost unqualified praise from the literary organs of all parties; while in the country whose favourite monarchs it celebrates it was greeted with enthusiasm, and the author was elected a member of the Royal Academy of Madrid. Nor has its popularity been evanescent; a seventh and revised edition of it was published in America and London in 1854, and more than one cheap reprint has since appeared: translations of it have also been made into the Spanish, Italian, and German languages. Its popularity was well-merited. For the first time the period of history when Spain rose to a leading position among the nations of Europe was fully, clearly, and vividly placed before the English reader from original and official sources; and the narrative was conducted, and events and characters were estimated, with a fairness and conscientiousness which showed itself in every page and led the reader to rest implicitly on the good faith of the historian. The archives of the Spanish court, of the Academy of Madrid, and of private families of historic fame, were now placed freely at Mr. Prescott's disposal, and he turned with ardour to the picturesque story of the Spanish invasions of Mexico and Peru. The first of these narratives, 'The History of the Conquest of Mexico,' was published in three volumes in 1843. The popularity of its predecessor had prepared for it a wide and eager circle of readers; and its success was even more sudden and striking than that of the 'History of Ferdinand and Isabella.' It was speedily translated into Spanish, both in Spain and Mexico, and also into German, French, and Italian; and it procured for its author the rare honour of admission into the Institute of France. The companion history 'The Conquest of Peru,' did not appear until 1847. It has fully sustained the high character of its author, and has passed through nearly as many editions as the previous histories, but as it could hardly possess the romantic interest of the 'History of the Conquest of Mexico' it will probably not rival that work in general estimation although fully equal to it in historical value.

In these three great works Mr. Prescott had with the felicity of genius hit upon themes remarkably rich in themselves and admirably adapted to his peculiar powers. For his crowning work he chose the history of the reign of Philip II., a theme in many respects very different from the others, but one calling for a larger and more comprehensive treatment, embracing as it did historical characters and events which spread over the greater part of Europe and the New World during the latter half of the 16th century, a period almost unrivalled in the magnitude and splendour of its historical events. For this important undertaking Mr. Prescott made his preparations with characteristic care, deliberation, and comprehensiveness, collecting for it authentic materials from the public archives of almost all the great European capitals, as well as from many private collections. Towards the end of 1855 nearly seven years after the publication of his previous history, Mr. Prescott was able to lay before the public the first two volumes of his 'History of Philip the Second, King of Spain,' and again to achieve a great and unquestionable success. Of the importance of the addition which this work has made to English historical literature there is but one opinion. The excellences of the author's previous works are all here—the picturesque narrative, the lucid style, the generous yet judicial spirit, the thorough digestion and scrupulous sifting of the materials,—often not only contradictory in themselves, but embarrassing in their richness,—and above and pervading all, the thorough integrity of purpose, the earnest and untiring pursuit and ever-present love of truth, which, amid his many admirable qualities, is that which is perhaps his prime characteristic as a historian.

It only remains to add that in 1856 Mr. Prescott published an edition of Robertson's 'History of the Reign of Charles the Fifth,' with notes and a valuable supplement containing an 'Account of the Emperor's Life after his Abdication.' [See SUPPLEMENT.]

PRESTER JOÃO, 'the Priest John,' was the name given in the middle ages to a supposed Christian sovereign who was said to live somewhere in the interior of Asia. This report appears to have originated with the Nestorians of Mesopotamia, whose missionaries penetrated into Persia, India, and Tartary, and were protected by some of the sovereigns of those regions. Oungh, a powerful khan of the Keraites, or Kriit Tartars, in the 11th century ruled over a great part of Eastern Tartary, north of the Chinese wall and near the banks of the river Amour. His residence was at a place called Karkorum. Some of the Mogul khans, and among the rest Temusin, afterwards called Gengis Khan, paid allegiance to Oungh Khan. [GENGIS KHAN.] A war broke out however between Gengis Khan and Oungh, in which the latter was defeated, with the loss of his life in 1202. Oungh Khan was reported in Europe to be a Christian, and to have taken priest's orders, and some Nestorian missionaries fabricated and published letters said to have been addressed by him to the pope, Louis VII. of

France, the emperor of Constantinople, and to the king of Portugal, in which he is made to style himself John the High-Priest. (Petis de la Croix, 'Histoire de Gengis Khan.')

The first European traveller who mentions Prester John was a Franciscan friar, called John Carpini, who was sent, in 1246, nearly half a century after the death of Ounggh Khan, by Pope Innocent IV., on a mission to Batou Khan, the son of Gengis, to induce him to restrain the Mongols from their predatory incursions into Russia, Poland, Hungary, and other Christian countries. Carpini did not meet with the Prester John, but appears to have supposed that he lived somewhere farther to the eastward. Several years after Carpini's journey, another Franciscan monk, called Rubruquis, was sent by Louis IX. of France, who was then in Palestine, A.D. 1263-54, as a missionary to Tartary. The story of Prester John was the cause of the mission. Rubruquis, after great difficulties and privations, reached the camp of Batou Khan in Central Tartary, who forwarded him across the deserts to the court of Mangou, the great khan of Kara-korum, where Rubruquis found no Prester John, but he found some Nestorian priests, as well as some Mohammedan imams, with whom he had several interviews, which however he acknowledges were to little purpose, as the parties could not understand each other.

Rubruquis says that the Nestorians had greatly exaggerated their own influence in Tartary, as well as the power of the late Ounggh Khan, who appears however to have tolerated and even encouraged Christian missionaries in his dominions.

Mangou gave Rubruquis a letter for the king of France, and ordered him to be supplied with all necessaries for his return home. On his arrival in Palestine, Rubruquis wrote from his convent at Acre an account in Latin of his adventurous journey, which he addressed to Louis, who had returned to France. This curious narrative is written with much simplicity and greater veracity than that of his predecessor Carpini. It is printed in Purchas's collection of travels, and in Bergeron's 'Voyages faits en Asie, par Benjamin de Tudela, Carpin, Rubruquis,' &c.

The existence of a Christian sovereign in Asia called Prester John, continued to be believed in Europe till the end of the 15th century, when the Portuguese, having reached India by the way of the Cape of Good Hope, set about looking for Prester John in that country, but without success, though they found a community of Nestorian Christians on the Comorandel coast. At last Pedro Covilham happened to hear that there was a Christian prince in the country of the Abesines, not far from the Red Sea, and he concluded that this must be the true Prester John. He accordingly went thither and penetrated to the court of the king of Habbesh, who was then in Shoa. It must be remarked however that the 'negus' or king of Habbesh had never assumed the name of Prester John.

(Ludolf, *History of Ethiopia*, b. xi; Tellez, *Historia Geral de Ethiopia*, b. xi.)

PRESTON, THOMAS, was a master of arts of Cambridge and a fellow of King's College; and he was afterwards created a doctor of law and master of Trinity Hall. In 1564 he acted with great applause before Queen Elizabeth, in Rightwiser's Latin play of Dido. About the same time, or a little earlier, he wrote 'A Lamentable Tragedy, mixed full of pleasant mirth, containing the life of Cambises king of Persia, &c., and last of all his odious death by God's justice appointed: done in such order as followeth.' This rude and imperfect old piece is curious from its early place in the history of the English drama; but its tumidity made it a fair mark for Falstaff in proposing to be tragical "in King Cambyse's vein." The play is printed, from the undated black letter edition, in Hawkins's 'Origin of the English Drama,' 1773. He was born about 1537, and died June 1, 1598.

PRICE, RICHARD, was born at Tynton in Glamorganshire, February 23, 1723. His father Rice Price, of whose second marriage Richard was the sole offspring, was a rigid Calvinistic minister, remarkable for his intolerance, who spared no pains to imbue his son with sound Calvinistic doctrine. Richard however began early to claim the privilege of free opinion, and by his scruples often incurred the anger of his parent. The latter died in 1739, and by his will the bulk of the property, which appears to have been considerable, came into the possession of one son, the widow and six other children being left in straitened circumstances to provide for their own maintenance. The widow and the eldest son survived this event only a few months, and shortly after Richard, then in his eighteenth year, resolved on proceeding to London in the hope of qualifying himself for the clerical profession. The heir of his father's fortune provided him with both horse and servant as far as Cardiff, but left him without the means of performing the rest of the journey except on foot or in a waggon. His education during his father's lifetime had been superintended by several dissenting ministers, and on reaching the metropolis, he obtained, through the interest of a paternal uncle, admission to a dissenting academy, where he pursued his studies in mathematics, philosophy, and theology. In 1743 he engaged himself as chaplain and companion to the family of Mr. Streathfield of Stoke Newington. Here he continued to reside during the ensuing thirteen years, at the end of which the engagement terminated by the death of Mr. Streathfield, who left him some small property. About the same time his circumstances were further improved by the death of his uncle, and by his receiving the appointment of morning preacher at Newington

Green Chapel. He married in 1757. The year following he published his 'Review of the principal Questions and Difficulties in Morals,' 8vo, Lond., 1758 and 1757, a work which, though designated by Brown as "very elaborate, very tedious, but not very clear," seems to have established his reputation as a metaphysician and moralist. In 1767 he was applied to by a committee of gentlemen connected with the legal profession for his opinion of a plan which they contemplated adopting in order to secure an annuity to their surviving widows. This drew his attention to the defective character of the principles upon which many similar societies had been already instituted, and induced him to write his 'Treatise on Reversionary Payments,' 8vo, Lond., 1769, the publication of which was the almost immediate cause of the dissolution of several of those societies, and the beneficial modification of others. It has since passed through five editions; the last is that edited by Mr. Wm. Morgan, in 2 vols., 8vo, Lond., 1803.

In 1776 appeared his 'Observations on Civil Liberty and the Justice and Policy of the War with America.' So highly was this work appreciated by the advocates of American independence, that an application was made to the author to permit the publication of a cheap edition, which he readily conceded. In a few months nearly 60,000 copies are said to have been disposed of, and among the many congratulatory addresses which he received on the occasion, the corporation of London testified their "approbation of his principles and the high sense they entertained of the excellence of his observations on the justice and policy of the war with America," by presenting him with a gold box inclosing the freedom of the city. Two years later (1778) the American Congress, through their commissioners, Dr. Franklin and others, communicated to him their desire to consider him a citizen of the United States, and to receive his assistance in regulating their finances, assuring him that, in the event of his deeming it expedient to remove with his family to America for that purpose, a liberal provision should be made for requiting his services. This invitation was declined, on the ground of his being ill-qualified to render the assistance sought, his connections with this country, and his fast advancement into the evening of life; adding, that he looked to the United States as being then the hope and likely soon to become the refuge of mankind.

Dr. Price died in London in 1791, surviving but few years his wife and several of his most eminent and intimate friends, among whom were Dr. Adams, master of Pembroke College, Oxford; Mr. Howard, the philanthropist, and Dr. Franklin. During the latter part of his life he suffered severely from an affection of the bladder. The honorary degree of Doctor of Divinity was conferred upon him in 1769 by the University of Glasgow, through the instrumentality of his friends, and apparently without their intentions having been previously made known to him. He was a firm believer in the immateriality of the soul, and considered that the Scriptures authorized the opinion that there is no state of action or perception between death and the eternal judgment. Drs. Priestley and Price, notwithstanding their frequent controversies, were always on terms of the closest friendship, and Dr. Priestley preached a highly eulogistic funeral sermon on his death. For further information the reader is referred to the 'Memoirs of the Life of Richard Price, D.D., by William Morgan, F.R.S.,' London, 1815, 8vo., from which this notice has been principally drawn.

The works of Dr. Price not already referred to are—1, 'Four Dissertations on Providence, Prayer, the State of Virtuous Men after Death, and Christianity,' 8vo, 1766-68; 2, 'The Nature and Dignity of the Human Soul,' 8vo, 1766; 3, 'An Appeal to the Public on the subject of the National Debt,' 8vo, 1772-74; 4, 'An Essay on the Present State of the Population in England and Wales, with Morgan on Annuities,' 8vo, 1779; 5, 'The Vanity, Misery, and Infamy of Knowledge without suitable Practice,' 8vo, 1779; 6, 'An Essay on the Population of England from the Revolution to the present time,' 8vo, 1780; 7, 'The State of the Public Debts and Finances at signing the Preliminary Articles of Peace in January 1763,' 8vo, 1783; 8, 'Post-script to same,' 8vo, 1784; 9, 'Observations on the Importance of the American Revolution and the Means of making it Useful to the World,' 8vo, 1784; 10, 'A Discourse on the Love of our Country,' 8vo, 1789-90; 11, 'Britain's Happiness and its full Possession of Civil and Religious Liberty briefly stated and proved,' 8vo, 1791; 12, 'Sermons, namely, 'Fast Sermons,' 1759-79-81, &c.; 'Sermons on Various Subjects,' 8vo, 1786, 1816; 'Sermons on the Christian Doctrine,' 8vo, 1787; 13, 'On the Expectations of Lives, the Increase of Mankind, the influence of great towns on Population, and particularly of the state of London, with respect to healthfulness and number of inhabitants,' Phil. Trans., 1769; 14, 'On the Insalubrity of Marshy Situations,' *Ib.*, 1774; 15, 'On the Difference between the Duration of Human Life in Town and in Country Parishes and Villages,' *Ib.*, 1775; 16, 'Short and Easy Theorems for finding in all cases the difference between the values of Annuities payable yearly, half-yearly, quarterly, and monthly,' *Ib.*, 1776; 17, 'On the Proper Method of calculating the Value of Reversions depending on Survivorship,' *Ib.*, 1790; 18, 'On the Effect of the Aberration of Light on the Time of the Transit of Venus over the Sun's Disk,' *Ib.*, 1790. The 'Transactions' of the year 1763 contain an essay on the solution of a problem in the theory of probabilities, which, though not entirely the work of Dr. Price

requires to be noticed under the present article. The problem was—'Given the number of times an unknown event has happened and failed; required the chance that the probability of its happening in a single trial lies somewhere between any two degrees of probability that can be named,' and belongs to that division of the theory termed 'inverse probabilities,' the more important of the two, and which may be said to have originated with this problem, since it was the first of the kind that was answered, and, notwithstanding its practical utility, no successful attempt had been previously made to answer it. Dr. Price found a solution in an unfinished state among the manuscripts of the then late Rev. Mr. Bayes, F.R.S., and his chief merit consisted in immediately appreciating its importance, and directing his mind to its improvement and extension. A supplement to the solution was inserted by Dr. Price in the 'Transactions' of the following year, shortly after which he was elected a member of the society. It was in the above paper that the important theorem was first announced, namely, that the probability in favour of an hypothesis is proportional to the probability which that hypothesis gives to observed events (Lacroix, 'Traité des Prob.,' p. 149, third edition); but as Mr. Lubbock, in his 'Essay on Probability,' published in the 'Library of Useful Knowledge,' observes, either Bayes or Price appears to have confounded the chance of the probability of the events happening being comprised within the proposed limits, with the probability itself.

PRICE, THOMAS, THE REV., one of the most distinguished Welsh scholars of his age, was born on the second of October 1787 at Pencaevelin, in the parish of Llanafan Fawr, near Builth, in Brecknockshire. His father, the Rev. Rice Price, had originally been a stonemason, but having at the age of seventeen formed an attachment to Mary Bower, the descendant of a long line of clergymen, had acquired by incessant diligence and frugality the means of attending the college-school at Brecknock, and finally obtained ordination from the Bishop of St. David's, and in 1784 the hand he sought, after a courtship of twenty years. He was so fortunate as afterwards to be presented to three livings, but his income, like that of some other Welsh pluralists, was never believed to exceed fifty pounds a year. He had two sons, both of whom were brought up to the church; the elder taking his degree at Oxford, while the second, Thomas, was obliged to finish his studies at the college of Brecknock. Welsh was the language the two boys heard constantly in the family, English they acquired at their second school, the elements of Latin and Greek were learned subsequently, and from some French officers, who were prisoners of war at Brecknock, Thomas acquired an excellent knowledge of French. In 1812 he received holy orders, and in 1825 after performing for thirteen years the duties of various curacies near Crickhowel, he was appointed to the vicarage of Cwmdu. This was his last preferment. The rest of his life was passed in his professional labours, and in a great variety of voluntary pursuits. Mr. Price carved in wood, modelled in wax and cork, etched with some skill, could play on the Welsh harp by ear, and had the honour of presenting a harp from his own design to the Queen at Buckingham Palace in 1843. He made a great number of drawings, some of which were engraved as early as 1809, in his friend Theophilus Jones's 'History of Brecknockshire.' He was a great promoter of the Eisteddfods, or meetings for the cultivation of Welsh poetry, literature, and music, and frequently bore off the prizes. He was looked up to by most of his countrymen with enthusiastic admiration as an accomplished champion of his country's language and literature. His health began to fail somewhat early, and he died at Cwmdu on the 7th of November 1848.

The best of his English works are collected in the 'Literary Remains of the Rev. Thomas Price, with a Memoir of his Life by Jane Williams, Ysgafell, 2 vols. 8vo, Llandovery, 1854-55. The first volume contains an account of a 'Tour through Brittany,' made in the summer of 1829, written in a lively and agreeable style, and peculiarly interesting as containing the observations of one familiar with the language and literature of Wales on the kindred language and literature of Brittany. 'An Essay on the Comparative Merits of the Remains of Ancient Literature in the Welsh, Irish, and Gaelic Languages;' 'An Essay on the Influence which the Welsh Traditions have had on the Literature of Europe;' 'A Critical Essay on the Language and Literature of Wales from the time of Gruffydd ap Cynan and Meilyr (in the eleventh century) to that of Sir Gruffydd Llwyd and Gwilym Ddu' (in the fourteenth), make up the remainder of the first volume. The second is entirely occupied with Miss Williams's memoir, which is enlivened with some interesting correspondence, and presents the fullest picture that has yet been drawn of a Welsh literary life. By far the greater part of Mr. Price's literary labours were in his native language: he was a contributor to fifteen Welsh periodicals, for one or the other of which he made it a rule to write an article once a month, and under such a variety of signatures, that it would now be impracticable to form a collection of the whole. His favourite signature however was 'Carnhuanawo' ('Man of the Sunny Mound'), which was familiarly known to every magazine-reader in Wales. His great work in Welsh was the 'Hanes Cymru a chenedl y Cymry ór Cynoesodd hyd at Farwolaeth Llewelyn ap Gruffydd' ('History of Wales and the Welsh Nation from the Early Ages to the Death of Llewelyn ap Gruffydd'), when the country was united with England. It was published in numbers, sometimes with long intervals, the first of the fourteen of

which it consisted appearing in 1836 and the last in 1842, the whole forming a volume of about 800 pages. It has been pronounced by competent judges the best history of Wales extant in any language, and it is somewhat singular that no translation has yet appeared in English. The omission may serve in some degree to justify the complaint which Mr. Price was accustomed to make "of the extraordinary neglect of Welsh literature and total ignorance of British history prevailing in England, and the consequent contempt evinced by the English for everything relating to Wales, in contradistinction to the high appreciation of Welsh literature shown on the Continent, especially in Germany, and the superior knowledge and desire for information on all subjects connected with the principality by German scholars."

On the subject of his native language Mr. Price was so enthusiastic that his feelings sometimes outran his judgment. At the Eisteddfod at Welshpool, in 1824, he exclaims, in an oration in the Welsh language, "We are told our language cannot last; but let them inform us what language will last, and we will instantly adopt it. When we are chafed and goaded to it—when we are taunted with the extinction of our native tongue—shall we not reply I shall we not say that we likewise perceive the seeds of decay in the English? Who can tell but that when the present English sleeps with the Latin, the Saxon, and the Norman-French, the accents of our mountain tongue may yet rouse some remains of the Britons to patriotism and glory." Most Englishmen, we believe, who have urged the adoption of the English language in Wales, have supported the measure not on the ground of its supposed superior duration in the future, but of its evident superior usefulness in the present.

A notion of Mr. Price's, to which he appears to have attached considerable importance, was, after communicating it to the 'Athenaeum' and the 'Allgemeine Zeitung,' made the subject of a separate publication, 'The Geographical Progress of Empire and Civilisation' (Llandovery, 1847-48). Every one is familiar with the idea of the 'westward progress of empire, which the Americans are so fond of quoting from Bishop Berkeley's fine stanzas; but Mr. Price fancied he had made a discovery, "that the average rate of progress corresponds with that of the retrogradation of the equinoctial points, which is 50 seconds and a fraction in a year, or a degree in 72 years, something short of a British mile, subject to periodical retardations and accelerations." "The focus, or pole, was in 1847," according to his speculations, "located in the northern portion of this island, near the Frith of Forth in Scotland, moving in the direction of the Solway Frith at the rate of four miles a year." On the whole, Mr. Price's works are more remarkable for vigour, animation, and learning, than for sound judgment.

PRICE, SIR UVEDALE, was born in 1747, of an ancient Welsh family, which had settled at Foxley in Herefordshire some years previously. In 1761 his father died, and he succeeded to his estates. He had been educated at Oxford, and in 1780 he published a translation from the Greek of Pausanias of 'An Account of the Statues, Pictures, and Temples in Greece.' His next work, and the one on which his reputation chiefly rests, was 'An Essay on the Picturesque, as compared with the Sublime and the Beautiful; and on the Use of Studying Pictures for the Purpose of Improving Real Landscapes,' first published in 1794. A second edition was issued in 1796, and a third, considerably enlarged, in 2 vols. in 1797 and 1798. It was principally confined to the department of landscape gardening, and developed a purer and more cultivated taste than that introduced by the practice of Brown and Repton, who were then in fashion as layers-out of grounds. The publication involved him in a controversy with Mr. Repton, to whose letter he replied at some length in 'A Letter to H. Repton, Esq., on the Application of the Practice as well as the Principles of Landscape Painting to Landscape Gardening,' issued in 1795. He also published in 1801 'A Dialogue on the Distinct Character of the Picturesque and Beautiful, in Answer to the Objections of Mr. [Payne] Knight, prefaced by an Introductory Essay on Beauty; with Remarks on the Ideas of Sir Joshua Reynolds and Mr. Burke upon that subject.' A new edition of these works, collected in one volume, was published by Sir T. D. Lauder in 1842. In 1797 Mr. Price published a pamphlet entitled 'Thoughts on the Defence of Property;' and in 1798 'Two Appendices to an Essay on Designs in Gardening, by George Mason.' In 1827 'An Essay on the Modern Pronunciation of the Greek and Latin Languages' was published by him at Oxford, in which he endeavours to show that the pronunciation taught in our educational establishments is altogether erroneous. In this work he says he had the assistance of Mr. Knight and of Dr. Parr. In 1823 he was created a baronet, and on September 11, 1829, he died at his residence at Foxley.

PRICHARD, JAMES COWLES, an eminent ethnologist, was born at Ross in Herefordshire in the year 1785. He was educated for the medical profession, and took his degree of M.D. at Edinburgh. He chose for the subject of his inaugural thesis the physical history of mankind. This seems to have determined the current of his thoughts throughout life, for he subsequently became distinguished as one of the most laborious ethnologists of his day. He commenced the practice of his profession at Bristol, and in 1810 was appointed physician to the Clifton Dispensary and St. Peter's Hospital. He also had a private dispensary, to which he devoted considerable attention. Although much engaged with his professional duties, he still kept the subject of his inaugural thesis before his mind, and in 1818 he published his

'Researches into the Physical History of Mankind.' This work, which was originally published in one volume, reached a second edition in two volumes in 1826, and a third edition was finished in 1849, extending to five volumes. From the period of the first publication of this work it took the first rank amongst ethnological works, and the last edition is undoubtedly the most important systematic work that has hitherto appeared upon the physical history of man. Dr. Prichard, whilst an anatomist and physiologist, was one of the first to avail himself of the study of philology as a means of arriving at the history of the various races of men. His contributions to ethnology took a variety of forms. In 1832 he read an elaborate paper to the British Association, then assembled in Bristol, 'On the Application of Philological and Physical Researches to the History of the Human Species.' In 1843 he published a more popular resumé of his labours on the physical history of man under the title of 'The Natural History of Man.' A second edition of this work appeared in 1845, and it has been translated into the French and German languages. He has likewise written many papers and minor works on the same subject. In the twelfth volume of the proceedings of the Zoological Society is a paper 'On the Crania of the Laplanders and Finlanders.' He also published a work 'On the Eastern Origin of the Celtic Language,' in which he pointed out the relations between the Celtic language and the great group of Indo-Germanic languages derived from the east. Another work also arose out of his ethnological researches, which was entitled an 'Analysis of Egyptian Mythology.'

Although thus occupied with a great and important department of science, Dr. Prichard was not inattentive to professional studies. His ethnological and philological reading naturally led him to contemplate man psychologically, and we find him addressing himself successfully to the study of the nervous system, and the results of its deranged condition on the mind of man. In 1822 he published a work on 'The Diseases of the Nervous System.' This was followed by a 'Treatise on Insanity.' In this work he displayed great power in analysing mental phenomena, and speedily became recognised as one of the first authorities on the subject of mental derangement. He was appointed visiting physician to the Gloucestershire Lunatic Asylum. He subsequently published a work 'On the Different Forms of Insanity in Relation to Jurisprudence.' His labours connected with insanity led to his appointment as one of the Commissioners of Lunacy in 1845. On this occasion he removed from Bristol to London, where he continued to reside till his death. Besides the works already mentioned, Dr. Prichard enlarged an essay which he read before the Philosophical Society of Bristol into a work entitled 'A Review of the Doctrine of a Vital Principle.' He was also an extensive contributor to the 'Cyclopædia of Practical Medicine.' He was made M.D. of Oxford on the occasion of the installation of the Duke of Wellington as chancellor of that university. He was president during one session of the Provincial Medical and Surgical Association, now the Bristol Medical Association. He was president of the Ethnological Society, and published an anniversary address delivered before that society. He was a Fellow of the Royal Society of London, and of many other scientific societies in this country and on the Continent. He died in London, December 22, 1848, of an attack of rheumatism complicated with pericarditis.

PRIDEAUX, HUMPHREY, was born at Padatow in Cornwall, May, 3, 1648, of an ancient and honourable family well known in that county. He was sent to school first to Liskeard, then to Bodmin, and was removed thence to Westminster, to be placed under Dr. Busby. Here he was soon chosen king's scholar, and after three years he was elected to Christ Church, Oxford, where he became a student in 1668. He commenced B.A. in 1672, and shortly after, under the direction of Dr. Fell, he published an edition of the historian Lucius Florus. He took his degree of M.A. in 1676, and in the same year he published, by appointment of the university, the inscriptions of the Arundel Marbles with a comment, in one vol. folio, under the title of 'Marmora Oxoniensia ex Arundellianis, Seldenianis, aliisque conflata, cum perpetuo Commentario,' of which a corrected edition was published in 1732 by Michael Maittaire. In 1679 Prideaux was presented by lord-chancellor Finch to the rectory of St. Clement's, Oxford, and in the same year, being appointed Dr. Busby's Hebrew lecturer at Christ Church, he published two tracts of Maimonides with a Latin translation and notes. In 1681 he was installed prebendary of Norwich, and in the following year was made B.D., and shortly afterwards was instituted to the rectory of Bladen with Woodstock, in Oxfordshire. He proceeded D.D. in 1686, and having exchanged his living of Bladen for that of Saham in Norfolk, he went to settle upon his prebend in Norwich. Here he became engaged in some severe contests with the Roman Catholics, the result of which was the publication of his work 'The Validity of the Orders of the Church of England made out.' He also took an active part in resisting the arbitrary proceedings of James II. which affected the interests of the Established Church. In 1688 he was collated to the archdeaconry of Suffolk, and, not without due consideration, he took the oaths of allegiance to William and Mary, and acted up to them faithfully, but he always looked upon the non-jurors as honest men, and treated them with kindness and respect. The next four or five years he spent at the parsonage of Saham, and exerted himself to the utmost in discharging his parochial and archidiaconal duties. While the sees of the non-juring bishops were filling

up, without the knowledge or desire of Dr. Prideaux the bishops of London and St. Asaph earnestly recommended him for the diocese of Norwich, but the recommendation did not succeed, and Dr. Moor was appointed. Upon the death of Dr. Pocock in 1691, the professorship of Hebrew at Oxford was offered to Dr. Prideaux, who declined it. In 1694 he resigned his living at Saham, and in 1696 he was instituted to the vicarage of Trowse near Norwich. He published in 1697 his 'Life of Mahomet,' of which three editions were sold off the first year. In 1702 Dr. Prideaux was made dean of Norwich in the room of Dr. Henry Fairfax. On the translation of Dr. Moor from Norwich to Ely, in 1707, Prideaux was advised and encouraged to apply for the vacant see, but he was not at all disposed to seek for such advancement. This year he published 'Directions to Churchwardens,' a work which has often been reprinted. The best edition is that corrected and improved by Mr. Tyrwhitt, London, 1833. In 1710 appeared Dr. Prideaux's work upon 'Tythes,' 1 vol. 8vo, which he had projected in 4 vols., but his plan was defeated by "the calamitous distemper of the stone," to use his own language; and this year he resigned the vicarage of Trowse. His disease was the occasion of much suffering and it entirely disabled him from public duties. But he still pursued his private studies, and at length, in 1715, he brought out the first part of his principal work, the 'Connection of the History of the Old and New Testament,' and the second part in 1717, folio. This has been one of the most widely circulated books in the English language, and it has still a peculiar value among several more recent works of a similar design. It was the last work that he published. His strength had been long declining, and he died November 1, 1724, in his seventy-seventh year, and was buried in Norwich cathedral. About three years before his death he presented his collection of Oriental books, more than 300 in number, to the library of Clare Hall, Cambridge. Several posthumous tracts and letters, with a 'Life of Dr. Prideaux,' the author of which is not named, were published in 1748, 8vo. Dr. Prideaux was a man of varied and solid learning, and of great moral worth and ardent piety.

PRIDEAUX, JOHN, an English bishop, was born at Stowford, near Ivybridge in Devonshire, September 17th, 1578. His father, being in humble circumstances, and having a large family, could give him only a common education. While yet in his boyhood he was a candidate for the office of parish-clerk at Ugborow, a neighbouring village, but he did not succeed, and to his failure he used to attribute his elevated position in after-life. He was then noticed by a lady of the parish, who maintained him at school till he had acquired a knowledge of Latin, and he then went to Oxford, and was admitted a poor scholar at Exeter College, in 1596: he was elected probationer fellow of his college in 1602, being then B.A. In the following year he received holy orders, and having become noted for his profound knowledge of divinity, as well as his great learning in general, he was elected rector of his college upon the death of Dr. Thomas Holland in 1612. In 1615 he succeeded Dr. Robert Abbot, then promoted to the see of Salisbury, as Regius Professor of Divinity, canon of Christ Church, and rector of Ewelme. He afterwards held the office of vice-chancellor for several years. "In the rectorship of his college," says Wood, "he carried himself so winning and pleasing by his gentle government and fatherly instruction, that it flourished more than any house in the university with scholars, as well of great as of mean birth; as also with many foreigners that came purposely to sit at his feet to gain instruction." He no less distinguished himself in the divinity chair, which he occupied twenty-six years. In 1611, he was consecrated bishop of Worcester, but on account of his adherence to the king he found his dignity neither pleasant nor profitable. He became so impoverished as to be compelled to sell his books, and so was, as Dr. Gauden says, 'Verus librorum hullo.' "Having," continues Wood, "first by indefatigable studies digested his excellent library into his mind, he was after forced again to devour all his books with his teeth, turning them by a miraculous faith and patience into bread for himself and his children, to whom he left no legacy but pious poverty, God's blessing, and a father's prayer." He died of a fever, at Bredon in Worcester, July 29, 1650.

The works of Bishop Prideaux were numerous, and mostly written in Latin, upon grammar, logic, theology, and other subjects. Wood describes him as "a plentiful fountain of all sort of learning, an excellent linguist, a person of a prodigious memory, and so profound a divine, that he was called 'Columna fidei orthodoxæ, ingens scholarum et academiæ oraculum,'" &c. Though he died before the publication of the London Polyglott, he was well known to the editor Brian Walton, who appeals to his authority on the nicer points of Hebrew criticism, in vindicating the Polyglott from certain cavils that had been raised against it.

Bishop Prideaux had a son named Matthias, who was born in 1622, and died of the small-pox in 1646. He was a fellow of Exeter College. After his death, in 1648, was published, in small 4to, a work of his entitled 'An essay and compendious Introduction for reading all sorts of Histories,' with a 'Synopsis of Councils,' added by his father. This book was several times reprinted, but it would now probably be thought more curious than useful, though it might furnish some valuable hints to persons engaged in teaching.

PRIESSNITZ, VINCENZ, the founder of Hydropony, or Water-Cure (Wasserheilkunde), was born on the 4th of October 1799, at

Gräfenberg, in Austrian Silesia, where his father was a farmer. He received only a small amount of ordinary education at the town-school of Freiwaldau; for his elder brother having died, and his father become blind, he was obliged at an early age to assist his mother in managing and working the farm. He continued in this employment several years; but one day, when he was taking some sacks of barley to the fields for sowing, the horse became restive, seized Priessnitz with its teeth, threw him down, and dragging the loaded cart over him, broke two of his ribs. A medical man, after examining him, expressed an opinion that the injuries sustained were so great that, even if he recovered, he would be a cripple for life. Priessnitz however, by placing his body in a certain position, which allowed him to expand his chest to the utmost extent, replaced his ribs, and by the free use of cold water kept down inflammation; so that in a short time he was enabled to return to his work. The process of cure by cold water, which had been so beneficial in his own case, was successfully used in other cases of inflammatory disorder. His reputation gradually extended; he studied medical books, formed a sort of system of medical treatment, established cold-water baths at Gräfenberg, and about the year 1826 patients began to resort to him from distant parts of Germany. In 1829 his system may be said to have been in full operation, and from the 1st of January of that year till the 1st of January 1844 the number of his patients had amounted to 8678. The total number of his patients in 1843 was 1050, and the number of both sexes and all ages generally present at Gräfenberg was about 860. No particle of medicine, vegetable or mineral, no tonic, no stimulant, no emetic, no purgative, was ever administered in any form whatever. No bleeding, blistering, or leeching was employed. Water variously applied, externally as well as internally, the process of sweating, fresh air, out-door exercise, plain diet, regulated clothing, early hours, and cheerful society, constituted the only remedies. This system continued in successful operation till the death of Priessnitz, which occurred on the 28th of November 1851, at Gräfenberg. The disease of which he died is stated to have been dropsy on the chest. Hydro-pathic establishments are now in operation in various places on the continent of Europe, in the United Kingdom of Great Britain and Ireland, and on the continent of America.

Priessnitz did not write any medical work himself, but accounts of his system have been published in German and English. Captain R. T. Clarridge in 1849 published 'The Water-Cure, or Hydropathy, as practised by Vincent Priessnitz, at Gräfenberg, Silesia, Austria,' 8vo, London; and 'Every Man his own Doctor: the Cold Water, Tepid Water, and Friction Cures, as applicable to every Disease to which the Human Frame is subject, and also to the Cure of Diseases in Horses and Cattle,' 8vo, London.

(*Vincenz Priessnitz, eine Lebensbeschreibung*, von Dr. J. E. M. Selinger, 12mo, Vienna, 1852.)

PRIESTLEY, JOSEPH, the son of Jones Priestley, a cloth-dresser at Birstal-Fieldhead, near Leeds, was born at Fieldhead, on the 13th of March 1733, old style. His mother dying when he was six years of age, he was adopted by a paternal aunt, Mrs. Keighley, by whom he was sent to a free grammar-school in the neighbourhood, where he was taught the Latin language and the elements of the Greek. His vacations were devoted to the study of Hebrew under a dissenting minister; and when he had acquired some proficiency in this language he commenced and made considerable progress in the Chaldee, Syriac, and Arabic. In the mathematics he received some instruction from Mr. Haggerstone, who had been educated under Maclaurin. From his habits of application and attachment to theological inquiries, his aunt early entertained hopes of his becoming a minister. Ill health however led him to abandon for awhile his classical studies and apply himself to mercantile pursuits. We learn from his own statement that his constitution, always far from robust, had been injured by a "consumptive tendency, or rather an ulcer in the lungs, the consequence of improper conduct when at school, being often violently heated with exercise, and as often imprudently chilled by bathing, &c." Without the aid of a master, he acquired some knowledge of the French, Italian, and German. With the return of health his earlier occupations were resumed, and at the age of nineteen (1752) he entered the dissenting academy at Daventry (afterwards Coward College, and now incorporated with New College, London), conducted by Mr. (afterwards Dr.) Ashworth, the successor of Dr. Doddridge. His parents were both of the Calvinistic persuasion, as also was his aunt, who had omitted no opportunity of inculcating the importance of the Calvinistic doctrine. As however differences of opinion on doctrinal points were not with her sufficient ground for rejecting the society of those whom she believed to be virtuous and enlightened, her house became the resort of many ministers and clergymen whose views were more or less opposed to those of Calvin. In their discussions young Priestley took considerable interest, and they may be supposed to have had considerable influence in leading him to a systematic examination of the grounds upon which he had rested his own belief. Before the age of nineteen he styles himself rather a believer in the doctrines of Arminius, though he adds, "I had by no means rejected the doctrine of the Trinity or that of the Atonement." Before leaving home he expressed a desire to be admitted a communicant in the Calvinistic congregation which he had been in the habit of attending with his aunt; but the minister having elicited

from his replies that he entertained doubts relative to the doctrines of original sin and the eternity of punishment, his admission was refused.

On reaching the academy he found the professors and students about equally divided upon most questions which were deemed of much importance, such as liberty and necessity, the sleep of the soul, &c., and all the articles of theological orthodoxy and heresy, which thus became topics of animated and frequent discussion. The spirit of controversy thus excited was in some measure fostered by the plan for regulating their studies, drawn up by Dr. Doddridge, which specified certain works on both sides of every question which the students were required to peruse and form an abridgement of for their future use. Before the lapse of many months he conceived himself called upon to renounce the greater number of the theological and metaphysical opinions which he had imbibed in early youth, and thus, he himself observes, "I came to embrace what is generally called the heterodox side of the question: . . . but notwithstanding the great freedom of our debates, the extreme of heresy among us was Arrianism, and all of us, I believe, left the academy with a belief, more or less qualified, of the doctrine of the Atonement." During his residence at the academy he composed the first part of his 'Institutes of Natural and Revealed Religion,' published in 1772; the remaining three parts appeared in 1773-74.

On quitting the academy in 1755 he became minister to a small congregation at Needham-Market in Suffolk, at an average salary of 30*l.* per annum. To increase his income, he circulated proposals for teaching the classics, mathematics, &c., for half-a-guinea a quarter, and to board his pupils for 12 guineas a year. Finding these produced no effect, and that his congregation, on becoming acquainted with his opinions, were gradually forsaking him, which however may be in some measure ascribed to an increasing impediment in his speech, he quitted Needham in 1758, for a similar but temporary engagement at Nantwich in Cheshire. Here he was more successful as a school-master, and by means of the strictest economy was able to purchase some philosophical apparatus, including an air-pump and electrical-machine, and also to keep out of debt, which through life he always made a point of doing. While at Needham he informs us that a careful examination of the Old and New Testaments convinced him that "the doctrine of the Atonement, even in its most qualified sense, had no countenance either from Scripture or reason," and induced him to compose his work entitled 'The Scripture Doctrine of Remission, which shows that the Death of Christ is no proper Sacrifice nor Satisfaction for Sin; but that Pardon is dispensed solely on account of a Personal Repentance of the Sinner,' which was published in 1761, the year in which he removed from Nantwich, to succeed Mr. (afterwards Dr.) Aikin, as tutor in the languages and belles-lettres at Warrington Academy. Here he married the daughter of Mr. Wilkinson, an ironmaster of Wales, a lady of great amiability and strength of mind, by whom he had several children. Here also he composed several works, among which are his lectures on 'The Theory of Language and Universal Grammar,' 1762; on 'Oratory and Criticism,' 1777; on 'History and General Policy,' 1788; on 'The Laws and Constitution of England,' 1772; an 'Essay on a Course of Liberal Education for Civil and Active Life,' 1765; 'Chart of Biography,' 1765; 'Chart of History,' 1769, &c. A visit to the metropolis was the occasion of his introduction to Dr. Franklin, Dr. Price, and others. To the first of these he communicated his idea of writing a historical account of electrical discoveries, if provided with the requisite books. These Dr. Franklin undertook to procure, and before the end of the year in which Priestley submitted to him the plan of the work he sent him a copy of it in print, though five hours of every day had been occupied in public or private teaching, besides which he had kept up an active philosophical correspondence. The title of this work is 'The History and Present State of Electricity, with Original Experiments,' 1767 (third edition, 1776). His 'Original Experiments,' though numerous and interesting, did not give rise to any discovery of importance, and the entire work is described by Dr. Thomson as "carelessly written," which may readily be attributed to the rapidity with which it was executed. Shortly before (1766) its publication he was elected a member of the Royal Society, and about the same time the honorary title of Doctor of Laws was conferred upon him by the University of Edinburgh. The approbation bestowed on his 'History of Electricity' induced him some time after to compose his 'History and Present State of Discoveries relating to Vision, Light, and Colours,' 2 vols. 4to, which he intended should be succeeded by a similar account of the other branches of experimental science; but the sale of this work not answering his expectations, the design was abandoned, and, we believe, the work itself did not evince any very intimate knowledge of the subject.

A disagreement between the trustees and professors of the academy led to his relinquishing his appointment at Warrington in 1767. His next engagement was at Mill-Hill chapel, Leeds, where his theological inquiries were resumed, and several works of the kind composed, chiefly of a controversial character. The vicinity of his dwelling to a public brewery was the occasion of his attention being directed to pneumatic chemistry, the consideration of which he commenced in 1768, and subsequently prosecuted with great success. His first publication on this subject was a pamphlet on 'Impregnating Water with

Fixed Air' (1772); the same year he communicated to the Royal Society his 'Observations on Different Kinds of Air,' to which the Copley medal was awarded in 1773.

"No one," observes Dr. Thomson, "ever entered upon the study of chemistry with more disadvantages than Dr. Priestley, and yet few have occupied a more dignified station in it, or contributed a greater number of new and important facts. The career which he selected was new, and he entered upon it free from those prejudices which warped the judgment and limited the views of those who had been regularly bred to the science. He possessed a sagacity capable of overcoming every obstacle, and a turn for observation which enabled him to profit by every phenomenon which presented itself to his view. His habits of regularity were such that everything was registered as soon as observed. He was perfectly sincere and unaffected, and the discovery of truth seems to have been in every case his real and undisguised object." He discovered oxygen gas, nitrous gas, nitrous oxide gas, nitrous vapour, carbonic oxide gas, sulphurous oxide gas, fluoric acid gas, muriatic gas, and ammoniacal gas. The first of these, which he named dephlogisticated air, he discovered in 1774, having obtained it by concentrating the sun's rays upon red precipitate of mercury. He showed that the red colour of arterial blood resulted from its combination with the oxygen of the atmosphere; that the change produced in atmospheric air during the process of combustion and putrefaction arose from a similar abstraction of oxygen; and recognised the property possessed by vegetables of restoring the constituent thus abstracted. Moreover the pneumatic apparatus now used by chemists was principally invented by him. "But though," observes Dr. Thomson, "his chemical experiments were for the most part accurate, they did not exhibit that precise chemical knowledge which distinguished the experiments of some of his contemporaries. He never attempted to determine the constituents of his gases, nor their specific gravity, nor any other numerical result." Of this he himself was doubtless aware; for in a letter written many years after (1795), he observes, "As to chemical lectureship, I am now convinced I could not have acquitted myself in it to proper advantage. . . . Though I have made many discoveries in some branches of chemistry, I never gave much attention to the common routine of it, and know but little of the common processes."

The theory promulgated by Lavoisier, though founded on the discoveries of Cavendish and Priestley, was never adopted by the latter, who continued to adhere to the phlogistic theory notwithstanding the many facts and arguments adduced against it.

While at Leeds very advantageous proposals were made to him to accompany Captain Cook in his second voyage to the South Seas; but when about to prepare for his departure, it was intimated to him by Mr. (afterwards Sir Joseph) Banks, that objections to his religious principles had been successfully urged by some of the ecclesiastical members of the Board of Longitude.

In 1773, through the recommendation of Dr. Price, he received the appointment of librarian and literary companion to the Earl of Shelburne, with a salary of 250*l.* a year, a separate residence, and a certainty for life in the event of his lordship's death or their previous separation. In the second year of this engagement he accompanied his patron through France, Flanders, Holland, and Germany. At Paris his philosophical publications procured for him an easy introduction to several of the leading chemists and mathematicians, whom he describes as professed atheists; and by whom he was told that he was the only individual they had ever met with, and of whose understanding they had any opinion, who was a believer in Christianity. To combat their and similar prejudices, he wrote his 'Letters to a Philosophical Unbeliever, containing an examination of the principal objections to the doctrines of natural religion, and especially those contained in the writings of Mr. Hume' (1780); to which he afterwards added the 'State of the Evidence of Revealed Religion, with animadversions on the two last chapters of the first volume of Mr. Gibbons's History of the Decline and Fall of the Roman Empire' (1787). While resident with Lord Shelburne, who allowed him 40*l.* a year towards defraying the expenses of his chemical experiments, he printed the first four volumes of his 'Experiments and Observations on Air,' 1774-79; a fifth appeared in 1780. He also wrote his 'Miscellaneous Observations on Education' (1778), and an 'Introductory Dissertation' to Hartley's 'Observations on Man.' In this dissertation, having expressed his doubts concerning the immateriality of the sentient principle in man, he was denounced in most of the periodicals as an unbeliever in revelation and an atheist. This led to the publication of his 'Disquisitions relating to Matter and Spirit' (1777), wherein his object is to show that "man is wholly material, and that our only prospect of immortality is from the Christian doctrine of a Resurrection." In the same year appeared his work on the 'Doctrine of Necessity.'

The cause of the separation between Priestley and Lord Shelburne (1780) has never transpired, and does not appear to have been known to Priestley himself. Some have attributed it to the odium to which the works last mentioned subjected their author, and to the invidious attacks which issued in almost all quarters from the press; but whatever may have been their true motives, the conduct of both appears to have been strictly honourable. Priestley retired with an annuity of 150*l.* a year, and in 1787 Lord Shelburne made overtures for renewing

the original engagement, which however Priestley thought proper to decline.

Among the many points of church doctrine which, as we have seen, were successively repudiated by Dr. Priestley, it is remarkable that the doctrine of the Trinity should not have been hitherto included, at least not in the same unqualified manner. In a letter to Mr. Henderson, dated August 1774, he has left a confession of his faith at that time. "I believe," he writes, "the prophecies in our Bible were given by God; that the gospels are true; that the doctrine of original sin is absurd; that the spirit of God only assists our apprehension; that the foreknowledge of God, held by the Arminians, is equal to the decree of God held by the Calvinists; that they are both wrong; and the truth is, the pains of hell are purgatory. Many things I yet doubt of; among these are the Trinity and the mediation of Christ."

On leaving Lord Shelburne he became minister to the principal dissenting congregation at Birmingham, and a subscription was entered into by his friends for defraying his philosophical experiments and promoting his theological inquiries. His receipts from these sources must, by his own account, have been very considerable. Offers were also made to procure him a pension from government, but this he declined. In 1782 he published his 'History of the Corruptions of Christianity,' 2 vols. 8vo. A refutation of the arguments contained in this work was proposed for one of the Hague prize essays; and in 1785 the work itself was burnt by the common hangman in the city of Dort. It was succeeded by his 'History of Early Opinions concerning Jesus Christ,' 1786, 4 vols. 8vo.

A literary warfare now ensued between Priestley and Dr. Horsley, by both of whom it was carried on with much warmth. In a letter to Dr. Price, dated Birmingham, January 27, 1791, he says, "With respect to the church with which you have meddled but little, I have long since drawn the sword and thrown away the scabbard, and am very easy about the consequences." But he did not confine himself to dealing with churchmen: his object was to obtain for the dissenters what he considered to be their rights, and in the pursuit of which he published about twenty volumes. He attacked certain positions relating to the dissenters in Blackstone's 'Commentaries' with a vigour and acrimony which seems to have surprised his more courteous and feeble adversary.

His 'Familiar Letters to the Inhabitants of Birmingham,' from the ironical style in which they were written, exasperated even the populace, urged on by strong party feeling and bigotry. His 'Reply to Burke's Reflections on the French Revolution,' an event to which the lower orders of Birmingham were at that time unfavourably disposed, led to his being nominated a citizen of the French republic; and the occasion of a public dinner given, to say the least, with little judgment or taste—the state of the public feeling being taken into account—by some of his friends, July 14, 1791, in celebration of the anniversary of the destruction of the Bastille, at which however Priestley himself was not present, afforded to an excited mob the opportunity of gratifying the malignity which they conceived they had grounds to entertain towards him. After demolishing the place where the dinner had been given, they broke into his house, destroyed his philosophical apparatus, a valuable collection of books, and a large number of manuscripts, the result of many years' labour, after which they made an unsuccessful attempt to burn the dwelling and what was left in it. An eye-witness of the "riots" asserts that the high road, for full half a mile of the house, was strewn with books, and that on entering the library there was not a dozen volumes on the shelves, while the floor was covered several inches deep with the torn manuscripts. In the meantime, he and his family sought safety in flight. The first two nights he passed in a post-chaise, the two succeeding on horseback, but owing less to his own apprehensions of danger than to those of others. The sum awarded to him at the assizes as compensation for the damage is not stated, but he tells us that it fell short of his loss by 2000*l.* Individual generosity made ample amends. Among other instances of this kind, his brother-in-law made over to him the sum of 10,000*l.* invested in the French funds, besides an annuity of 200*l.* a year.

After this he removed to Hackney as the successor of his deceased friend Dr. Price; but finding his society shunned by many of his former philosophical associates, among whom were the members of the Royal Society, from whom he formally withdrew himself, and seeing no prospect of enjoying permanent tranquillity in England, he determined on quitting it. Accordingly, April 7, 1794, he embarked with his family for America, and took up his abode at Northumberland in Pennsylvania. A few days before his embarkation he was presented with a silver inkstand bearing the inscription, "To Joseph Priestley, LL.D., &c., on his departure into exile, from a few members of the University of Cambridge, who regret that this expression of their esteem is occasioned by the ingratitude in their country." He had contemplated no difficulty in forming a Unitarian congregation in America; but in this he was greatly disappointed. He found that the majority disregarded religion; and those who paid any attention to it were more afraid of his doctrines than desirous of hearing them. By the American government, the former democratic spirit of which had subsided, he was looked upon as a spy in the interest of France. "The change," he writes in a letter dated September 6, 1798, "that has taken place is indeed hardly credible, as I have done nothing to

provoke resentment; but, being a citizen of France, and a friend to that Revolution, is sufficient."

His wife died in 1796. His youngest son had died a few months previous. He himself, in 1801, became subject to constant indigestion and difficulty of swallowing any kind of solid food. This continued to increase till 1803, when, perceiving his end approaching, he told his physician that if he could prolong his life for six months, he should be satisfied, as in that time he hoped to complete the works upon which he was then engaged. These were his 'General History of the Christian Church from the Fall of the Western Empire to the Present Time,' 4 vols., 1802-3 (which had been preceded by his 'General History of the Christian Church to the Fall of the Western Empire,' 2 vols., 1790), and 'The Doctrines of Heathen Philosophy compared with those of Revelation' (posthumous). He died February 6, 1804, expressing the satisfaction he derived from the consciousness of having led a useful life and the confidence he felt in a future state in a happy immortality. On his death becoming known at Paris, his *éloge* was read by Cuvier before the National Institute. There is a statement in more than one work that Priestley's death was occasioned by poison, but it does not appear to be supported by any authority.

The autobiography of Dr. Priestley, originally written, as he informs us, during one of his summer excursions, concludes with the date "Northumberland, March 24, 1795." It was published in America after his decease, with a continuation by his son Joseph Priestley, and observations on his writings by Thomas Cooper (president judge of the fourth district of Pennsylvania) and the Rev. William Christie. Priestley's Correspondence has been collected and incorporated with the above memoir by Mr. John Towill Rutt, forming the first two volumes of his collected edition of Priestley's 'Theological and Miscellaneous Works,' in 25 vols., 8vo, Hackney, 1817, &c. At pp. 537-44 of the second volume of this edition will be found, chronologically arranged, a complete list of Priestley's works; an imperfect list is given in Watt's 'Bibliotheca Britannica.'

(Thomson's *Annals of Philosophy*, 8vo, vol. i., 1813; Thomson's *History of the Royal Society*, 4to, 1812; Cuvier's 'Notice of the Life of Priestley,' in the *Biographie Universelle*; the articles 'Electricity' and 'Chemistry' in the *Encyclopædia Metropolitana*, by the Rev. Francis Lunn; Rutt's *Memoirs and Correspondence of Priestley*, above mentioned, &c.)

PRIMATICCIO, FRANCESCO, was born at Bologna, in 1504. He was of a noble family, and his parents intended to have him brought up to the mercantile profession; but his natural genius led him to the arts. He learned design and colouring from Innocenzio da Imola and Bagnacavallo, and having manifested extraordinary talent, he went to Mantua to study under Julio Romano, who was engaged on some great works in the palace Del Té at Mantua, many of which Primaticcio and others of his disciples executed after his design. Frederic, duke of Mantua, recommended him in 1531 to Francis, king of France, who intrusted him with many works. A great jealousy arising between him and Rosso, who was likewise in high favour with Francis, the king sent Primaticcio to Rome to purchase antiques, a commission in which he was extremely successful. He was recalled from Rome to complete a large gallery left unfinished by the death of Rosso. The number of works which he executed in France is astonishing, especially in the palace of Fontainebleau, where, assisted by his pupil Nicolo Abate, he painted, besides other works, in the great gallery, which was 456 feet long and 18 feet wide, fifty-eight pictures, each 6½ feet high and 8 feet wide, representing the principal scenes of the *Odyssey*; the roof, which was richly adorned with gilding and stucco, was decorated with fifteen large and sixty small pictures, chiefly subjects of heathen mythology. This great work was totally destroyed in 1738, when the great gallery was pulled down to erect apartments for some persons attached to the court. Francis II. gave him the abbey of St. Martin de Troyes, with a revenue of 8000 crowns, which he enjoyed till his death in 1570. Primaticcio's talents however were chiefly called into exercise under Henri II., most of the frescoes with which Francis intended to adorn Fontainebleau not being executed till after his death. The oil-paintings of Primaticcio are excessively rare in Italy. Fuseli mentions a Concert of three female figures in the Zambeccari gallery as an enchanting performance; and Dr. Waagen says that a picture at Castle Howard representing Penelope relating to Ulysses what has passed in his absence, is the finest work of this master that he had yet seen. (Gaye, *Carteggio*, iii. 552, for year of birth.)

PRINGLE, JOHN, the youngest son of Sir John Pringle, Bart., and Magdalen Elliott, the sister of Sir Gilbert Elliott, Bart., was born at Stichell-House in Roxburghshire, April 10, 1707. Having received at home, under a private tutor, the elements of a classical education, he entered the University of St. Andrews, where a relative of his father, Mr. Francis Pringle, was at that time professor of Greek. After keeping the ordinary number of terms, he removed to Edinburgh, in October 1727, in order to qualify himself for the medical profession; but in the year following he proceeded to the University of Leyden. It is stated by Dr. Kippis, on the authority of Mr. James Boswell, that Pringle was at one time intended to follow a mercantile life, and that on leaving Edinburgh he went to Amsterdam for that purpose, but that his attention was accidentally drawn to the study of medicine by attending a lecture of Boerhaave in the University of Leyden. He entered this University in 1728, and took the degree of Doctor of

Physic, 20th of July 1730, his diploma bearing the signatures of Boerhaave, Albinus, Gravesande, and other eminent individuals. His inaugural dissertation was entitled 'De Marcere Senili.' On quitting Leyden, he proceeded to Paris, where he completed his medical studies, after which he settled as a physician at Edinburgh. He had not however given his attention exclusively to medicine. In 1734 he was appointed by the magistrates and council of Edinburgh to the professorship of moral philosophy in the University of Edinburgh, jointly with Mr. Scott, during the life of the latter, and solely after his decease. Dr. Kippis says he was appointed to the chair of pneumatics and moral philosophy, but no mention of the former of these sciences is to be found in any other notice of Pringle's life to which we have referred. He continued to practise at Edinburgh as a physician till 1742, when he was nominated physician to the Earl of Stair, who then commanded the allied armies of England and Austria, and through whose recommendation he received the same year the further appointment of physician to the military hospital in Flanders, at a salary of 20s. a day, and half-pay for life. He was present at the battle of Dettingen (20th of June 1743), shortly after which he was promoted by the Duke of Cumberland, second son of George II., to be physician-general to his majesty's forces in the Low Countries, whereupon he resigned his professorship. The benevolence of his disposition and the exemplary zeal and ability with which he discharged his official duties while connected with the army, are attested by all who knew him. Impressed with the suffering frequently attendant on the sudden movement of an army, which necessitated as sudden a removal of the hospitals or the abandonment of the men to the doubtful generosity of an enemy, he applied himself earnestly to the consideration of the means whereby it might be mitigated or removed. Prior to this it had been the custom to place the sick and wounded at a distance from the army, but even then it often happened that a position of salubrity was incompatible with one of safety. Through his exertions a convention was entered into, in the early part of the campaign of 1743, between Lord Stair and Marshal Noailles, for the mutual protection of the hospitals of both armies. This convention was faithfully adhered to by both the French and English generals. Pringle's situation afforded ample opportunity of observing the influence of climate, diet, confined and humid quarters, habits of intemperance and uncleanness, &c. These, with the characteristics of the epidemics peculiar to armies, he carefully recorded and digested, applying himself indefatigably to the investigation of the proper modes of treatment under different circumstances. His treatise 'On the Diseases of the Army,' which appeared in 1752, and which passed through seven editions, besides being translated into the French, German, and Italian languages, was not a work from which the medical practitioner alone was capable of deriving instruction. Among other instances corroborative of its general utility, General Melville, who, while governor of the Friendly Islands, was instrumental in saving the lives of near seven hundred of his soldiers, attributed his success to the plainness of the language employed in this work and the soundness of the information which it conveyed.

Dr. Pringle was recalled from Flanders in 1745 in order to attend the army employed under the Duke of Cumberland in suppressing the Scotch rebellion. He remained with the forces till after the battle of Culloden (16th of April 1746). The year following he again accompanied the army abroad, but on the conclusion of the peace of Aix-la-Chapelle (30th of April 1748), he returned to England, after which he resided principally at London, as physician in ordinary to the Duke of Cumberland. He had been elected in 1745 a member of the Royal Society, and his communication to their published 'Transactions' of a paper entitled 'Experiments on Septic and Anti-septic Substances, with remarks relating to their use in the theory of medicine (1750), to which the Copley medal was awarded, added to his reputation. Empiricism indeed appears in some measure to have been looked upon by him as not only the beginning, but the end of all useful inquiry, and he not merely entertained a strong aversion to all hypothesis, but attached comparatively little value to theory even when based on experiment. Upon one of the members of the Royal Society remarking to him that it was at least necessary to reason on the results of observation and experiment, he is said to have replied, "The less the better; it is by reasoning that you spoil everything."

In 1753 he was elected one of the council of the Royal Society. In 1758, on relinquishing his appointment in the army, he was admitted a licentiate of the College of Physicians. In 1761, soon after the accession of George III., he was appointed physician to the queen's household, and in 1763 physician extraordinary to her majesty. The same year he was chosen a member of the Academy of Sciences at Haarlem, and Fellow of the College of Physicians, London. In 1766 he was elected a member of the Royal Society of Sciences at Göttingen, and the same year the dignity of baronet was conferred upon him by George III. In 1772 he was elected president of the Royal Society. In 1774 he was appointed physician extraordinary to his majesty. In 1776 he became a member of the Academy of Sciences at Madrid, the Society for the Promotion of Agriculture at Amsterdam, the Academy of Medical Correspondence at Paris, and the Imperial Academy of Sciences at St. Petersburg. In 1778 he succeeded Linnæus as foreign member of the Academy of Sciences at Paris, an honour which that body has hitherto restricted to eight individuals. The same year he

became foreign member of the Academy of Sciences and Belles-Lettres at Naples, and in 1781, a Fellow of the then recently instituted Society of Antiquaries at Edinburgh.

As president of the Royal Society the annual presentation of the Copley medal devolved upon him, and on each of these occasions he read before the members a discourse on the history and present state of the particular science the extension of which it was the object of the medal of that year to reward. These discourses, six in number, were published the year after his death, by his friend Dr. Kippis, in 1 vol. 8vo.

About the year 1778 a dispute arose among the members of the Royal Society relative to the form which should be given to electrical conductors so as to render them most efficacious in protecting buildings from the destructive effects of lightning. Franklin had previously recommended the use of points, and the propriety of this recommendation had been acknowledged and sanctioned by the society at large. But after the breaking out of the American revolution Franklin was no longer regarded by many of the members in any other light than an enemy of England, and as such it appears to have been repugnant to their feelings to act otherwise than in disparagement of his scientific discoveries. Among this number was their patron George III., who, according to a story current at the time, and of the substantial truth of which there is no doubt, on its being proposed to substitute knobs instead of points, requested that Sir John Pringle would likewise advocate their introduction. The latter hinted that the laws of nature were unalterable at royal pleasure; whereupon it was intimated to him that a president of the Royal Society entertaining such an opinion ought to resign, and he resigned accordingly.

In 1781 Sir John Pringle disposed of his house in Pall Mall and the greater part of his library, and removed to Edinburgh, where he purposed residing permanently; but the rigour of the climate, the state of his health, and a restlessness of spirits, induced him to return to the metropolis the same year. On quitting Edinburgh he presented the College of Medicine in that city with three manuscript volumes in folio, on the condition that they should neither be suffered to leave the college nor to be printed. He died January 18, 1782. His remains were interred in St. James's church with great funeral solemnity, and a monument by Nollekens, at his nephew's expense, was some time after erected to his memory in Westminster Abbey. A list of his published works is given in Watt's 'Bibliotheca Britannica.' They are not numerous, and, with the exception of those already mentioned, they no longer possess much interest. The circle of his correspondents included the most eminent men of science in Europe, more particularly those of France, Germany, and Holland, with whom he kept up an active intercourse both by letter and by the attention and hospitality he showed them during their visits to the metropolis; but the extent and interest of his epistolary correspondence can be but imperfectly judged of, owing to the circumstance of his having ordered the whole of his letters to be destroyed a short time before his decease.

(*Life of Sir John Pringle*, by Andrew Kippis, D.D., prefixed to Sir John Pringle's Six Discourses above referred to; *Eloge de M. Pringle*, by Condorcet, *Œuvres Complètes*, tom. ii., pp. 226-247.)

PRINGLE, THOMAS, was born January 5, 1789, at Blaiklaw, in Tiviotdale, Scotland. His father was a respectable farmer in Roxburghshire. Pringle's right limb, when he was very young, was dislocated at the hip-joint by an accident, which the nurse imprudently concealed till reduction was no longer practicable, and he was thus obliged to use crutches for life. In his fourteenth year he was sent to the grammar-school at Kelso, and three years afterwards went to Edinburgh to complete his studies at the university; after which he became a clerk to the Commissioners on the Public Records of Scotland. His employment was merely that of copying old records, and his salary was barely sufficient for his humble wants.

In 1811 Pringle and a friend published a poem called 'The Institute,' which seems to have been satirical, and obtained them some praise but no profit. In 1816 he was a contributor to 'Albyn's Anthology,' and the author of a poem in the 'Poetic Mirror' called 'The Autumnal Excursion,' which was praised by Scott, and was the origin of Pringle's acquaintance with him. About the same time he was busy with the project of establishing a magazine as a rival to the 'Scots Magazine,' and when his plan was pretty well advanced he resigned his situation in the Register Office, which he could resume if his project proved unsuccessful. Among his coadjutors were Lockhart, Wilson, Cleghorn, Dr. Brewster, and Hogg. Early in 1817 the 'Edinburgh Monthly Magazine' appeared, of which Pringle was the editor. His most important contribution to the first number was an article on the 'Gipsies,' the chief materials for which were furnished by Scott, unasked for and gratuitously, and which Scott had himself intended to work up into an article for the 'Quarterly Review.' About the same time Pringle became editor of the 'Edinburgh Star' newspaper. The magazine soon fell into the hands of other proprietors, and changed its title to that of 'Blackwood's Magazine,' Pringle still continuing to be the editor, at the same time that he became joint editor of 'Constable's Magazine;' but disputes between Pringle and Blackwood led in a short time to a separation. Before this untoward event took place he had married. Soon afterwards he published 'The Excursion and other Poems,' with little or no profit. The editorship of 'The Star' newspaper was unprofitable, and he resigned it; and he probably

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derived little emolument from 'Constable's Magazine,' for in January 1819 he was again on his former seat in the Register Office, performing the laborious drudgery of a copying clerk to the Record Commission.

Meanwhile Pringle's four brothers, all of whom were farmers, had become more or less unprosperous, and he proposed that they should avail themselves of the government scheme of colonising the unoccupied territory at the Cape of Good Hope. One brother had previously emigrated to the United States of North America. The other brothers agreed to his proposal, though the eldest brother could not get his affairs arranged in time to accompany them; but he promised to follow them, and Pringle undertook the management of his farm till his arrival. The party of twenty-four persons, consisting of twelve men, six women, and six children, having set sail, arrived at the Cape of Good Hope in April 1820. On the 21st of June they reached Roodewal on the Great Fish River, and after a toilsome march of some days arrived at their place of settlement in the upper part of the valley of the Baavians' River, or River of Baboons, one of the smaller tributaries of the Great Fish River.

The small colony, having surmounted the first difficulties, became tolerably prosperous, and Pringle's brother having arrived in July 1822, he resigned his farm, and went to seek employment at Cape Town, as had been his original intention. Scott, Sir John Macpherson, and others, had exerted their influence with the colonial secretary, and Pringle was offered and accepted the situation of librarian to the government library. The salary was only 75*l.* a year, but afforded a fair groundwork of income to a working literary man. He at first received pupils for private instruction, and then, in conjunction with the Rev. Mr. Faura, a Dutch clergyman of the town, made arrangements for the publication of a periodical in English and Dutch. Lord Charles Somerset however, who was then governor, on being applied to in February 1823, would not permit any journal to be published except the government 'Gazette.' Pringle was obliged to submit, and wait the arrival of commissioners, who had been sent out by the British government to examine into the state of the colony. The commissioners when they arrived approved of his plan, but their powers did not extend beyond that of making a report to the home government.

Meantime Pringle, in conjunction with his friend Mr. Fairbairn, who had followed him from Scotland, organised a private academy on an extensive scale, which was prosperous beyond their expectations. While occupied with this new business he was surprised to receive a communication from the governor, authorising him to commence his periodical, the plan of which it seems had met with the approbation of Lord Bathurst, who was then colonial secretary.

The 'South African Journal' forthwith appeared, one edition in English and one in Dutch. Soon afterwards, Mr. Greig, a printer, commenced the 'South African Commercial Advertiser,' a weekly newspaper, of which Pringle became editor, as well as of the 'Journal.' The two works were prosperous, the pupils of the academy increased, and Pringle fancied himself about to make a rapid fortune.

A man of the name of Edwards was tried for a libel on the governor, and the trial, like others, was expected to be reported. On this occasion however the Fiscal was ordered to proceed to the printing-office, and assume the office of censor of the press. Pringle states that everything likely to be personally offensive to the governor had been carefully expunged; but he refused to submit to this assumption of arbitrary power, and having no legal means of resistance, threw up the editorship. Greig discontinued the publication of the newspaper, announcing to his readers his intention of appealing to the British government. Greig's press was immediately ordered to be sealed up, and himself commanded by warrant to leave the colony within a month. The Fiscal at the same time assumed the censorship of the magazine also, stating that if he had been aware of certain paragraphs in the second number he would have expunged them or suppressed the numbers. Pringle disclaimed his right of censorship, and on the 15th of May 1824 announced the discontinuance of the work in the 'Gazette.' A petition to the king in council was got up by the respectable inhabitants, and the governor became alarmed. He summoned Pringle to appear before himself and Sir John Truter, the chief-justice. He at first attempted to frighten Pringle into submission, and, failing in that, tried to cajole him, and bring him over by flattery; Pringle however resolutely refused to recommence the magazine unless he received a promise that the press should not be interfered with except by legal process. To this the governor would not agree, and Pringle retired, and immediately resigned his appointment as librarian. The result was that the governor's resentment pursued him till, finding himself ruined in circumstances and prospects, he deemed it prudent to leave the Cape, and in July 1826 arrived in London. He applied to the government for compensation for his losses, which he estimated at 1000*l.*, but in vain. Meantime he was engaged as secretary to the Anti-Slavery Society, a situation which he held till slavery was abolished. He became the editor of 'Friendship's Offering,' wrote and published a 'Narrative of a Residence in South Africa,' and contributed to the chief periodical works of the day.

In June 1834 Pringle wrote to his doctor to say that in taking supper a crumb of bread passed down the windpipe, and brought on a violent fit of coughing; that a little blood flowed, which however soon ceased; but that in the morning he felt a sensation as if there had been some

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slight abrasion of the part. This slight abrasion seems to have produced consumption, and his medical advisers informed him that removal to a warmer climate afforded the only chance of saving his life. He was preparing to return to the Cape, and had actually engaged a passage for himself, his wife, and her sister, when an attack of diarrhoea, operating upon his weak state of body, occasioned his death, December 5, 1834.

The greater part of Pringle's works probably consist of fugitive pieces written during the time when he was secretary to the Anti-Slavery Society; but his reputation as an author depends mainly on his 'Narrative' and his 'Poema.' His 'Narrative' is very entertaining; somewhat diffuse perhaps, but simple, distinct, and effective, interspersed with passages of picturesque power and beauty, and characterised throughout by the appearance of undeviating truth. He published also an 'Account of English Settlers in Albany, South Africa,' 12mo. His poetry has great merit. It is distinguished by elegance rather than strength, but he has many forcible passages. The versification is sweet, the style simple and free from all superfluous epithets, and the descriptions are the result of his own observations. His 'African Sketches,' which consist of poetical exhibitions of the scenery, the characteristic habits of animals, and the modes of native life in South Africa, are alone sufficient to entitle him to no mean rank as a poet.

(*The Poetical Works of Thomas Pringle, with a Sketch of his Life, by Leitch Ritchie.*)

PRINSEP, JAMES, was descended from a family of Swiss extraction which had been some time settled in England. He was born in the year 1800, and went out to the East Indies at an early age in the service of the East India Company in the Mint department. On his arrival in India he was appointed assay-master at Benares, where he remained about ten years. Here he collected the materials of his 'Sketches of Benares,' which perhaps give some of the best representations of Indian life yet published. He planned and constructed many works of public utility, and engaged in a valuable series of statistical inquiries connected with Benares. At this time he wrote an elaborate memoir on the mode of determining accurately the point at which the precious metals fuse, which was published in the 'Philosophical Transactions.' Subsequently he was elected a Fellow of the Royal Society.

When the Benares mint was abolished, Prinsep was transferred to that at Calcutta. He had previously contributed to the 'Gleanings of Science,' conducted by Captain Herbert, and on the departure of that gentleman from Calcutta he became the secretary to the physical class of the Asiatic Society, and editor of the 'Gleanings,' which he remodelled in 1832 under the title of the 'Journal of the Asiatic Society,' a work which has contributed in an eminent degree to the extension of every species of information in India. His attention having been directed to the subject of Bactrian coins, he made numerous discoveries which enabled him to fill up the blank left in the history of the successors of Alexander the Great in Bactria, and constructed a nearly unbroken series of numismatic records, which extended from the Macedonian king to modern times.

On the departure of H. H. Wilson for England in 1832, Prinsep became secretary to the Asiatic Society, and he now began to follow up the steps of Jones, Colebrooke, and Wilson in the field of Indian antiquities. Meantime his labours as editor of the 'Journal' were unabated; he was in a great measure the engraver and lithographer for it; and he carried on an extensive correspondence in India and with Europe, besides contributing a number of valuable articles on a great variety of subjects, especially chemistry, mineralogy, Indian numismatics, and Indian antiquities. The most interesting of his discoveries is the decyphering of inscriptions which had remained a sealed book to all previous Orientalists, and which are important as connecting the history of India with that of Europe: the name of Antiochus the Great and the mention of his generals as commanding in the north of India, occur in two edicts of Asoka, or Piyadasi, king of India.

Under the weight of these and other labours his health began to break down. It was hoped that a voyage to England would restore him; but after an illness of eighteen months he died on the 22nd of April 1840, in the fortieth year of his age. His case is said to have borne a considerable resemblance to that of Sir Walter Scott. His death left a blank in the progress of knowledge and civilisation in India which will not perhaps be readily filled up.

(*Delhi Gazette*, July 8, 1840; *Proc. Roy. As. Soc.*, 1840.)

PRIOR, MATTHEW, was born on the 21st of July 1664, it is uncertain whether at Wimborne in Dorsetshire, or in London, in which city his father is said to have been a joiner. His uncle, Samuel Prior, kept the Rummer Tavern near Charing-Cross. Matthew, on the death of his father, was taken charge of by his uncle, who sent him to Westminster School, then under Dr. Busby. When he was well advanced in the school, his uncle took him home with the intention of employing him in his business; but he had the good fortune to attract the notice of the Earl of Dorset, who formed so favourable an opinion of his talents, that he sent him in 1682 to St. John's College, Cambridge, where he was admitted to his bachelor's degree in 1686, and obtained a fellowship. Dryden's 'Hind and Panther' was published in 1686, and Prior, in conjunction with the Hon. Charles Montague, afterwards earl of Halifax, wrote, in ridicule of Dryden's

poem, 'The City Mouse and Country Mouse,' which was published in 1687.

After the revolution of 1688, Prior came to London, and was introduced at court by the Earl of Dorset, by whose influence he was appointed secretary to the embassy which was sent to the congress at the Hague in 1690, and his conduct gave so much satisfaction to King William, that he made him one of the gentlemen of his bed-chamber. On the death of Queen Mary in 1695, Prior wrote an ode, which was presented to the king on his arrival in Holland after her death. In 1697 he was appointed secretary to the embassy which concluded the peace of Ryswick, and the next year filled the same office at the court of France, where he was treated with marked distinction. In 1699 he was at Loo in Holland with King William, by whom he was charged with despatches to England, and on his arrival was made under secretary of state, but losing his place soon after, on the removal of the Earl of Jersey from the office of secretary of state, he was made, in 1700, one of the commissioners of trade. This year he published a long and elaborate poem, the 'Carmen Seculare,' in which he celebrates the virtues and heroic actions of King William.

In the parliament that met in 1701 Prior sat as member for East Grinstead. Soon after this he joined the Tory party. In 1706 he celebrated the battle of Ramillies in a long ode, which he inscribed to Queen Anna. In July 1711, the Tories being now in power, Prior was sent privately to Paris with proposals of peace. In about a month he returned, bringing with him the Abbé Gualtier and M. Mesnager, one of the French ministers, who was invested with full powers. The queen's ministers met Mesnager privately at Prior's house on the 20th of September 1711. This private meeting was made the ground of the charge of treason which the Whigs afterwards brought against Prior. The conference began at Utrecht on the 1st of January 1712, but the business advanced so slowly that Bolingbroke was sent as ambassador to Louis XIV. at Paris to forward it, and Prior either accompanied or followed him. After Bolingbroke's return Prior acted as ambassador, though he was not officially appointed till August 1713; his public dignity however was of short duration, for on the 1st of August 1714 the Tories lost office, and Prior was recalled by the Whigs, by whom he was committed on a charge of high treason, and remained in custody two years. During his confinement he wrote his poem of 'Alma.' He was now without the means of subsistence, except from his fellowship, which he still retained; but the publication of his poems by subscription, which amounted to 4000 guineas, and an equal sum added by Lord Harley, son of the Earl of Oxford, for the purchase of Down-hall in Essex, which was settled upon Prior for his life, restored him to easy circumstances. He died at Wimpole, a seat of the Earl of Oxford, in Cambridgeshire, September 18, 1721, at the age of fifty-seven. A monument was erected to him in Westminster Abbey; and for this and the Latin inscription upon it, which he directed in his will to be written by Dr. Robert Friend, he left 500*l*.

Prior seems to have been well fitted for the public situations which he filled. It is evident that he was skilled in the art of pleasing, an important requisite in a diplomatist. He secured the approbation of the English sovereigns and ministers who employed him, and his influence at the French court was undoubted. When he joined the Tories he became, as is usual in such cases, a violent partisan; and the charge of high treason and two years' imprisonment were the result of a malignant persecution to which he had exposed himself by his desertion of the Whigs. In his private habits he appears to have been negligent and sensual. It is stated, on the somewhat doubtful authority of Spence, that the woman with whom he lived was "a despicable drab of the lowest species." It is evident however that he secured the esteem and affection of a large circle of associates; he became indeed almost a member of the family of the Earl of Oxford.

Prior, as a poet, was once popular, but is little read now. His lighter pieces are the most attractive. His 'Tales,' though borrowed and mostly indecent, are told with ease and sprightliness, and his 'Epigrams' are often neatly pointed. His 'Alma, or the Progress of the Soul,' the style of which is professing an imitation of that of 'Hudibras,' has not much either of philosophy or wit in it, but is written in a very lively manner. 'Solomon' is one of the best of his poems. It is a sort of epic, formed out of the Proverbs and Ecclesiastes. The reflections are elaborately expressed, and often with great felicity of diction, but being without character or incident, it is rather heavy reading. 'Henry and Emma' is displeasing from the improbability both of the circumstances and sentiments; yet it was once a favourite with the public. Johnson very truly calls it a "dull and tedious dialogue." His smaller occasional poems are deformed by the continual introduction of the deities of the Grecian and Roman mythology. Venus and Cupid and Mars and Mercury and Jupiter meet us at every turn. Prior is fortunately one of the last of that race of poets who sought for ornament in these school-boy allusions. On the whole, it may be said of Prior that he had none of the higher qualities of a poet—no invention, little power of imagination, and consequently no vividness of description. He has diligence and judgment, and he may be regarded as one of the most correct of English poets. A 'History of the Transactions of his own Times,' for which he had been collecting materials, was published after his death, in 2 vols, 8vo, but it has little in it of Prior's, and is of small value.

PRISCIANUS was a celebrated Roman grammarian, who is said to have been born at Caesarea; but we have hardly any particulars respecting his life. It appears that he was appointed professor of grammar at Constantinople in the reign of Justinian, about 525. (Fabricii, 'Bibliotheca Latina,' vol. iii. p. 398, ed. Ernesti); and we may infer from this circumstance, as well as from several passages in his works, that he was a Christian. He received instruction himself from Theoctistus, whom he frequently mentions with great praise.

Priscian's work 'De Arte Grammatica' is comprised in eighteen books, and is dedicated to Julian, whom some modern writers have erroneously supposed to be the emperor of that name. This work, which is the most complete treatise on the Latin language that has come down to us from antiquity, supplied the materials for most of the Latin grammars published at the revival of learning; and the estimation in which it was held at that time is shown by the fact that five editions of it were published between the years 1470 and 1495. Modern scholars may still consult it with profit; it is particularly valuable for the number of quotations which it contains from writers whose works have not come down to us. Besides this work the following treatises of Priscian are extant:—'De XII. Versibus Aeneidos principalibus ad Pueros,' 'De Accentibus,' 'De Declinatione Nominum,' 'De Versibus Comicis,' 'De Praeexercitamentis Rhetoricis,' 'De Figuris et Nominibus Numerorum et de Numis ac Ponderibus.' The best editions of Priscian are by Putschius, in his 'Grammaticae Latinae Auctores antiqui,' 4to, Hanov., 1605, and by Krehl, 8vo, Lips., 1819-20. The 'Opera Minora' were also edited by Lindemann, 8vo, Lugd. Bat., 1818. His treatise on Comic Metres is included in Gaisford's 'Scriptores Latini Rei Metricae,' 8vo, Oxon., 1834. Priscian also wrote a short poem entitled 'De Laude Imperatoris Anastasii,' which was published for the first time by Endlicher, 8vo, Vindob., 1828.

PROBUS, MARCUS AURELIUS, born 232 at Sirmium, served early in the Roman army, and distinguished himself so much that he was made tribune, whilst yet beardless, by the emperor Valerianus, who had great esteem for him, and who recommended him in his letters to his son Gallienus as a young man of great promise. Probus continued to serve with distinction under Gallienus, Claudius II., Aurelianus, and Tacitus. Several letters of these emperors, containing encomiums of Probus, are quoted by Vopiscus. Tacitus, immediately after his exaltation, wrote to Probus, saying that he considered him as the main prop of the state, and at the same time he gave him the command of all the legions in the East, with a large increase of emolument. Probus was beloved by his soldiers for the care which he took of them, and the equal justice which he administered. He served in almost every part of the Roman world—beyond the Danube against the Quadi and the Sarmatians, in Libya, in Egypt, where he erected buildings, excavated canals, and made other improvements; he fought against the Palmyrenians under Aurelian, and afterwards served in Gaul. When Tacitus died, six months after his assumption of the empire, his brother Florianus was proclaimed emperor in the West, whilst Probus was proclaimed in the East; but in less than three months Florianus was put to death by the soldiers, and Probus was acknowledged universal emperor. He was then forty years of age. He defeated several pretenders to the empire, Saturninus in the East, and Proculus and Bonosus in Gaul. He encouraged the cultivation of the vine in Gaul and in Pannonia, as well as in Moesia near Sirmium. He is said to have incurred the displeasure of the soldiers by having said that he hoped shortly that universal peace being established over the empire, their services would no longer be required. An insurrection having broken out in his camp near Sirmium, he took refuge in an iron tower which he had constructed as a watch-tower, but being followed by the mutineers, he was killed, A.D. 282. He is compared by Eutropius with Aurelian for his military abilities, though he was superior to him in refinement and humanity. Vopiscus ('Historia Augusta') has left a high eulogium of Probus. He reigned six years and four months, and was succeeded by Carus.



Coin of Probus.
British Museum. Actual size.

PROCACCI'NI, ERCOLE, the Elder, was the head of the celebrated family of artists of that name. He was born in 1520, at Bologna, where the greater number of his works still exist. Authors are divided in opinion respecting his merit; Baldinucci and Malvasia call him a painter of moderate talent, while Lon azzo esteems him to be a happy imitator of the colouring and grace of Correggio. His design is too minute, and his colouring too languid, but he possessed far more taste than most of his contemporaries, and precision free from mannerism, which eminently qualified him for an instructor of youth. Several eminent artists, among whom were Sammacchini, Sabbatini, Bertoja,

and his own three sons, were his disciples. The time of his death is uncertain, but he was living in 1591.

PROCACCI'NI, CAMILLO, son of Ercole Procaccini, was born in 1546. He received his first instruction in the school of his father, and afterwards visited Rome, where some biographers say that he studied the works of Michel Angelo and Raffaele. His works evidently show that he had been charmed by Parmegiano. He combined a simplicity and spirit by which his works always charm the eye, though they are too often deficient in the higher power of impressing the mind and moving the affections; which indeed we can hardly expect when we consider the prodigious number of his works in Bologna, Ferrara, Ravenna, Reggio, Piacenza, Parma, and Genoa. Sometimes he allowed himself more time, and then his works have less of the mannerist. His St. Rocco at Reggio deterred Annibale Caracci from painting a companion to it. At Piacenza he had less success in painting against Ludovico; yet his picture occupies the principal place. He died in 1626.

PROCACCI'NI, GIULIO CESARE, the best artist of the family, was born in 1548. He renounced sculpture, in which he had made considerable progress, for painting, which he studied in the school of the Caracci. The works of Correggio were the principal object of his studies, and many judges are of opinion that no painter ever approached nearer to the style of that great artist. In some of his easel pictures and works of confined composition, he has been mistaken for Correggio. A Madonna of his, at San Luigi de Franzesi, has been engraved as the work of that master; and some paintings still more closely approximating to this style are in the palace of Sanvitale at Rome and in that of Carrega at Genoa. Of his altar-pieces, that at Santa Afra in Breecia is perhaps most like the style of Correggio; it represents the Virgin and Child amidst a smiling group of saints and angels, in which dignity seems as much sacrificed to grace as in the mutual smile of the Virgin and the Angel in the Nunziata at San Antonio of Milan. He is sometimes blameable for extravagance of attitude, as in the Executioner of San Nazario, which is otherwise a picture full of beauties. Notwithstanding the number and extent of his works, his design is correct, his forms and draperies select, his invention varied, and the whole together has a certain grandeur and breadth, which he either acquired from the Caracci, or, like them, derived from Correggio. He died in 1626, aged seventy-eight.

PROCACCI'NI, CARLO ANTONIO, brother of Camillo and Giulio, was born at Bologna, and learned the art from his father. Not having, like his brother, sufficient genius and invention to attain eminence in historical composition, he devoted himself to landscape, in which he acquired considerable reputation, as well as by fruit and flowers, which he designed after nature. The exact time of his birth and death is unknown: his best pictures in the Milan gallery were painted about 1605.

PROCACCI'NI, ERCOLE, called the Younger, was born in 1596, at Milan. He was the son of Carlo Antonio, and studied under his uncle Giulio Cesara. He frequently painted history and landscapes, but his chief excellence appeared in his flower-pieces, which he painted with great taste and perfection. He died in 1676, at the age of eighty.

PRO'CI'DA, GIOVANNI DI [ANJOU, DUKES AND COUNTS OF, vol. i. col. 222.]

PROCLUS, a celebrated Neo-Platonist, was born at Constantinople, on the 8th of February, A.D. 412. His parents, who were people of wealth and consideration, resolved to give him the best possible education, and with this view sent him to Xanthus in Lycia, where he was taught reading, writing, and grammar; thence to Alexandria, where he attended the lectures of all the most eminent teachers of philosophy and mathematics; and finally to Athens, where he became a disciple of Plutarchus and Syrianus, two distinguished philosophers of that school. Proclus was the last rector of the Neo-Platonic school at Athens, and died there, on the 17th of April 485, i.e. as his successor and biographer Marinus defines it, 124 years after the reign of Julian. (Marinus, 'Vita Procli,' c. 36.) As the successor of Syrianus, he is sometimes called Diadochus.

The works of Proclus, which are very numerous, consist principally of commentaries on older writers; of these the best known are his commentaries on the 'Timæus' and 'Parmenides' of Plato, the latter of which has been printed as an appendix to Stallbaum's bulky edition of the dialogues. He wrote also commentaries on Hesiod's 'Works and Days,' on Ptolemy's 'Astrology,' and on the first book of Euclid's Elements, in two books. His original works, besides a few hymns of doubtful merit, are a treatise 'On the Sphere,' published by Bainbridge, London, 1520 (which however is mostly taken from Geminus), and 'Eighteen Arguments against the Christians,' in which he endeavours to prove that the world is eternal.

In this style Proclus is much more perspicuous and intelligible than his predecessor Plotinus; indeed he is on the whole a good writer, and occasionally is almost eloquent. But the matter of his works has not much to recommend it: his propensity to allegorise everything, even the plainest and simplest expressions in the authors on whom he comments, must deduct largely from his merits as an expounder of other men's thoughts; and but for the interest which attaches to him as the last of a school of philosophy, it is not much to be regretted that his works have slumbered so long in the dust of libraries, and

have been either wholly neglected or imperfectly edited. "His life," says Gibbon, "with that of his scholar Isidore, composed by two of their most learned disciples, exhibits a deplorable picture of the second childhood of human reason."

The commentaries on Euclid's first book are valuable for the large number of scattered pieces of information which they give on the history of geometry; but as commentaries they are only useful as showing what kind of discussion took place on geometrical questions at the time when they were written. These commentaries were translated by the late Mr. Thomas Taylor, whose attempts to revive all kinds of Platonism are well known. The original Greek was published by Hervagius at Basel, but from so bad a manuscript, that the Latin of Barocius (Patauii, 1560), taken from more and better manuscripts, is a better authority when it differs from the Greek of the Basel edition.

The reader who has any curiosity to know more of this author may refer to the following books 'Procli Opera,' ed. Victor Cousin, Paris, 6 vols. 8vo, 1820-27; 'Initia Philosophiæ ac Theologiæ ex Platoniciis fontibus ducta, sive Procli Diadochi et Olympiodori in Platonis Alcibiadem Commentarii,' ed. Fr. Creuzer, Francof. ad Mœn., 4 vols. 8vo, 1820-25; 'Ex Procli Scholiis in Cratylum Platonis,' ed. J. F. Boissonade, Lips., 1820; 'Translation of the Six Books of Proclus on the Theology of Plato,' &c., by Th. Taylor, Lond., 2 vols. 4to, 1815; 'The Commentaries of Proclus on the Timæus of Plato,' in 5 books, by Th. Taylor, Lond., 2 vols. 4to, 1820; Brucker, 'Historia Critica Philosophiæ,' vol. ii.; Ritter, 'Geschichte der Philosophie,' vol. iv.; and Tenneman, 'Geschichte der Philosophie,' vol. vi.

PROCOPIUS, ANTHEMIUS, by which latter name he is best known in history, a grandson of Anthemius, who was minister of Arcadius and of Theodosius II., was proclaimed emperor of the West by the nomination of Leo I., emperor of the East, and with the consent of Ricimer, a chief of Suesian and other barbarian mercenaries in the service of the empire, who had assumed the supreme military authority over Italy after the death of Severus. As a condition of his consent, Ricimer obtained the hand of the daughter of Anthemius. After a few years Ricimer quarrelled with his father-in-law, and marched against him. The Emperor Leo despatched the patrician Olybrius to Italy to mediate a peace, but Olybrius, being offered the crown by Ricimer, was tempted by the offer and accepted it. Anthemius, though forsaken by most of his followers, made a stout resistance outside of Rome, but he was defeated and killed, A.D. 472, after five years' reign.



Coin of Procopius.
British Museum. Actual size.

PROCOPIUS, the historian, was born at Caesarea in Palestine, about the end of the 5th or beginning of the 6th century. After studying rhetoric in his native country, he went to Constantinople, where he gave lessons in rhetoric, and appears to have practised also as a lawyer, for such he is styled in the title of some of his works. His reputation for learning and ability reached the court; and the Emperor Justin the Elder, in the last year of his reign, appointed him assessor (*συγκριτης*) to Belisarius, who was about that time sent as governor to Dara on the frontiers of Armenia. Procopius afterwards accompanied that commander in his first war against the Persians (530), afterwards in that against the Vandals in Africa (533-5), and lastly against the Goths in Italy (536-9). During these campaigns he appears to have rendered himself very useful through his abilities and activity, and to have been entrusted by Belisarius with important commissions connected with the service of the army. In his capacity of assessor, he was the general's legal adviser, and he was also his private secretary. In 538 he assisted Antonina, the wife of Belisarius, in raising troops in Campania, and in sending some by sea to Rome, which was then besieged. On his return to Constantinople, about 540, the Emperor Justinian made him a senator, as a reward for his services. In 562, he was made prefect of Constantinople, unless perhaps it was another of the name who obtained this dignity in that year. He died in that city at an advanced age, but the precise year of his death is not ascertained.

Procopius wrote the 'History of his own Times,' in eight books, which has been translated into Latin by Claude Mattret, a jesuit. 'Procopii Cæsariensis Historiarum sui Temporis Libri Octo,' fol., Paris, 1662, with the Greek text. The work has also been translated into Italian, German, and other modern languages. There is a German translation, with notes, by Kanngieser, Greifswald, 3 vols. 8vo, 1827-29. The 'History' of Procopius is an important work, which forms the connecting link between ancient and modern history, between Ammianus Marcellinus and the Byzantine historians. Procopius was well informed and unprejudiced; he was a spectator of, or an actor in, most of the events which he narrates; he was well acquainted with the court of Justinian; and he is generally trustworthy, except

perhaps where he stoops to the customary flatteries towards the emperor, the Empress Theodora, and his patron Belisarius, for which flattery however he has made ample amends in his secret history of the same personages. His descriptions of the manners of the various barbarous nations which invaded the Roman empire are vivid and interesting. The first two books of his history concern the Persian wars. He begins his narrative with the death of Arcadius, and briefly relates the wars between the Romans and Persians under Theodosius the Younger, Anastasius, and Justinus, and lastly Justinian. As he comes down to contemporary times, his history is more diffuse. He brings his narrative down to the 23rd year of Justinian's reign, A.D. 550. Books 3 and 4 treat of the wars of the Vandals in Africa, and the reconquest of that province by Belisarius. The 5th, 6th and 7th books are concerned with the history of the Gothic kingdom in Italy founded by Theodoric, and the expedition of Belisarius against Totilas. The 8th book is of a mixed character; it resumes the account of the Persian wars, then speaks of the affairs of the Roman empire in other quarters, in Africa, on the Rhine, and in Thrace, and at last it resumes the narrative of the Gothic war in Italy, the expedition of Narses, the defeat and death of Teia, and the final overthrow of the Gothic kingdom.

A second volume, published likewise at Paris, in 1563, contains two other works of Procopius, in the Greek text, with a Latin translation. One contains an account of the public buildings erected or restored by Justinian throughout the empire, 'De Ædificiis Domini Justiniani Libri VI.' It is written in a laudatory style, but contains much valuable topographical information.

The other work of Procopius is entitled 'Anecdota, or Secret History,' in thirty chapters. The character of this book has been noticed under JUSTINIANUS. Justinian and Theodora are here painted in the darkest colours. Procopius says that he wrote it to complete his 'History,' in which he could not, through fear of torture and death, speak of living persons as they deserved. Some grossly obscene passages concerning Theodora, who was evidently a very bad woman, have been expunged in most editions. There seems little doubt that Procopius is the author of the work. The Paris edition of Procopius, already quoted, is enriched with copious historical notes, prefaces, and an index. The works of Procopius, with valuable notes, are included in the Bonn edition of the Byzantine Historians, 3 vols. 8vo, 1833-38.

* PROCTER, BRYAN WALLER, known as an English poet by his pseudonym of BARRY CORNWALL, was born about or soon after the year 1790, and was at Harrow School at the same time as Lord Byron. Destined for the legal profession, he was for some time in the office of a solicitor in Wiltshire; but afterwards he studied law in London, where he was called to the bar as a member of Gray's Inn in 1831. For many years he has held a valuable appointment in the court of Chancery as one of the Commissioners of Lunacy. His first distinct appearance as an author was in 1819, when he published a volume entitled 'Dramatic Scenes and other Poems.' This volume being written with great care and in a direct and natural style, gave him a place among the poets of the day. The following is a list of his subsequent productions:—'Marcian Colonna, an Italian tale; with three Dramatic Scenes and other Poems,' 1820; 'A Sicilian Story, with Diego de Mantilla and other Poems,' 1820; 'Mirandola, a Tragedy,' 1821; 'The Flood of Thessaly, and other Poems;' his 'Poetical Works,' printed in a collected form in three volumes in 1822, and again in 1853; 'Effigies Poeticæ, or the Portraits of the British Poets illustrated by Notes, Biographical, Critical, and Poetical,' 1824; 'English Songs and other Small Poems,' 1832, re-issued lately with additions; and 'Essays and Tales in Prose,' 1851, republished in America in 1853. Mr. Procter is also the author of a Memoir and Essay prefixed to an edition of Shakspeare. All these works were published under the assumed name of Barry Cornwall, under which name, better than under his real one, the author has long been known to readers of poetical taste both in Britain and in America. He is one of those poets who have by their own writings helped to bring in the taste, now general, for the older English poets. By many his dramatic poems are preferred; and one of them—the tragedy of 'Mirandola'—had considerable success when produced at Covent Garden Theatre. His 'Songs' have likewise been great favourites; and it has been thought that few recent writers of English songs have had equal success in this proverbially difficult species of poetry—a species in which English literature is not abundant.

PROCULUS, one of the tyrants or pretenders to the Roman empire who rose after the death of Tacitus. He was a native of Liguria, and originally a chief of robbers, but afterwards served in the army with distinction under Aurelian, and showed himself a brave though rude soldier. He was proclaimed emperor in Gaul, and fought against the Germans, but being attacked by Probus, who was acknowledged emperor by the senate, was defeated and killed, A.D. 276.

PROCULUS, a distinguished Roman jurist, the successor of Nerva the father. He belonged to the school of Labeo, and the followers of that school derived their name (Proculliani) from him. [LABEO, ANTIUSTIUS.] It is generally stated that his name was Sempronius Proculus; but Pomponius ('Dig.' 1, tit. 2, s. 2, § 47) calls him simply Proculus. The passage of the 'Digest' (31, tit. 1, s. 47) which is cited to prove that his name was Sempronius does not prove that it

was. In this passage Sempronius Proculus sends greeting to his grandson, and asks him his opinion about a legacy. "Proculus respondit," Proculus gave his opinion, and therefore the grandson and Proculus are the same person; and, as Zimmern remarks, Proculus the jurist might be the son of the daughter of Sempronius Proculus the grandfather, in which case his name would not be Sempronius. It has been conjectured that Proculus the jurist is the Licinius Proculus whom Otho made Præfectus prætorio (Tacitus, 'Hist.,' i. 46, 82, 87; ii. 39, 40, 44, 60). Proculus is often cited in the 'Digest,' and he is specially mentioned in a Rescript of the Divi Fratres as an eminent authority ('Dig.,' 37, tit. 14, s. 17). There are thirty-seven excerpts in the 'Digest' from a work of Proculus, entitled 'Epistola,' of which there were at least eleven books ('Dig.,' 18, tit. 1, s. 69), though the Florentine Index mentions only eight. One of the excerpts ('Dig.,' 33, tit. 6, s. 16) has the title 'Proculus, libro iii. ex Posterioribus Labœonia,' which appears to be a separate work or commentary on the 'Posteriora' of Labœo. But as Javolenus wrote on the 'Posteriora' of Labœo ('Dig.,' 33, tit. 7, s. 4), it is conjectured that the title of s. 16 ('Dig.,' 33, tit. 6) should be 'Javolenus.'

PRO'DICUS, a native of Coa, or, as some think, of Chios, flourished B.C. 435. He was a disciple of Protagoras, became a celebrated Sophist, and had among his followers Socrates, Euripides, Isocrates, and Xenophon. Prodicus travelled through Greece from town to town, to deliver his lectures, for which he demanded payment of his hearers, sometimes to an extravagant amount. Several ancient writers refer to these lectures, or harangues, as worthy of a philosopher. Prodicus however is reported to have been put to death by the Athenians, because they thought that he corrupted the youth by his teaching; and it is further remarkable that he is numbered among the atheists by Cicero. ('De Nat. Deorum,' i. 42.) None of the writings of Prodicus are extant except a beautiful episode preserved by Xenophon ('Mem.,' ii. 1), usually called 'The Choice of Hercules.' This has been paraphrased in English verse by Shenstone and by Bishop Lowth, and there is a prose translation in the 'Tattler.' Three others of this name are noticed by Fabricius, but very little concerning them is known. (Fabricius, *Bibliotheca Græca*.)

PROKOPHIEV, IVAN PROKOPHIEVITCH, an eminent Russian artist, was born at St. Petersburg, on the 25th of January 1758. At the age of twelve he began to study sculpture under Gilet, one of the professors at the Academy of Fine Arts, and during the eight following years obtained medals and prizes for various bas-reliefs, to which branch of the art he afterwards more especially applied himself. Having gone through the course of studies at the academy, he was sent, at its expense, in September 1779, to perfect himself under Julien at Paris, where, in the following year, he executed a bust in marble of Prince Gagarin, and a relief in terra-cotta representing Moses, which last, and a similar one of Morpheus, are in the Academy at St. Petersburg. Having passed a few months at Berlin and Stettin, on his way home, he returned to St. Petersburg in the summer of 1784; and from that time till within a few years preceding his death he continued to practise his art most industriously. His productions are so numerous that even a mere list of them would extend to a considerable length; but the majority were certainly not of the kind to excite much public attention, as they consisted chiefly of bas-reliefs, medallions, and works of that class, on a comparatively small scale, and executed for private individuals. Many of them besides were only in terra-cotta. Taken generally however they are allowed to display considerable powers of invention and ability in composition. In the Imperial Library at St. Petersburg there are sixteen small caryatides and twenty-eight bas-reliefs by him. His last work was a bust of the Polish poet Trembecki; soon after the completion of it he was attacked by a complaint that deprived him of the use of his right hand, at least rendered him incapable of employing it either in modelling or designing. He died at St. Petersburg, on the 10th of February 1828, in his seventy-first year.

The earlier productions of this artist have, with much beauty, somewhat also of the French mannerism of that day in sculpture, caught, no doubt, from his instructor Julien; but he afterwards completely corrected that fault, and his later works display a more classical style.

PROMOTUS, ÆLIUS, an Alexandrian physician, whose date is not exactly known. Villoison ('Anecd. Gr.,' tom. ii., p. 179, not. 1) says that he lived after the time of Pompey the Great; but Passévin ('Bibl. Select.,' p. 17), and Ant. Bongiovanni, in his letter to Giov. della Bona (Io. à Bona, 'Tract. de Scorbuto,' 4to, Verona, 1781), consider him to be much more ancient. He is probably the person mentioned by Galen ('De Compos. Medicam. sec. Loca,' lib. iv., cap. 6), and he is the author of several Greek medical works, which are still in manuscript in different European libraries. The prologue to one of these, entitled *δυναμεῖν*, i.e., 'Congeries Medicaminum secundum Loca,' together with some extracts from it, is to be found in Bona's treatise quoted above, and is reprinted by Kühn, in his 'Additum. ad Elench. Medicor. Vet. à Io. A. Fabricio exhibit,' 4to, Lipsi, 1826. The extracts consist of recipes for different diseases. The work exists in manuscript in St. Mark's Library at Venice, No. cxcv., 4to. (Morell, 'Bibl. Inst. cum Græc. tum Latin.,' i. 170.) Fabricius mentions another of his works, entitled *ιατρικά, φυσικά, καὶ ἀντιπαθητικά*, which exists in manuscript at Leyden among the books belonging to Voss.

Schneider says ('Præfat. in Nicand. Alexipharm.,' p. 19) that, judging from an extract sent him by Ruhnken, the work is so full of absurdities as not to deserve to be published. Another of his works, entitled *περὶ ἰσθμῶν καὶ δηλητηρίων φαρμάκων*, is to be found in the libraries at Rome and at Paris. Mercuriali has inserted a few fragments in his 'Variæ Lectiones' (lib. iii., cap. 4), and several times quotes it in his work 'De Venenis, et Morbis Venenosis,' lib. i., cap. 16; lib. ii., cap. 2), from which it appears (lib. iii., cap. 4) that he agreed with Ælian ('De Nat. Anim.,' lib. vi., cap. 20), Apollodorus (ap. Plin., 'Hist. Nat.,' lib. xi., cap. 30), and Nicander ('Ther.,' v. 769, &c.), in dividing scorpions into nine species.

PRONY, GASPARD-CLAIR-FRANÇOIS-MARIE-riche DE, was born at Chamelet, in the department of the Rhône, July 22, 1755. His father was a member of the 'parliament,' or chief civil court of the ancient principality of Dombes; and at the College of Thoissey in that principality Prony received his education until 1776, when he entered the 'École des Ponts et Chaussées.' Here his assiduity was such as to lead Perronnet to foretel that he would one day occupy his own position, that of head of the establishment. He first became known as an author by an essay on the 'Thrust of Arches,' published in 1783, about which time he began to be employed under Perronnet upon several public works, among which may be mentioned the restoration of the port of Dunkirk (1783), and the erection of the bridge of Louis XVI. (1787-90), of which last the engineering plan is said to have been drawn up and its execution superintended by Prony.

In 1790 he published the first volume of his 'Hydraulic Architecture.' The second appeared in 1796. Prior to this, the only work of the kind accessible to the engineer was the standard work bearing the same title, by Belidor, published in 1737-53; so that, as Delambre observes, the progress which the theory of mechanics had made in the hands of Euler, D'Alembert, Lagrange, and Laplace, had lain without real application to the arts of construction. Prony's work is perhaps the first of an elementary character in which the directions of forces, and the systems on which they act, are referred to rectangular co-ordinate axes. It contains a clear exposition of the steam-engine, at a time when the steam-engine was scarcely known on that side of the channel; but his empirical formulæ for determining the elasticity of steam, the investigation of which occupies a considerable portion of the second volume, have been entirely superseded by more recent researches. His method of determining the diameter of a steam-cylinder Tredgold designates as "little better than telling the artist to guess at it, and correct his guess by an intricate formula." The same author remarks that the labours of Prony in this department "afford the strongest evidence that mere mathematical talent is not sufficient for the promotion of mechanical science, otherwise the principle of the steam-engine would not have remained to be investigated." (Tredgold 'On the Steam-Engine,' 4to, i., p. 33, Lond., 1838.)

Among other scientific projects of the French revolutionary government at this period was that, suggested by Carnot and others, of computing a set of mathematical tables, by which it was supposed two objects would be attained—the application of the decimal division of moneys, weights, and measures, then recently introduced, would be facilitated; and the world astonished by the "most vast and imposing monument of calculation which had ever been executed or even conceived." The direction of this laborious undertaking was confided to Prony in 1792 (year ii.), and with him were associated three or four of the principal mathematicians of Paris, including Legendre. It was however easy to foresee that their joint efforts, and the exclusive devotion of the rest of their lives, would alone be inadequate to the completion of the task they had undertaken. Occupied with this discouraging reflection, Prony opened by accident a volume of Adam Smith's 'Wealth of Nations,' at a part where the author is instancing the manufacture of needles in illustration of the principle of the division of labour. "Why," thought Prony, "should not the same principle be applicable, and with equal advantage, in the manufacture of logarithms?" Pondering on the practicability of this, he retired into the country, and in a few days returned with his plan of operations fully digested. He divided his assistants into three sections; the first, of which Legendre was the president, was occupied in selecting from "amongst the various analytical expressions which could be found for the same function, that which was most readily adapted to simple numerical calculation, by many individuals employed at the same time." (Babbage, 'Economy of Manufactures,' p. 191.) These expressions included several very elegant formulæ investigated by Legendre, for determining directly the successive differences of the sines. The second section "consisted of seven or eight persons of considerable acquaintance with mathematics; and their duty was to convert into numbers the formulæ put into their hands by the first section, an operation of great labour; and then to deliver out these formulæ to the members of the third section, and receive from them the finished calculations. . . . The third section, which consisted of from sixty to eighty members, received certain numbers from the second section, and using nothing more than simple addition and subtraction, they returned to that section the tables in a finished state." (Babbage, pp. 191, 192.) The whole of the calculations, which to secure greater accuracy were performed in duplicate, and the two manuscripts subsequently collated with care, were completed in the short space of two years. They occupy seventeen "enormous" folios, and consist of—

1, an introduction, containing the analytical formulae and the mode of using the tables; 2, 10,000 natural sines to 25 places of decimals, with seven and eight columns of differences; 3, the logarithms of 100,000 sines to 14 places of decimals and 5 columns of differences; 4, the logarithms of the ratios of the first 5000 sines to their corresponding arcs to 14 decimal places; 5, a similar table of the ratios of the tangents to their arcs; 6, the logarithms of 100,000 tangents; 7, the logarithms of numbers from 1 to 100,000 to 19 decimal places, and from 100 to 200,000 to 14 decimal places, with 5 columns of differences. In 1820 a distinguished member of the Board of Longitude, London, was instructed by our government to propose to the Board of Longitude of Paris to print an abridgment of these tables at the joint expense of the two countries: 5000*l.* was named as the sum which our government was willing to advance for this purpose; but the proposal was declined, and the great 'Tables du Cadastre' are still confined in manuscript to the library of the Paris Observatory.

Prony was appointed professor of mechanics to the *École Polytechnique* in 1794, the year of its institution, and the same year he became *Directeur-Général des Ponts et Chaussées*. As professor to the *École Polytechnique* he was indefatigable in endeavouring to bring the researches of modern mathematicians within the comprehension of his pupils. This was the object of his '*Mécanique Philosophique*,' 4to, Par., 1800. It is an analytical synopsis of mechanics, hydrostatics, and hydraulics. The right-hand pages are each divided into four columns, headed notation, definition, theorems, problems; while those to the left are occupied with so much of investigation and reasoning as is just sufficient to connect the several results in the mind of the student.

In 1798 Napoleon invited him to become a member of the Institute of Egypt, which however he declined, and his refusal was never entirely forgotten or pardoned. Nevertheless, after Napoleon's coronation as king of Italy (1805), Prony was charged with the engineering operations for protecting the province of Ferrara from the further inundations of the Po; and about the same time, or earlier, he was employed in superintending the works then carried on by the French government in the ports of Genoa, Ancona, Pola, and in the Gulf of Spezia, including some very intricate investigations connected with the tides, currents, and deposits of the Adriatic and canals within the Venetian territory. Napoleon's animosity towards Prony appears to have been counteracted only by a regard for his abilities. We are told by Arago that Prony's researches relative to the thrust of embankments ('*poussée des terres*'), and on the proper dimensions of lining-walls ('*murs de revêtement*'), 4to, Paris, 1802, with the obvious practical utility of the results to which they led, were the means of securing Napoleon's suffrage. On a later occasion, when the emperor was distributing the new dignities which he had created, a secretary of state reminded him of Prony, to which he merely replied, "*Il ne faut pas mettre son rabot en dentelles; on ne pourrait plus s'en servir pour raboter.*"

In 1810 he was appointed (in conjunction with Count Fossonbrone of Florence) chief of the *Commissione de l'Agro Romano*, which had for its object the more effectual drainage and improvement of the Pontine Marshes. "The results of his labours in this very important task, which he prosecuted with extraordinary zeal and success, were embodied in his '*Description Historique et Hydrographique des Marais Pontins*,' which appeared in 1823, and which contains a very detailed account of the past, present, and prospective condition of those pestilential regions, and a very elaborate and scientific description of the principles which should guide us in all similar cases in order to effect their permanent restoration to healthiness and fertility." (*Edinburgh Journal of Science*, xv., p. 527.)

After the restoration he continued to be employed in various important works, among which was the formation of extensive embankments near the mouth of the Rhône. In 1817 he became a member of the *Bureau de Longitude*; the following year he was elected one of the fifty foreign members of the Royal Society, London; in 1823 he was created a baron by Charles X., and in 1835 a peer of France. He died at Aonières, near Paris, the latter end of July 1839.

In his professional character Prony was the reverse of imperious. He gave his opinion on all occasions with exemplary frankness. Those who were associated with him in any of his undertakings continued ever after his friends, and there is no instance of a pupil claiming his support without its being cordially granted. That he was mindful of his obligations to others is shown by his calling on Arago in 1837, and desiring him not to omit in his '*Eloge of Carnot*,' when about to be published for the first time, that the latter had saved his (Prony's) life in 1793. As a mathematician and philosopher, though inferior to some of the great men of his day, he was certainly one "of whom his country may justly be proud, whether we consider the extent and character of his scientific attainments, or the variety of important, practical, and useful labours in which his life was spent."

The following works, with those already mentioned, will, we believe, nearly complete the list of Prony's literary labours:—1, '*Experimental and Analytical Essay on the Laws of Expansion observed by Elastic Fluids, and on the Expansive Force of the Vapours of Water and Alcohol at different Temperatures*,' Par. 4to, 1794 (also printed in the first volume of the '*Journal de l'École Polytechnique*'); 2, '*Plan of Instruction for the Students of the National School des Ponts et Chaussées*, for the year vii., Par. 1795;

3, '*Analysis of the 'Exposition du Système du Monde' of Laplace*, Par. 8vo, 1801; 4, '*Plan of Instruction for the Polytechnic School so far as regards the Equilibrium of Bodies*,' Par. 4to, 1801; 5, '*Report made to the Mathematical and Physical Class of the National Institute, upon divers inventions of Jean Pierre Droz, relative to the Art of Coining*,' Par., 4to, 1801; 6, '*Report on the Memoir of Duros relative to the supply of Water requisite for Canals*,' Par. 8vo, 1801; 7, '*Results of Experiments for determining the Relation between the French Mètre and the English Foot*,' Par. 1802; 8, '*On the Supply of Water requisite for the Canal Saint Quentin*' ('*Sur le Jaugeage des Eaux Courantes qui doivent alimenter le bassin du passage du Canal Saint Quentin*'), Par. 4to, 1802; 9, '*Physico-Mathematical Researches in the Theory of Flowing Waters*,' Par. 4to, 1804; 10, '*On the Computation of Latitudes and Longitudes*,' Par. 4to, 1806; 11, '*On the Variations in the Inclination of the Seine, and its Amount for each day of the years 1788-90, together with the Report made to the Academy of Sciences, January 29, 1791, by Lavoisier, Laplace, and Coulomb*,' Par. 4to, 1806; 12, '*Summary of Lessons on the Motion of Solids and on the Equilibrium and Motion of Fluids*,' Par. 4to, 1809; 13, '*Lessons in Analytical Mechanics delivered to the Royal Polytechnic School*,' Par. 4to, 1815; 14, '*On Bréguet's Metallic Thermometers*,' Par. 4to, 1821; 15, '*On the work of M. Sept-Fontaines relative to the Cubature of Timber*,' 4to, no date; 16, '*On Swing-Bridges*' ('*Ponts à Bascules*'), 4to, no date; 17, '*New System of Trigonometrical Levelling*,' Par. 8vo, 1823; 18, '*On the large Logarithmic and Trigonometrical Tables adapted to the New Decimal System of Weights and Measures*,' Par. 4to, 1824; 19, '*On the recently instituted Professorship of the Harp in the Royal School of Music*,' Par. 4to, 1825, 12 pages; 20, '*Synopsis (Résumé) of the Theory and Formulae relative to the Motion of Water in Tubes and Canals*,' Par. 1825; 21, '*Report on the Old and New Steam-Engines erected at Paris, au Gros-Cailion*,' Par. 8vo, 1826; 22, '*Fragments of an unedited Memoir*,' Lyon, 8vo, 1827 (16 pages); 23, '*Elementary Instructions on the Calculation of Musical Intervals by assuming either the Octave or the Twelfth Octave as the Unit of Comparison*,' 'Analytical Formulae for calculating the Acoustic Logarithm of any proposed Number, &c., with applications to Musical Instruments,' Par. 4to, 1832; 24, '*Examination of the proposals for levying a Toll*' ('*Projets de Barrage*') on the Seine near Havre,' Par. 8vo, 1831, (also in the '*Annales des Ponts et Chaussées*'); 25, '*On the Inflexions which, after the lapse of twenty years, had taken place in certain straight lines drawn upon the bridge Louis XVI., prior to the removal of the centering, with Formulae and Tables for calculating the change which settlement ('le tassement') produces in a circular arch*,' Par. 1832, 20 pages; 26, '*Formules pour calculer les Hauteurs des Remons occasionés, soit par des Rétrécissements, soit par des Barrages (avec écoulements de fonds) pratiqués dans les Lits des Eaux Courantes*,' Par. 8vo, 1835 (also in the '*Annales des P. et C.*'); 27, '*On the Measurement of the Dynamical Effects of Rotatory Machines*,' Par. 4to, no date; 28, '*On Regulating the Duration of the Oscillations of the Pendulum*,' Par. 4to, no date.

To the '*Recueils de l'Institut*' he contributed—1, '*Notice of the Life and Works of Pigné*,' tom. i., 1798; 2, '*On the Conversion of Circular Movement into Rectilinear*,' ii., 1799. To the '*Journal de l'École Polytechnique*'—1, '*On a Course of Elementary Analysis, by Lagrange*,' tom. i., 1794; 2, '*Course of Mechanics for the Year V.*,' ii., 1795; 3, '*Éloge de Lamblardie*,' ib.; 4, '*On the Principle of Virtual Velocities and the Decomposition of Circular Motions*,' ib.; 5, '*Introduction to Pure Analysis and of Analysis as applied to Mechanics*,' ib.; 6, '*Theory of Rotation about a Free Axis*,' ib.; 7, '*On the Particular Solutions of Differential Equations and their Application to Engineering*,' ib. 1810; 8, '*On the Hydraulic System of Italy*,' ib.; 9, '*Detailed Analysis of the Questions relative to the Motion of a Body acted upon by any Powers whatever*,' ib.; 10, '*On the New Sluice of M. de Baucourt*,' viii., 1809. See also the '*Bulletin de la Société Philomathique*,' '*Annales des Mines*,' '*Encyclopédie Méthodique*' ('*Forêts et Bois*'), '*Connaissance des Temps*,' after 1800.

(*Discours prononcé par M. Arago, le 3 Août 1839, sur la tombe de M. de Prony; Biographie des Contemporains; Edinburgh Journal of Science*, vol. xv.; *Note sur la Publication proposée par le Gouvernement Anglais, des grandes Tables Logarithmiques et Trigonometriques, de M. de Prony*, Paris, 1820, quoted by Babbage in his '*Economy of Machinery and Manufactures*, London, 1832; *Parliamentary Papers*, 1823, xv., p. 9, &c.; *Querard's Dictionnaire Bibliographique; The Works of Prony*, &c.)

PROPERTIUS, SEXTUS AURELIUS, a native of Hispellum, or, according to others, of Mevania in Umbria. The year of his birth is not stated by any ancient authority, but he himself (iv. 1, 127, &c.) says that he took the toga libera (which was generally taken at the age of fifteen) at the festival of the Liberalia, soon after the battle of Philippi, which was fought in B.C. 42, so that he was most probably born about the year B.C. 56. Clinton fixes his birth however at B.C. 51, and Lachmann and Hertsberg as late as B.C. 48 or 47. His family was of equestrian rank (iv. 1, comp. with Plin., 'Epist.' vi. 15, and ix. 22), and when, after the campaign of Philippi, Augustus rewarded his veterans with assignments of lands, the family of Propertius was, like many others who had supported the cause of Antony, deprived of their estates. About this time or soon afterwards, young Propertius went to Rome, where he devoted himself entirely to poetry (iv. 1,

134). In Rome he soon attracted the attention and gained the friendship of contemporary poets, such as Ovid, who always speaks of him with fondness ('*Trist.*' ii. 465; iv. 10, 53; v. 1, 17; '*Ars Amat.*' iii. 334; and in other places). He also enjoyed the patronage of Mæcenæus, and lived on the Esquiline, perhaps in the gardens of his patron himself. His property seems to have been very small, for no estate or villa of his is mentioned. Mæcenæus tried to induce him to write an epic poem, in which he was to celebrate the achievements of Augustus (ii. 1), but Propertius refused to comply with the wish of his patron, at least partly; and seems purposely to have described himself as a man given to sensual enjoyments, in order that no such lofty claims might be made upon him. The fourth book of his '*Elegies*' however contains a series of poems on Roman legends, especially those of a religious nature. Now, as Augustus restored many old religious forms, it does not seem improbable that the poet here at least partially intended to fulfil the wish of Mæcenæus. It has been supposed that Propertius died at a very early age, but Nobbe ('*Observationes in Propertii Carmina*,' 1817) has shown that the first book of his '*Elegies*' was not written before the year B.C. 33; the second not before B.C. 24; the third not before B.C. 21; and the fourth not before B.C. 16; and according to these dates he must at least have lived until the year B.C. 16, to the age of forty. An accurate Life of Propertius is still a desideratum in the history of Roman literature. His connections of friendship, to which allusions are made in his poems, as well as those of his contemporaries, might furnish some materials towards it.

Propertius, in his poetry, took Callimachus and Philetas as his models, and his ambition was to be considered the Roman Callimachus to which a sneering allusion is made by Horace ('*Epist.*' ii. 2, 100.) We possess four books of Elegies of Propertius; whether he wrote more is uncertain. In the first three books he sings of his beloved Cynthia, whose real name is said to have been Hostia; the fourth, which by some editors has been subdivided into two, is chiefly occupied with heroic and religious legends, in which the poet seems to have possessed considerable learning; and he delights in showing it, though he thereby weakens the effect of his poetry. The Elegies addressed to Cynthia, who herself was a woman of eminent talents, form a kind of romance, and, considering the character of the age, evince an almost unparalleled faithfulness and constancy between the lovers. But Propertius has nothing of the effeminate sentimentality of Tibullus, and, notwithstanding his passionate love, he always retains his manly character, and shows great energy and independence of mind. The agreeable effect which this kind of poetry might produce is impaired by the artificial character of his style, in which he followed the Greek poets of the Alexandrian period. The ancients however looked upon him as a great poet. (Plin., '*Epist.*' ix. 22; Quintil., x. 1.)

Propertius used formerly to be edited together with Catullus and Tibullus, as in the editio princeps, Rome, 1472, and in that of Scaliger, Paris, 1577, reprinted in 1582 and 1600. A separate edition of Propertius appeared in 1702, 4to, at Amsterdam, with a commentary by Broukhusius. A very complete edition is that of P. Burmann, which was published after his death, in 1780, by Santen. For the establishment of a correct text much has been done in the editions of Lachmann, Leipzig, 1816, Paldamus, Halle, 1827, Jacob, Leipzig, 1827, and Hertzberg, Halle, 1844-45.

Propertius was translated into French prose, in 1655, by De Merolles; and in 1821 appeared the second edition of a translation into French verse, by Mollevant. Among the numerous German translations, it is sufficient to mention that of J. H. Voes (Braunschweig, 1830), and another by Gruppe (Leipzig, 1838), with critical notes on the Roman Elegy. Some of the Elegies of Propertius were translated into English in the '*Miscellaneous Poems by Oxford Hands*,' London, 1685; in 1782 was published, in London, '*The Book of the Elegies of Propertius*, entitled Cynthia, translated into English verse, with classical notes,' &c.

PROTAGORAS was born at Abdera in Thrace, and is said to have been originally a porter, and to have received instruction from Democritus, who was so pleased with the skilful manner in which Protagoras arranged his load, that he afforded him the means of prosecuting the study of philosophy. Some modern writers have disbelieved the whole account, but it seems certain, from the unanimous testimony of the ancients, that Protagoras was of an inferior condition in life, and owed his education to Democritus. (Aul. Gell., v. 3; Diog. Laert., ix. 50, 53; Athenæus, viii. 534, c.; Suidas, &c.) The principal circumstance which has led some writers to doubt whether Protagoras ever received instruction from Democritus arises from the fact that the former was in all probability older than the latter. Democritus was born B.C. 460. [DEMOCRITUS.] Plato represents Socrates in the '*Meno*' (c. 29, p. 91) speaking of Protagoras as already dead, and also states that he lived nearly seventy years. Now as Socrates died B.C. 399, Protagoras, according to this account, must have been born at least as early as B.C. 470, though the carelessness of Plato on such subjects renders this by no means certain. Philochorus however, according to Diogenes Laertius (ix. 53), said that the death of Protagoras was alluded to in the '*Ixion*' of Euripides, which must consequently have happened before that of Euripides, that is, before the end of B.C. 406. If however both these statements can be depended upon, there is still no reason for disbelieving that Protagoras received instruction from

Democritus; for, as Mr. Clinton has remarked, Democritus, who belonged to one of the most eminent families at Abdera in rank and station, might discern the merit and encourage the genius of Protagoras, although younger himself than Protagoras.

None of the writings of Protagoras have come down to us; but it is evident that he was a man of great powers of mind. Some of his doctrines are discussed in the '*Theætetus*' of Plato. [PLATO.] He travelled through Greece for the purpose of giving instruction in philosophy and eloquence, and is said to have been the first person who adopted the name of Sophist, to distinguish more decidedly one who made others wise, especially one who taught eloquence and the political art. He is also said to have been the first among the Greek philosophers who received money for the instruction which he gave. Wherever he went he was sure to obtain numbers of pupils; and Plato, in the dialogue entitled '*Protagoras*,' has given an amusing account of the enthusiasm with which he was received by the young men at Athens on his visit to that city. Diogenes Laertius says (ix. 52) that his instruction was so much in demand that he sometimes received a hundred minæ; and Plato informs us ('*Meno*,' c. 29, p. 91) that during the forty years in which Protagoras taught he made more money than Phidias and ten other sculptors.

Protagoras visited Athens at least twice. Two of his visits are spoken of by Athenæus and Plato (Athen., v. p. 218, b.; xi. p. 506, a.; '*Protag.*' c. 5), and the date of his second visit is determined by the former writer, who says (v. p. 218, c) that it took place after the *Kórvos* of Ameipsias and before the *Kólavos* of Eupolia, that is, between B.C. 423 and 421. During one of his visits to Athens, probably subsequent to those which have been mentioned, he was banished from the state, and his books burned in the market-place, because he had stated at the beginning of one of his works that he did not know whether the gods existed or not. (Diog. Laert., ix. 51, 52; Cic., '*De Nat. Deor.*' i. 23.) According to some accounts, he was drowned in his passage to Sicily, and according to others, died on the voyage. (Diog. Laert., ix. 55.)

Protagoras appears to have been the first who taught oratory as an art. He possessed, if we may judge from the specimen given by Plato in the '*Protagoras*,' a lively imagination and great copiousness of words. He was well acquainted with the literature of his own country, especially the works of the ancient poets, whom he frequently quoted in his speeches, which appear to have been very popular. He is said to have taught Isocrates, and his oratorical exercises are referred to by Cicero, who says that they were called in his time '*communes loci*' ('*Brut.*' c. 12). Protagoras was the first who introduced artificial divisions into discourses. (Diog. Laert., ix. 53, 54.) He also appears to have written works on language and oratory; his '*Ophoforesis*, which is referred to by Plato ('*Phædr.*' c. 114, p. 267), is supposed by Spengel (*Συναγωγή τεχνών*, p. 40, Stuttgart, 1828) to have been a work of this description. A list of the writings of Protagoras is given by Diogenes Laertius (ix. 55) and Fabricius ('*Bibl. Græc.*' vol. ii., p. 663, ed. Harles). Cicero refers to his work '*On the Nature of Things*' ('*De Orat.*' iii. 32).

For further information on the life of Protagoras, the reader is referred to Herbst, '*Des Protagoras Leben und Sophistik aus den Quellen zusammengestellt*,' in Petersen's '*Phil.-Histor. Studien auf dem Akad. Gymnasium in Hamburg*,' Hamburg, 1832, heft 1, p. 88.

PROTOGENES, one of the most celebrated of the Greek painters, was born at Caunus in Caria, a town subject to the Rhodians. Suidas says that Protagenes was a native of Xanthus in Lycia; but this appears to be a mistake, since he is called a Caunian by Pausanias (i. 3, § 4), and is expressly said by Pliny ('*Hist. Nat.*' xxxv. 36, § 20) to have been born at Caunus. He was a contemporary of Apelles, and was at the height of his reputation in the 112th Olympiad, that is, about B.C. 332. (Pliny, '*Hist. Nat.*' xxxv. 36, § 10.) He lived at Rhodes during the greater part of his life.

Pliny says that Protagenes was originally in very poor circumstances, and that it was not known from whom he received instruction. He did not produce many paintings, in consequence of the long time and great labour which he devoted to each. Quintilian ('*Inst. Orat.*' xii. 10, p. 369, Bipont) says that '*cura*' was the distinguishing characteristic of his paintings; and Apelles is said to have remarked that Protagenes did not know when to take his hand from his pictures. (Pliny, '*Hist. Nat.*' xxxv. 36, § 10.) Of all the paintings of Protagenes the most celebrated was the one called Ialysus, upon which he is said to have been engaged seven years. (Ælian, '*Var. Hist.*' xii. 41.) Pliny says that he lived, during the time he was painting it, upon moistened lupines, and also informs us that each colour was laid on four times. A dog in this painting, which was represented panting and foaming at the mouth, was greatly admired. It is related that Protagenes was for a long time unable to represent the foam in the manner which he wished, till at length, disheartened by repeated failures, he threw his sponge at the mouth of the dog, which accidentally produced the effect he had been endeavouring to obtain. The fame of this painting was so great, that Demetrius Poliorcetes, when besieging Rhodes, did not set fire to that part of the city where Protagenes lived, lest he should destroy the picture. (Pliny, '*Hist. Nat.*' vii. 39; xxxv. 36, § 20.) Aulus Gellius, in relating the same circumstance, says (xv. 31) that Protagenes was dead, and that the painting was preserved in a public library outside the walls of the town. In the time of Pliny it was preserved in the temple of Peace at Rome. Among the other

paintings of Protogenes mentioned by Pliny was a portrait of the mother of Aristotle, who advised him to paint some of the exploits of Alexander the Great. Paintings of Alexander and of Pan were among the last of his works. Pausanias (i. 3, § 4) also mentions a painting of the Thesmothetæ by Protogenes, which was preserved at Athens in the senate-house of the Five Hundred.

Protogenes is always mentioned by the ancient writers in terms of the highest admiration. (Petron., 'Sat.,' c. 83; Cic., 'Brut.,' 18; 'Ad Att.,' ii. 21; Varro, 'De Ling. Lat.,' ix. 12, ed. Müller; Columella, 'De Re Rust.,' Præf. in lib. i., p. 21, Bipont.) He is said by Pliny to have also executed works in bronze.

Suidas says that Protogenes wrote two books on the art of painting and on figures.

PROUT, SAMUEL, was born on the 17th of September 1783 in Plymouth—the birthplace of so many English painters. From earliest childhood he was noted for an irrepressible fondness for drawing the various objects around him, and the passion increased with his years. His associate in his early artistic studies was Benjamin Haydon, but instead of yielding to the eager impulses after an unattainable grandeur of his enthusiastic friend, young Prout contented himself with unceasingly sketching from nature "the ivy-mantled bridges, mossy water-mills, and rock-built cottages, which characterise the valley scenery of Devon." Whilst uncertain as to his future course, he had the good fortune to be introduced to Mr. John Britton, the antiquary, then at Plymouth on his way to collect materials for an account of Cornwall which he was preparing for the 'Beauties of England.' [BRITTON, JOHN.] Mr. Britton, pleased with his sketches, proposed that he should accompany him into Cornwall to make some drawings, and Prout gladly accepted the offer. The portfolio of Cornish drawings which he afterwards transmitted to Mr. Britton excited by their boldness of style considerable notice, and the young artist was easily persuaded to remove to London.

He arrived in the metropolis in 1805, and found an adviser and patron in Palear the printseller, then residing in the Westminster-road and afterwards in Fleet-street, who used readily to purchase his water-colour drawings, and dispose of them among his customers. Palear gave but low prices for these works, but Prout had the good sense, on comparing his pictures with those of the established artists, to recognise his own deficiencies; and he was well pleased to be thus enabled, by means of unambitious drawings, to support himself whilst making a resolute effort to extend his artistic knowledge and executive skill. During these years he painted marine views, especially coast-scenes with fishing craft, more than architecture, for which a very decided inclination had not yet developed itself. He also devoted a good deal of time to teaching, and he etched some lessons and studies for the use of teachers and pupils; but perceiving the capabilities of the newly-introduced art of lithography for yielding fac-similes of the painter's pencil-sketches, he began early to draw on stone, which, from his singular skill in the use of the lead-pencil, he did with great facility. He published in 1816 a series of 'Studies' which met with great success, and was followed by 'Views in the North and West of England,' 'Progressive Lessons,' 'Rudiments of Landscape,' and other drawing-books, which by their vigour of drawing and brilliancy of effect raised that class of publication far above the estimation in which it had been previously held, and did much to extend the reputation of the artist.

Mr. Prout had already secured a high position when he was led in 1818—partly in the hope of restoring his health, which had become much enfeebled, but also with a view to turning to professional account the taste for foreign scenery engendered by the facilities for continental travel opened by the return of peace—to make a tour in France. The quaint street-architecture of Rouen, and the civic and ecclesiastical structures of other Norman towns, seemed to reveal in him an entirely new sense. From this time he gave himself, with undivided zeal and unapproached success, to the delineation of the weathervorn and mouldering remains of mediæval architecture. Year after year he continued to journey through the fairest parts of France and Switzerland, of Germany and Italy; but still it was the old southern or northern gothic buildings that attracted his pencil, or those tumble-down heavy-gabled domestic houses which, though hardly ranking among any of the architectural divisions, had in his eyes an equal attraction in their antique picturesqueness. The remarkable popularity of his pictures induced him to publish a handsome folio of lithographic 'Fac-Similes of Sketches made in Flanders and Germany.' This was the first of the numerous series of lithographic copies of painters' finished sketches which have added so greatly to the enjoyment of all lovers of art, and done so much towards the extension of a sounder taste; and notwithstanding the many beautiful volumes which have since appeared it remains in many respects the best—the most marked by a vigorous sketch-like simplicity of means and fidelity, and a happy boldness and playfulness of execution, combined with striking originality and brilliancy of effect. Mr. Prout subsequently published a series of 'Sketches in France, Switzerland, and Italy,' fol., 1839, more finished in style, but scarcely so brilliant or interesting as the former series. Besides these he published various works intended to facilitate the progress of the student in art. Of these the first was entitled 'Hints on Light and Shade, Composition, &c., as applicable to Landscape Painting,' fol., 1838, in which he explains very clearly, by precept

and example, the principles which regulated his own practice: another and extended edition was published several years later. He also published 'Microcosm: the Artist's Sketch-Book of Groups of Figures, Shipping, and other Picturesque Objects,' fol., 1841; 'Hints for Beginners,' &c.; besides making the drawings for several volumes of the 'Landscape Annual,' and for some other works.

During all this time, and to his death, Mr. Prout continued to be one of the most prolific contributors to the annual exhibitions of the Society of Painters in Water-Colours, where his pictures never failed to form a prime attraction. Yet, many and beautiful as were his works, they were produced amid much suffering. When a child of four or five years old, having wandered into the fields alone, he was found lying under a hedge insensible from the effects of a sun-stroke, and from that day forward he was subject to the frequent recurrence of sudden attacks of pain in the head; to this was added injuries received from protracted exposure to damp and cold in his earlier sketching excursions; so that, till towards the close of his life, as is mentioned in a memoir of him by Mr. Ruskin, from materials furnished by Prout himself ('Art-Journal' for 1849, p. 76), "not a week passed without one or two days of absolute confinement to his room or to his bed." He died on the 10th of February 1852.

Samuel Prout was undoubtedly one of the greatest and most original of our old school of painters in water-colours. His style was entirely self-formed, and singularly effective. To a great extent it was conventional; but it was the result of prolonged working from the actual object, and it therefore forcibly conveyed the artist's own idea. His drawing was very uncertain and confined: to the last he remained utterly incapable of drawing a tree, or representing foliage with the least approach to natural truth. His colouring was unequal, but often very beautiful and harmonious. He painted, with rare exceptions, wholly by washes of transparent colours, the outlines and details being made out by the skilful use of the reed-pen, with a few dexterous touches of which he produced effects never equalled by any other manipulator. His chiaroscuro was broad, simple, and so nicely adapted as always to have a true and natural appearance, which was greatly aided by the singularly clever introduction and arrangement of his figures, ill-drawn as these often were. In a word, Prout may fairly be regarded as the founder of a new school of architectural painting. He first showed what a world of picturesque capability lay in the quaint streets and market-places of Normandy, Flanders, and Germany, and the grander palaces of Venice; and no less did he show how to render the broad features and deep sentiment of the old ecclesiastical gothic, without being lost in a multitude of petty details.

PROUT, WILLIAM, distinguished as a chemist and physician. He was brought up to the medical profession, and took his degree of Doctor of Medicine at the University of Edinburgh. On establishing himself in London he connected himself with the Royal College of Physicians, of which body he ultimately became a Fellow. He early directed his attention to chemistry, and was amongst the first in this country to attempt to apply this science to the explanation of the phenomena of life, and he published many papers in reference thereto in the 'Philosophical Transactions.' All his researches and discoveries on this subject were combined in a great work entitled 'On the nature and treatment of Stomach and Renal Diseases, being an inquiry into the connection of Diabetes, Calculus, and other affections of the Kidneys and Bladder with Indigestion.' However brilliant the discoveries which have been made subsequently to the publication of this work, there can be no doubt that Dr. Prout had correctly appreciated the importance of chemistry in explaining the functions of living beings, and that he was the first physician who sought to apply the doctrines of modern chemistry to the explanation of the phenomena of disease. He was an exceedingly careful and accurate experimenter, and with regard to some of his conclusions which were at one time brought into doubt, a more careful investigation has confirmed the truth of his views.

Dr. Prout was one of the gentlemen chosen to write the 'Bridgewater Treatises.' The subject of his essay was 'Chemistry, Meteorology, and the Function of Digestion considered with reference to Natural Theology.' This work abounds with evidence of his profound knowledge of the laws of chemistry. Although principally occupied with chemistry in relation to his profession, he took an interest in all sciences which the discoveries in his favourite science affected. He was one of the first to analyse the so-called Coprolites, and to discover the large quantity of phosphate of lime they contained. This he did in a paper published in the third volume of the 'Transactions' of the Geological Society. The paper was entitled 'On the Analysis of the Fossil feces of Ichthyosaurus and other Animals.' Dr. Prout was a Fellow of the Royal Society, and many other learned societies. He died at his house in Sackville-street, London, on the 9th of April 1850, in the sixty-fourth year of his age. He was a man of exceedingly retiring habits, and greatly respected by those who knew him intimately.

PRUDENTIUS, AURELIUS, was born in Spain, A.D. 348. He followed the profession of the law, and was employed in some official situation in his native country under the reign of Honorius. About the year 407 he repaired to Rome, partly on business, and partly, it seems, from religious motives. He afterwards returned to Spain, where he spent the rest of his life in pious practices and studious

pursuits. The precise time of his death is not known. Prudentius wrote several works in Latin verse. Two books are entitled 'Orations' against Symmachus, prefect of Rome, who had addressed a petition to the emperor in the name of the senate of Rome for the re-establishment of the temples and rites of the old religion. [OROSIUS.] Prudentius exposes the absurdity and abominations of the heathen mythology, and the corruption resulting from the want of a moral check, in which the old heathen religion was deficient. Towards the end of the second, he eloquently descants against the cruel practice of gladiators' combats for the amusement of the people; and in order to show their brutalising influence, he instances a vestal attending in the amphitheatres, and witnessing the struggles and agonies of the fallen gladiators in the arena, exclaiming with joy that such sights were her delight, and giving without compunction the signal to dispatch the fallen. Arnobius (b. iv.) towards the end casts a similar reproach upon the vestals.

Prudentius wrote also: a series of sacred hymns, which have considerable poetical merit, and some of which have been inserted in the Liturgy of the Roman Catholic church; 'Psychomachia,' which is a description of the struggles between passion and duty in the human soul; and several books against the Marcionites and other heretics. One of the best editions of the works of Prudentius is that of Parma, 2 vols. 4to, 1788.

PRYNNE, WILLIAM, an eminent compiler of records, and a distinguished political character in the reign of Charles I. and during the Commonwealth, was born in 1600, at Swainswick near Bath, and received his early education in the grammar-school of that city. He became a commoner of Oriel in 1616, and took his Bachelor's degree at Oxford in 1620. Soon after taking his degree, he removed to Lincoln's Inn, in which Society he was called to the bar, and subsequently became bencher and reader. His name scarcely appears in the Law Reports of his time, and he never practised at the bar to any considerable extent. He applied himself much to the study of controversial divinity, and became a devoted follower of the well known Puritan divine Dr. John Preston, who was at that time lecturer at Lincoln's Inn. In accordance with the doctrines of the Puritans respecting church government, he published, soon after he came to Lincoln's Inn, several tracts against Arminianism and prelatial jurisdiction, by which, as well as by promoting and encouraging motions in the superior courts for prohibitions to the High Commission Court, he greatly exasperated Archbishop Laud and the clergy against him.

In the year 1632 he published a virulent pamphlet called 'Histriomastrix, or a Souurge for Stage-Players,' in which he denounced in coarse and scurrilous language the prevailing fashion of the day for masques, interludes, and other similar entertainments. Amusements of this kind being the favourite recreation of the court (the queen herself having performed in a Pastoral at Somerset-house), Prynne's book gave great offence, and the attorney-general prosecuted him for it in the Star-Chamber. The court fined him 8000*l.*, ordered him to be expelled from the University of Oxford and the Society of Lincoln's Inn, and degraded from the bar, to be set twice on the pillory, and to lose both his ears; to have his book burned by the common hangman, and to be imprisoned for life. In conformity with this atrocious sentence, he was formally degraded in the University of Oxford, in April 1634, and his name erased from the lists. Three years afterwards, while imprisoned in the Tower under the above sentence, he published another pamphlet, entitled 'News from Ipswich,' reflecting severely upon the hierarchy generally, and upon Laud and several of the bishops in particular. For this publication he was again prosecuted in the Star-Chamber, and sentenced to pay a fine of 5000*l.*, to be set on the pillory, to be branded on both cheeks with the letters S. and L. (Seditious Libeller), to lose the remainder of his ears, and to be closely imprisoned for life in Caernarvon Castle. These outrageous sentences were rigidly executed; and the usual consequence of undue severity appeared in the popular sympathy and party spirit which it excited. The Puritan friends of Prynne flocked to Caernarvon Castle in such numbers, that it was thought necessary to change the scene of his confinement; and after he had been at Caernarvon about ten weeks, he was illegally removed by a warrant from the lords of the council to the castle of Mont Orgueil in the island of Jersey. Here he remained until the beginning of the Long Parliament in 1641, when, upon his petition to the House of Commons, he was released by a warrant from the Speaker, and resolutions were passed declaring very truly both the sentences against him in the Star-Chamber to be contrary to law. Clarendon and Anthony Wood describe the extraordinary demonstrations of popular feeling in his favour on his landing at Southampton and on his journey to London. ('History of the Rebellion,' vol. i., p. 199; 'Athens Oxoniense,' vol. iii., p. 848.)

Soon afterwards he was returned as a member of parliament for Newport in Cornwall, and about the same time was made a bencher at Lincoln's Inn. In 1648 he was employed with Clement Walker by the parliament to conduct the prosecution of Colonel Fiennes for cowardice in surrendering the city of Bristol, and seems to have been busily and cordially engaged in the proceedings of the Commons at that eventful time. Serjeant Hyde having been dismissed from his office of recorder of Bath, in consequence of the ordinances of parliament passed in September and October 1647, Prynne was elected recorder by a considerable majority of the corporation. He took no part in the violent proceedings of the later years of the Long Parli-

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ment; and immediately before the king's trial he was ordered into the custody of the serjeant-at-arms for "denying the supremacy of parliament" in a pamphlet entitled 'The Memento.' (Rushworth's 'Collections,' vol. ii., p. 1339.) On the 6th of December he was arrested by the army, and, together with many of his party, ejected from the House of Commons. From this time he became a bitter enemy of Cromwell and the army party; and, in consequence of his writings against them, was again imprisoned for several years at Dunster Castle in Somersetshire and Pendennis Castle in Cornwall. Being expressly disabled by parliament "to officiate or be in any office concerning the administration of justice within the Commonwealth," he was, in September 1652, discharged from his office of recorder of Bath, to which however he was again elected shortly after the Restoration. ('Council Book of the Corporation of Bath.') In the early part of the year 1660, having returned to his seat in the House of Commons as an excluded member, he is said, in a letter to General Monk (Wimwood's 'Memorials,' vol. iii.), to have "exceedingly asserted the king's right," but with so much of his characteristic bitterness and imprudence that Monk sent for him and admonished him to be quiet. Upon the dissolution of the parliament in March 1660, he was elected to serve in the new parliament for the city of Bath.

Soon after the Restoration he was appointed Keeper of the Records in the Tower, an office for which his habits of study peculiarly fitted him, and which furnished him with the opportunity of compiling his laborious and useful collections respecting constitutional and parliamentary history. After this period his pragmatical disposition again brought him into difficulty by the publication of a pamphlet against the proposed bill for regulating corporations. This paper, being considered by the House of Commons to be a seditious libel, he was reprimanded by the Speaker, and threatened with expulsion and prosecution; but upon his making a full confession and recantation no proceedings were taken against him. He died in Lincoln's Inn, in October 1669.

Prynne was a most laborious and voluminous writer. A catalogue of his works (which consist of nearly 200 volumes) is given, after an account of his life, in Wood's 'Athens,' vol. iii. p. 844, edit. Bliss. They are justly characterised by Wood as displaying "great industry, but little judgment." The most useful among them are his 'Calendar of Parliamentary Writs,' and his 'Records.' The latter work, consisting of 3 vols. folio, professed to illustrate and prove the supremacy of the kings of England in all ecclesiastical affairs within the realm, by records taken from the earliest periods of English history to the reign of Elizabeth, but the author did not live to carry his design farther than the reign of Henry III.

PSALMANAZAR, GEORGE, was born about 1679. All that we know of his early history is from his own memoirs, which were published after his death; but they do not tell us his true name nor that of his native country, though it is generally believed that he was a native of the south of France. ('Memoirs of, commonly known by the name of George Psalmanazar, a reputed native of Formosa, written by himself,' London, 1765.) He was in his youth a wandering adventurer. Sometimes he gave himself out for a Japanese, and at others for a native of the island of Formosa; at one time professing to be a convert to Christianity, and at others to be still a heathen. He travelled over several parts of Europe, France, Germany, and the Netherlands; was a soldier, a beggar, a menial, a preceptor, a man of all trades, and was at last brought to England by one Innes, a chaplain in a Scotch regiment stationed at Sluys. Innes gave out that he had converted the youth, and obtained some promotion in consequence. Psalmanazar remained in England, where he continued for several years to act the part of an impostor, and published a fabulous account of the island of Formosa, which imposed upon the credulity of the public. His natural abilities and a certain degree of information gained him several influential friends. At last, when about thirty-two years of age, a moral change took place in him; he grew ashamed of his dishonourable courses, became open to religious conviction, and determined to reform. He applied himself intensely to study, and after a time became engaged in literary pursuits, by which he earned an honest subsistence and considerable reputation during the rest of his life. He died in London, in 1763. He wrote, for the large work styled the 'Universal History,' most of the parts concerning ancient history, except that of Rome, and his writings met with great success. He also wrote a volume of essays on several scriptural subjects, a version of the Psalms, besides his own memoirs already mentioned. He also wrote, for the 'Complete System of Geography,' 1747, an article on the island of Formosa, founded upon authentic information, as a reparation for the stories which he had palmed upon the public in his former account. He published also several works anonymously, one of which, entitled an 'Essay on Miracles, by a Layman,' 8vo, 1793, enjoyed a considerable reputation in its day. Psalmanazar is the name that he assumed when he began his wandering life and which he retained till his death.

PSYCHRISTUS, JACOBUS (or PSYCHOCHRISTUS), a celebrated physician of the 5th century. "He was very eminent," says Freind ('Hist. of Physic'), "for his great insight into philosophy and physic, which he learned from his father Hecychius (who was also a physician), and who had travelled into a great many countries in the pursuit of

knowledge. He was made count and archiater to Leo the Great, or the Thracian (who reigned from A.D. 457 to 474), and was so much beloved by this emperor and the people that the senate set up a statue for him in the baths of Zeuxippus, built by Severus. (Malela, 'In Vita Leonia.') Isidore of Gaza, called by others the Pelusiate, who flourished in the time of Justinian, saw another erected to him at Athens (Photius, § 559); and this author gives a further account of him, that he was an Alexandrian, though his family was originally derived from Damascus; that he had a great experience in physic, and did many wonderful cures; that in his practice he frequently ordered clysters and suppositories; that in surgery he seldom made use of fire or the knife, and was no friend to bleeding. He was preferred to all the modern physicians by his scholar Aesclepiodotus, who grew famous for reviving the use of white hellebore, which in that time had grown quite out of vogue, and was not so much as known to Jacobus himself. Scidas is still larger in his praise of this Jacobus, and says he attained to a perfect knowledge in physic, both in theory and practice; that he excelled all his contemporaries, that he might be compared to the ancients, and was superior to many of them; that he was beloved and adored by his patients, who thought him inspired by heaven; that they had an implicit faith in him, because they never found his prognostic fail. Such an eagerness had he for improving his own art, that they thought the soul of Æsculapius was transfused into him." To this account by Freind, it should be added that (apparently to increase his influence over his patients) he pretended to be able to divine their thoughts as well as to distinguish their diseases. Some of his medical preparations are preserved by Alexander Trallianus (pp. 645, 649), but he does not appear to have left any works behind him. (See also Kühn, 'Additam. ad Elench. Medicor. Veterum à J. A. Fabricio in Bibl. Gr. Exhibitem,' 4to, Lips., 1838, Fascic. xvii.)

I. PTOLEMÆUS (Πτολεμαῖος), surnamed SOTER, or 'preserver,' the founder of the dynasty of Greek kings in Egypt, frequently called the Lagide, was one of the ablest of the generals of Alexander the Great. He is commonly called the son of Lagos, but, according to the Macedonians, he was the son of Philip and grandson of Amyntas, but was called the son of Lagos, because his mother was given for wife to Lagos by Philip, though she was then with child. (Paus., i. 6, § 2.)

In the division of the provinces on the death of Alexander (B.C. 323), Egypt was assigned to Ptolemy, who soon took measures to erect it into an independent kingdom. He put to death Cleomenes, who had been appointed satrap of Egypt by Alexander, chiefly because he was well disposed to Perdicas (Paus., i. 6, § 3), and obtained by his death an immense sum of money, which Cleomenes had collected during his administration. With this money, which amounted, according to Diodorus (xviii. 14), to 8000 talents, he collected a large army. In the first or second year of his rule he took the city of Cyrene and added the Cyrenaica to his dominions. He also obtained possession of the dead body of Alexander, which it had been resolved in the council at Babylon to transport to Egæ in Macedonia. It was first carried to Memphis, and afterwards to Alexandria.

In the year B.C. 321 Perdicas invaded Egypt, but he lost 2000 men in attempting to cross the Nile, and was subsequently murdered in his tent by his own troops. [PERDICAS.] A few years afterwards Ptolemy had to encounter a more formidable rival in Antigonus, who was rapidly increasing in power; and in B.C. 316 he entered into an alliance with Seleucus, Cassander, and Lysimachus, to resist the ambitious projects of Antigonus. In the long war which followed, and of which an account is given in the article ANTIAGONUS, Ptolemy took an active part. It was continued till B.C. 312, when a general treaty was made, by which Ptolemy obtained possession of Egypt and the adjacent districts. Ptolemy however was the first to break this treaty in the following year; and the war was again renewed, and carried on with various success, till the defeat and death of Antigonus, at the battle of Ipsus (B.C. 301), secured to Ptolemy the undisturbed possession of Egypt.

From this time to his death Ptolemy devoted all his energies to develop the resources and promote the prosperity of his kingdom. Under his wise government and that of his successor, Alexandria became, as its great founder had anticipated, the first commercial city in the world, and the place from which Europe was supplied with the rich merchandise of the East. As his subjects consisted of two distinct nations—the Egyptians and Greeks—it was the policy of Ptolemy and his successors to amalgamate these races as much as possible. Ptolemy, being a Greek, introduced Greek habits and customs and also the Greek religion into Egypt; but, like his great master Alexander, he carefully avoided offending the prejudices of his new subjects, and adopted to a certain extent the Egyptian forms of worship. He and his successors conciliated the favour of their subjects by the respect which they paid to the ancient Egyptian priesthood, and also by contributing largely to the restoration of the ancient monuments of the country. He also introduced the most complete religious toleration among all his subjects. The troubled state of Palestine and the growing commerce of Alexandria induced many Jews to settle in his dominions; and the same toleration was granted to the Jewish synagogues as to the temples of Isis and Jupiter. Ptolemy seems to have been desirous of uniting as much as possible the Egyptian and Greek religions; and his removal of the statue of Serapis from Pontus to

Alexandria, which is mentioned by several ancient writers (Tacitus, 'Hist.' iv. 84, and commentators), and which was accompanied with great solemnity, seems to have been accomplished in order to establish the worship of a deity which might prove acceptable to both nations.

Ptolemy gave great encouragement to learning and science. He wrote himself a history of the wars of Alexander, which appears to have been a work of considerable merit, and which supplied Arrian, in conjunction with the narrative of Aristobolus, with the materials for his history. He invited many scholars and philosophers from Greece, of whom the most celebrated was Demetrius Phalereus [DEMETRIUS], who was received by him with the greatest distinction. He also invited Theophrastus (Diog. Laert. ii. 37), and received Stilpo (Diog. Laert. ii. 115), who had been banished from Athens for his religious opinions. In fact, Ptolemy extended his patronage to all persons of learning, independent of their religious and philosophical opinions. He laid the foundations of that school of learning for which Alexandria became afterwards so celebrated; and he probably commenced making collections for the public library which was regularly established by his son.

Ptolemy Soter was first married to Eurydice, the daughter of Antipater, by whom he had children; but he left his dominions to a younger son, Ptolemy Philadelphus, whom he had by Berenice (Paus., i. 6, § 8; Justin, xvi. 2; Plin., 'Hist. Nat.', xxxvii. 32). [BERENICE.] His eldest son, Ptolemy Ceraunus, murdered Seleucus, B.C. 280, and obtained possession of the kingdom of Macedonia. He only reigned however for about a year, and fell in battle with the Gauls. (Paus., i. 16, § 2; x. 19, § 4; Strabo, xiii. p. 623; Justin, xxiv. 5.)

Ptolemy Soter assumed the title of king, B.C. 306 (Diod., xx. 53; Plutarch, 'Demetr.' c. 18); and died at the age of 84 (Lucian, 'Macrob.' c. 12), B.C. 283, forty years after the death of Alexander. All the ancient writers agree in representing Ptolemy as a prince of the greatest wisdom, prudence, and generosity; and there is a saying of his reported by Ælian ('Var. Hist.' xiii. 12), worthy of Alexander, "that it was better to make rich than to be rich."



Coin of Ptolemy and Berenice.
British Museum. Actual size. Gold.

The two heads to the right are Ptolemy Soter and his wife Berenice. The two heads to the left are Ptolemy Philadelphus and his sister and wife Arsinoë.

II. PTOLEMÆUS, surnamed PHILADELPHUS, or the 'brother-loving,' succeeded his father, B.C. 283, but was associated with him in the government two years previously. He followed the example of his father in the encouragement of learning; and he maintained with great liberality many distinguished philosophers and poets, of whom the most celebrated were Theocritus, Lycophron, and Callimachus. He established the public library, which was probably commenced by his father, and also founded a museum for the promotion of learning and the support of learned men. Some modern writers attribute the foundation of this museum to Ptolemy Soter, but Athenæus (v. p. 203) distinctly ascribes it to Philadelphus. (Clinton, 'Fasti Hell.' ii. p. 380.) We learn from Strabo (xvii. p. 794) that the museum formed part of the palace, and that it contained cloisters or porticos, a public theatre or lecture-room, and a large hall, where the learned men who belonged to it dined together. The museum was supported by a common fund, supplied apparently from the public treasury; and the whole institution was under the superintendence of a priest, who was appointed by the king, and, after Egypt formed a province of the Roman empire, by the Cæsar. Attached to the museum there were botanical and zoological gardens. (Philostr., 'Apollon,' vi. 24; Athen., xiv. p. 654.) The institution was enlarged by the Emperor Claudius. (Suet., 'Claud.' c. 42, with Casaubon's 'Nota'.)

Ptolemy Philadelphus showed the same favour to the Jews as his father had done; and it was under his auspices that the Hebrew Bible was translated into Greek. Josephus ('Antiq.' xii. 2, § 12) has given us an account of the entertainment at which Ptolemy received the translators; and which is interesting, as it affords us some idea of the literary parties which the king appears to have frequently given. The king sat at the head of the table, and the guests on each side. The usual priests, heralds, &c. were sent away, and grace was said by one of the translators at the command of the king. This grace or prayer was received with loud applause by the whole company. After supper the king began to philosophise, and asked every one of his guests a philosophical question.

The treasures and resources of Philadelphus were very great. Much of the wealth which he possessed was, without doubt, owing to his possessing the trade with India and other parts of Eastern Asia. He also used every effort to extend the trade of Alexandria; he obtained

possession of the maritime parts of Arabia and of the eastern coast of Africa, and his admiral Timosthenes appears to have gone as far south as Madagascar. (Vincent's 'Commerce and Navigation of the Ancients, &c.,' vol. i. p. 42.) Theocritus ('Adoniazusæ') describes in glowing colours the wealth and power of his patron; and his account is confirmed by the less suspicious testimony of Appian, who was himself a native of Alexandria. The latter writer informs us ('Præfatio Histor.', c. 10) that under the Ptolemies the army consisted of 200,000 foot soldiers, 40,000 horse, 300 elephants, and 2000 war-chariots, and the fleet of 2000 smaller vessels, 1500 triremes, and 800 ships magnificently adorned and equipped for royal use. The money in the treasury amounted to 740,000 Egyptian talents at the death of Ptolemy Philadelphus, who, according to Appian, amassed greater treasure and expended more upon public works than any of his successors. Athenæus also bears testimony (ii. p. 203) to the great power of Philadelphus, and states among other things that he surpassed all other kings in the number of his ships. The power and influence of the Egyptian kingdom under the three first Ptolemies is also attested by Polybius (v. 34), who says that they were masters of Coele-Syria and Cyprus, and extended their influence over the neighbouring countries as far as Thrace and Macedonia. (Clinton's 'Fast. Hellen.', iii. p. 383.)

The political events of the reign of Ptolemy Philadelphus may be comprised in a few words. He put to death, at the commencement of his reign, two of his brothers, one of whom had endeavoured to excite the Cyprians to revolt. He was also engaged in war with Magas, the son of Berenice by a former husband, who had been appointed governor of Cyrene. Magas, who was married to Apama, the daughter of Antiochus and grand-daughter of Seleucus, prevailed upon his father-in-law to break the treaty which had been made between Seleucus and Ptolemy. Ptolemy however, by assuming the defensive, prevented Antiochus from invading his dominions (Paus., i. 7, § 3), and finally concluded a peace with his successor Antiochus II., by which the latter agreed to repudiate his wife Laodice, and to marry Berenice, the daughter of Ptolemy. [ANTIOCHUS II.]

In B.C. 274 Ptolemy sent an embassy to Rome and formed an alliance with the republic. (Liv., 'Epit.', 14; Eutrop., ii. 15.) We also read of a Roman embassy to Egypt. (Justin, xvii. 2.) Ptolemy sent a naval force to the assistance of the Athenians against Antigonus and the Macedonians (Paus., i. 7, § 3); and the Athenians in compliment to him called one of their tribes Ptolemæis. (Paus., i. 6, § 8; i. 5, § 5.) Ptolemy also founded a gymnasium at Athens, not far from the market-place, which was called after his name, and which contained a bronze statue of him. (Paus., i. 17, § 2.)

Ptolemy Philadelphus died, B.C. 247, after reigning two years with his father and thirty-six alone. He was married twice; to Arsinoë, the daughter of Lysimachus, and also to Arsinoë, his own sister. [ARSINOË.] Pausanias remarks (i. 7, § 1) upon his marriage with the latter, that in doing so he violated the laws of the Macedonians, but not of the Egyptians. By his sister he had no children, but by the daughter of Lysimachus he had three, Berenice, Ptolemy surnamed Euergetes, and Lysimachus. (Schol. Theoc., xvii. 128, quoted by Clinton.)

III. PTOLEMÆUS, surnamed EUERGETES, or the 'benefactor,' succeeded his father B.C. 247. He was engaged in war at the commencement of his reign with Seleucus Callinicus, to revenge the death of his sister Berenice. [BERENICE II.] Great success attended his arms; he obtained possession of many of the provinces belonging to the Seleucids, and would probably have overthrown their empire, if he had not been obliged to return to Egypt in consequence of some civil commotions. (Justin, xxvii. 1.) Seleucus tried to strengthen his power by entering into an alliance with his brother Antigonus Gonatas; but they quickly became jealous of each other, and Ptolemy availed himself of their dissensions to extend his kingdom.

We possess hardly any particulars respecting the life and character of Ptolemy Euergetes. If inferior to his predecessors, he was superior to those that reigned after him; Strabo says (p. 796) that the kings of Egypt after the third Ptolemy governed worse than their predecessors. He followed his father's example in giving every encouragement to trade and commerce. It appears from an inscription, which was found at Adule by Cosmas, that Ptolemy had conquered Abyssinia, and that he maintained a powerful fleet in the Red Sea. A translation of this inscription, with many valuable remarks, is given in Dr. Vincent's 'Commerce and Navigation of the Ancients in the Indian Ocean,' vol. ii. p. 533, &c. If we can trust to this inscription, Ptolemy Euergetes must in his wars with Seleucus have subdued the greater part of Asia. It states that he had received from his father the kingdom of Egypt, Africa, Syria, Phœnicia, Cyprus, Lycia, Caria, and the Cyclades, and that he invaded Asia with his land and sea forces, and with elephants from the country of the Troglodytes and Ethiopians. The inscription then states that with these forces he reduced all the country on this side the Euphrates, as well as Cilicia, the Hellespont, Thrace, and all the forces in these provinces; and that he afterwards crossed the Euphrates, and entered Mesopotamia, Babylonia, Susiana, Persia, Media, and the whole country as far as Bactria, and brought the whole under his dominion.

During the reign of Euergetes, Cleomenes, king of Sparta, took refuge in Egypt, and was received by him with great distinction.

(Plutarch, 'Cleom.' c. 32; Paus. ii. 9, § 3; Justin, xxviii. 4.) Ptolemy Euergetes married Berenice, the daughter of Magas, king of Cyrene. [BERENICE III.] By her he had three children, Magas, Ptolemy Philopator, and Arsinoë. He was murdered by his own son Philopator, B.C. 222.



Coin of Ptolemæus Euergetes.

British Museum. Actual size. Silver.

IV. PTOLEMÆUS, surnamed PHILOPATOR, or 'father-loving,' succeeded Euergetes, B.C. 222. He was distinguished by his profligacy and cruelty, and is said to have been ironically called Philopator on account of having murdered his father. (Justin, xxix. 1.) His chief minister was Sosibius, at whose instigation he put to death his mother Berenice, his uncle Lysimachus, his brother Magas, his wife and sister Arsinoë, who is called Eurydice by Justin (xxx. 1), and Cleomenes the Spartan king. (Polyb., v. 34, 35; xv. 25; Plutarch, 'Cleom.', 33, 34, &c.) Philopator however appears to have been an able general. In B.C. 219 the province of Coele-Syria, which had been conquered by his father, was attacked by Antiochus the Great, who at first obtained possession of the greater part of it through the treachery of Theodotus, the Egyptian governor. In the following year however the forces of Ptolemy were more successful. Antiochus was defeated in a great battle fought at Raphia, near Gaza, B.C. 217; and Coele-Syria and Palestine were ceded to Ptolemy by a treaty made in the same year. (Polyb., iv. 37; v. 79-87. [ANTIOCHUS III.] Philopator died B.C. 205, after a reign of seventeen years. (Clinton.)



Coin of Ptolemæus Philopator.

British Museum. Actual size. Silver.

V. PTOLEMÆUS, surnamed EPIPHANES, or 'illustrious,' the son of P. Philopator and Arsinoë, was only five years old at the death of his father. (Justin, xxx. 2.) Antiochus the Great thought it a favourable opportunity not only to recover Coele-Syria, but also to obtain the sovereignty of Egypt, and accordingly united with Philip, king of Macedonia, to divide the Egyptian dominions between them. (Polyb., iii. 2; Liv., xxxi. 14.) The guardians of the young king took the precaution of placing him under the protection of the Romans, which the latter willingly undertook, as they were anxious to obtain a pretext for attacking Philip and Antiochus. (Justin, xxx. 2, 3.) Livy also mentions (xxx. 9) an Egyptian embassy to Rome in B.C. 206. When the Romans were engaged in their war with Philip, Antiochus attacked the dominions of Ptolemy, and reduced, in B.C. 198, all the cities in Coele-Syria. He also conquered Scopas, who had in the preceding year brought 6000 auxiliaries to Ptolemy. (Liv. xxxiii. 19.) But as Antiochus was anxious to prosecute his conquest in Asia Minor, he proposed a treaty of marriage between his daughter and Ptolemy, to be consummated when both came of age, by which Coele-Syria and Palestine were to be given with the princess as a dowry. (Polyb., xxviii. 17; Joseph., 'Ant.', xii. 4, § 1.) This marriage was afterwards celebrated in the year B.C. 192 or 193, when Ptolemy was about seventeen years of age. Ptolemy died B.C. 181, and is said to have been poisoned. (Hieron., 'Ad Dan.', c. 11.) He left three children, P. Philometor, P. Physcon, and Cleopatra, who was successively married to her two brothers. (Joseph., 'Antiq.', xii. 4, § 11; Justin, xxxviii. 8.)



Coin of Ptolemæus Epiphanes.

British Museum. Actual size. Gold.

VI. PTOLEMÆUS, surnamed PHILOMETOR, or 'mother-loving,' was a child when his father died; but the government was conducted by his mother Cleopatra. During the life-time of Cleopatra the kingdom of Egypt enjoyed repose; but on her death her brother Antiochus Epiphanes claimed Coele-Syria and Palestine, which had been given to Ptolemy Epiphanes as his wife's dower. In B.C. 171 Antiochus invaded Egypt and defeated the army of Philometor at Pelusium; and in the following year he took most of the principal towns in Egypt, with the exception of Alexandria, and obtained possession of the person of Philometor. After the capture of Philometor, the Alexandrines raised his brother to the throne, who took the name of Euergetes II., but is more commonly known by that of Physcon.

In B.C. 169 Antiochus invaded Egypt for the third time, under pretence of restoring the kingdom to Philometor. He laid siege to Alexandria, and would probably have obtained possession of the city, had not ambassadors come from Rome, who commanded him to abandon the attempt. Afraid of provoking a war with the Romans, he retired from Egypt, leaving Philometor nominal king of the whole country with the exception of Alexandria. He appears to have hoped that the quarrels of the brothers would have still further weakened the country and rendered it an easier conquest to him; but they, seeing through his ambitious designs, agreed to divide the royal power between them, and turn their forces against him. Disappointed in his object, Antiochus again invaded Egypt in the following year (B.C. 168), and declared that he would not withdraw his forces unless Cyprus, and the strong city of Pelusium, with the surrounding country, were ceded to him. As the possession of the city of Pelusium would have enabled him at any time to overrun Egypt, his proposals were refused; and he accordingly marched towards Alexandria, but was again met within four miles of the city by the Roman ambassadors, who compelled him to depart from Egypt. (*Liv.*, xlv. 11, 12.)

The two brothers however did not agree; and in the seventh year of their joint reign Philometor was driven from Egypt by Physcon, and obliged to take refuge in Rome. He was treated with great distinction by the senate, who restored him to his kingdom, and limited the dominions of Physcon to Cyrene. (*Liv.*, 'Epit.', 46, 47; *Valerius Max.*, v. 1, § 1.) In the following year Physcon went to Rome to complain of the unequal division of the Egyptian kingdom, and to beg that Cyprus might be given to him. The senate complied with his request, and commanded Philometor to surrender that island to his brother. Philometor however refused to do so; and the Romans accordingly declared war against him, B.C. 159 (*Diod. Sic.*, vol. ii. p. 626, ed. Wesseling), but did not prosecute it with much activity. They did not send any force to the assistance of Physcon, but gave permission to their allies in Greece and Asia to enlist under his standard. (*Polyb.*, xxxiii. 5.) In the war which followed between the brothers the Romans took no part. Physcon was defeated in Cyprus, and fell into the hands of Philometor, who however forgave him, and allowed him to retain the sovereignty of Cyrene. (*Polyb.*, xl. 12; *Diod. Sic.*, vol. ii. p. 588.)

About the year B.C. 151, Ptolemy Philometor marched into Syria to support Alexander Balas (*Justin*, xxxv. 1), who had been acknowledged king of Syria by the Romans, in opposition to Demetrius the rightful heir. [*ALEXANDER BALAS*, vol. i. col. 119.] By the assistance of Philometor and the kings of Pergamus and Cappadocia, Alexander obtained possession of the throne, and married, in B.C. 150, Cleopatra, the daughter of Philometor. (*1 Macc.*, x. 57, 58; *Joseph.*, 'Antiq.', xiii. 4, § 1.) Shortly afterwards however Philometor, accusing Alexander of an intention to murder him, took away his daughter, and gave her in marriage to Demetrius II. He then marched into Syria, and was crowned at Antioch as king of Asia and Egypt; but afraid of exciting the jealousy of the Romans, he relinquished Syria to his new son-in-law. During these transactions Alexander was in Cilicia; and as soon as he heard of what had taken place, he marched towards Antioch, near which he was defeated by Ptolemy and Demetrius, B.C. 146. Philometor however died a few days afterwards of the wounds which he had received in battle. (*1 Macc.*, xi. 1-18; *Joseph.*, 'Antiq.', xiii. 4, § 6-8; *Justin*, xxxix. 2.) He left a son, who was only a child at his death, and two daughters of the name of Cleopatra, of whom one married successively Alexander Balas and Demetrius, as already stated, and the other afterwards reigned in Egypt jointly with her sons.

VII. PTOLEMÆUS, surnamed EUERGETES II., or PHYSCON 'Big-Belly,' succeeded his brother B.C. 146, and commenced his reign by putting to death his brother's son. (*Justin*, xxxviii. 8.) Physcon is represented by the ancient writers as a cruel and sensual tyrant. He derived his name of Physcon, or Big-Belly, from his unwieldy form; for he was, according to Justin (xxxviii. 8) and Diodorus (vol. ii. p. 597), ugly in face, short in stature, big-bellied, and more like a beast than a man. The portrait which Rosellini gives of Physcon, from the ancient monuments of Egypt, is also that of a fat and sensual man. Posidonius the Stoic also described him (*Athen.*, xii. p. 549) as a fat unwieldy man, who never went out without a stick.

He married Cleopatra, his own sister and his brother's widow, who bore him a son in the second year of his reign, while he was at Memphis for the purpose of being crowned. (*Diod.*, vol. ii. p. 595.) He soon afterwards put away his sister, and married her younger daughter, his own niece, Cleopatra. He practised all kinds of cruelties upon

his subjects, till at length Alexandria became almost deserted, and Physcon was obliged to solicit strangers to settle there. (*Justin*, xxxviii. 8.) He possessed an able minister in Hierax (*Diod.*, vol. ii. p. 597), who compensated in some degree for the misconduct of the king, and restrained for a time the discontents of his subjects; but at length the people could bear his cruelty no longer, and in the sixteenth year of his reign compelled him to fly to Cyprus. The government was committed by the people to Cleopatra, his sister and divorced wife. Her son was with his father at Cyprus; and Physcon, fearing lest she might make use of her son's name to strengthen her on the throne, put him to death, and sent his hands, feet, and head to Cleopatra, with directions that they should be given her in the midst of an entertainment. (*Diod.*, vol. ii. p. 602, 603; *Justin*, xxxviii. 8; *Liv.*, 'Epit.', 59; *Valer. Max.*, ix. 2, § 5.) In the war which followed, Physcon again obtained possession of the throne, which he held till his death, B.C. 117.

In the year B.C. 148, Scipio Africanus was sent at the head of a Roman embassy to Egypt, and was received with great pomp and respect by Physcon, who conducted him as far as Memphis. (*Diod. Sic.*, vol. ii. p. 629, 630; *Justin*, xxxviii. 8.)

Physcon, though a sensualist and a tyrant, was a patron of learning and the fine arts. He was a disciple of Aristarchus, and wrote himself an historical work, which is frequently referred to by Athenæus (ii. p. 71; xiv. p. 654, &c.). Physcon had by his niece Cleopatra five children; two sons, Ptolemy Soter and Alexander, and three daughters, Tryphæa, Cleopatra, and Selene. He also left an illegitimate son, Ptolemy Apion, who reigned at Cyrene, and bequeathed his kingdom to the Romans at his death in B.C. 96. (*Clinton*, vol. iii. p. 389.)

VIII. PTOLEMÆUS, surnamed SOTER II., but more frequently called LATHYRUS (*Strab.*, p. 795), succeeded his father Euergetes II., B.C. 117. He reigned together with his mother Cleopatra, who wished to have her younger son Alexander for her partner on the throne, but she was obliged by the people to select the elder. (*Justin*, xxix. 3.) She always showed the greatest hostility to her eldest son, who is sometimes in consequence called ironically Philometor. (*Paus.*, i. ix. § 1.) During the lifetime of Physcon, Lathyrus was sent to Cyprus; and though compelled to make him king, she did everything in her power to weaken his authority. At the commencement of his reign she compelled him to put away his sister Cleopatra, to whom he was married, and marry his youngest sister Selene. (*Justin*, xxxix. 3.) She gave the island of Cyprus to her younger son, and after reigning ten years in conjunction with Lathyrus, at length raised an insurrection in Alexandria against him, which compelled him to leave Egypt. She permitted him however to retire to Cyprus, after taking away from him his wife Selene; and she recalled her younger son Alexander to Egypt, and associated him with her in the government, B.C. 107. (*Justin*, xxxix. 4; *Paus.*, i. 9, § 2.)

Lathyrus subsequently took an active part in the affairs of Palestine. Gaza and some other cities of Palestine requested his assistance against Alexander Jannæus, and he accordingly landed in Palestine with an army of 30,000 men. (*Joseph.*, 'Antiq.', xiii. 12.) He at first met with considerable success, but Cleopatra, fearing lest her son, after the conquest of Palestine, should march upon Egypt, sent an army to the assistance of Alexander, which compelled Lathyrus to give up the war and retire to Cyprus.

In the year B.C. 89, Cleopatra was put to death, after a reign of twenty-eight years, by her favourite son Alexander, who wished to obtain the sole possession of the crown. The people however rose against him a few months after, and compelled him to flee from Egypt. His brother Lathyrus was then restored. (*Paus.*, i. 9, § 2, 3; *Justin*, xxxix. 5.) The city of Thebes however refused to submit to his authority; but it was taken and plundered after a siege of three years. (*Paus.*, i. 9, § 3.) He died B.C. 81, leaving a daughter, Berenice or Cleopatra, and two illegitimate sons, Ptolemy Auletes and Ptolemy who reigned in Cyprus. The latter is mentioned in several of Cicero's orations ('Pro Sextio,' 26; 'Pro Domo,' 8, 20; 'Pro Flacco,' 18).

There is some difficulty respecting the immediate successor of Lathyrus. It appears that there were two kings of the name of Alexander, who successively reigned between the death of Lathyrus and the accession of Auletes; but as Clemens of Alexandria ('Strom.', i. p. 381) and Strabo (xvii., p. 796) both mention Auletes as the immediate successor of Lathyrus, the authority of the two Alexanders was probably not acknowledged in all parts of Egypt, or they must at least have reigned for a very short time. The subject is fully discussed by Mr. Clinton (vol. iii., pp. 391-92).

IX. PTOLEMÆUS, surnamed NEOS DIONYSIUS, 'the young Dionysius,' but more commonly AULETES, 'the piper,' was an illegitimate son of Lathyrus, and succeeded to the throne, B.C. 81. His vices and low habits made him contemptible to his people (Strabo, xvii., p. 796; compare Cic., 'De Leg. Agrar.', ii. 16), who expelled him from Alexandria in B.C. 58. He came to Rome in the same year, and on his way thither met Cato at Rhodæ. (*Plut.*, 'Cat. Min.', c. 35.) The Alexandrines placed upon the throne Berenice, the daughter of Auletes, and sent ambassadors to Rome to plead their cause against the king. Auletes however found means to gain over a large party in the senate. Cicero made a speech in his favour, which was afterwards published, but of which only a few fragments have come down to us; and the creditors of Auletes, who were very numerous, used every

exertion to obtain his restoration to his kingdom. In the following year, B.C. 57, the senate passed a decree for his restoration; but in A.C. 56 there was much dispute respecting the manner in which and the persons by whom he should be restored. In consequence of the opposition which was made against him, nothing was done in that year; and we find that he retired in despair to Ephesus. (Dio., xxxix. 12-16; Cic., 'Ep. ad Qu. Fr.', ii. 2; 'Ad Fam.', l. 1, 2.) Auletes however possessed a powerful friend in Pompey, and in consequence of his support he prevailed upon Gabinus, in B.C. 55, to undertake his restoration. (Dio., xxxix. 55; Strabo, xvii., p. 796; Liv., 'Epit.', 105; Cic., 'in Pison.', 21.)

Berenice, whom the Alexandrians placed upon the throne, first married Seleucus, called Cybiosactes by Strabo, the pretended son of Antiochus Eusebes, and afterwards Archelaus, the son of the Archelaus who had carried on war against Sulla. Auletes, on his restoration in B.C. 55, put to death both Archelaus and his daughter. (Strabo, xvii., p. 796.) Auletes survived his restoration about three years and a half, and died in the beginning of May, A.C. 51. (Clinton, vol. iii., p. 395.) He left two sons, called Ptolemy, and two daughters, Cleopatra and Arsinoe. The history of his two sons is given under CLEOPATRA.

PTOLEMÆUS, CLAUDIUS, a native of Egypt, but the place of his birth is not ascertained: the surname of Pelusiot, which is given to him in some editions of his works, appears to be a mistake of the copyists or translators. He lived at Alexandria in the first half of the 2nd century of our era, under the reigns of Hadrian and Antoninus Pius. Nothing more is known of his life, except his works. He was an astronomer, chronologist, and geographer. Ptolemy's Geography was for many centuries the text-book in that science for all the schools, and was superseded only in the 15th century, in consequence of new information derived from the discoveries of the Venetian, Portuguese, and other travellers and navigators.

Ptolemy and Strabo followed a different method in their respective works. Strabo's work is a descriptive geography; Ptolemy's is a mathematical geography. Strabo wrote mainly for the instruction of persons engaged in administration: he describes the physical character of each country, its extent and its political divisions; he gives some historical account of the various peoples that had inhabited it; and he then proceeds to notice the subdivisions, the mountains, valleys, rivers, and towns, with their respective distances from each other, and the objects worthy of remark in them. He makes us acquainted with each place in a manner resembling that of modern books of travels, or guide-books. Ptolemy on the other hand applies himself to fix the astronomical position of each place; he gives a bare list of names of mountains, rivers, and towns, with their respective longitude and latitude, without any description, or at least only a few words. Strabo endeavours to ascertain the forms of the large masses of land and of the seas by a combination of itinerary distances between various points, referring only to a few positions which had been ascertained by actual observation; Ptolemy fixes the position of each place as if it were ascertained by astronomical observation. Ptolemy availed himself of the labours of Eratosthenes, Hipparchus, and the other mathematicians of the Alexandrian school [HIPPARCHUS]; but by adopting the method of Hipparchus in the projection of the map, in order to assimilate it to the spheroidal form of the earth, he committed a material error in his longitudes, all of which he places too far to the east. Beginning from Calpe, he places it 5° east of the Sacrum Promontorium of Iberia or Spain, an error of 1° 50', and goes on increasing the excess of longitude as he advances to the eastward, making the length of the Mediterranean twenty degrees more than it is. He proceeds through Asia in the same way, till he places the mouths of the Ganges above forty-six degrees more to the eastward than the true position. Gosselin, at the end of his 'Géographie des Grecs analysée,' gives tables which show the difference between Ptolemy's positions and the true ones. Gosselin supposes that Ptolemy was led into this material error by estimating the degree of longitude at 500 stadia at the equator, and at 400 stadia in the parallel of Rhodes; while Eratosthenes had reckoned the first at 700 stadia and the second at 555. But Ptolemy retained Eratosthenes's measure of 700 stadia for a degree of latitude, because he found that if he were to reckon the degree of latitude at 500, all his latitudes, several of which had been fixed by observation, would be too high; and that Alexandria, for instance, instead of being in 31°, would be in 43°, and Marseille in 60°. The different value given to the stadium by different geographers was a cause of much confusion. "Eratosthenes," says Gosselin, "had fixed the distance between the Sacrum Promontorium of Spain and the eastern mouth of the Ganges at 70,000 stadia. These 70,000 stadia being reduced into degrees of 700 stadia each, give 100 degrees for the whole longitudinal distance, which is not far from the truth. But Ptolemy, by taking his degree of longitude too small, made 146 degrees between the two points. But again, if we reduce these 146 degrees at the rate of 500 stadia each, we shall have about 73,000 stadia." See also on this subject both Mannert and Ukert, in their respective works, both entitled 'Geographie der Griechen und Römer.'

Dr. Brehmer, in his 'Entdeckungen im Alterthum,' 1822, pretends that Ptolemy consulted some Phœnician charts, and he lays great stress upon the geographical knowledge of the ancient Phœnicians.

Gosselin however, as well as Heeren ('Commentatio de Fontibus Geographicorum Ptolemæi, Tabularumque iis annexarum,' Göttingen, 1827), reject Brehmer's hypothesis: they reduce within very moderate dimensions the supposed geographical and astronomical knowledge of the Phœnicians, and trace the sources of Ptolemy's peculiar information to other quarters, and especially to the discoveries and conquests made by Roman commanders between the time of Augustus and the age of the Antonines, to the long peace which subsisted between the Romans and the Parthians under Hadrian and Antoninus Pius, and the flourishing commerce which was carried on during that period between the Roman empire and the remotest parts of India. Marinus of Tyre, who lived about the year 100 of our era, had written a geography and constructed maps of which Ptolemy availed himself.

Ptolemy begins by stating in his first book the object of his work, and explains the elements of mathematical geography. He then, after mentioning with praise his predecessor Marinus of Tyre, notices, in chapters vi. to xviii., the errors into which that geographer had fallen, and corrects them. Marinus had read the geographical works and itineraries of most of those who had preceded him, and had constructed maps which he repeatedly corrected in successive editions; but Ptolemy, as he says, still found much to correct in the work of Marinus. Ptolemy mentions several travellers from whose itineraries Marinus had derived much of his information; but he adds (chap. 17) that some of the information collected by Marinus had been superseded by the testimony of more recent travellers and navigators, whom he, Ptolemy, had consulted, especially with regard to the remote regions of India. In the last three chapters of the first book Ptolemy describes the method of drawing maps adapted to represent the spherical form of the globe.

With book ii. begins the description of the known world, which in the time of Ptolemy extended, from west to east, from the Fortunate or Canary Islands, where Ptolemy places his first meridian, to the vaguely defined regions of Serica and Sina, near the western and south-western borders of China, somewhere between 100° and 105° east of London, embracing altogether about 120° of longitude, or one-third of the actual circumference of the globe, which extent however, through Ptolemy's error already noticed, was magnified by him to 180°, or a full hemisphere. To the northward Ptolemy's known world extended to the sixty-third parallel of north latitude, in which he places the island of Thule north of Caledonia, near the site of the Shetland Islands. Some think that the Thule of Ptolemy was Norway. To the south, Ptolemy's known world extends nearly to the equator, but he places his latitudes about ten degrees too far south. He places the sources of the true Nile, or Abiad, in about 7° S. lat., and the emporium of Rhapta, on the eastern coast of Africa, and that of Cattigara, on the coast of the Sina, in about 8°. By comparing Ptolemy's world with that of Strabo, it may be seen how much the limits of the known world were extended during the century and a quarter which elapsed from the time of Augustus and Tiberius to that of the Antonines. Strabo's information did not extend northwards beyond the Elbe; of Britain he knew little, and of Hibernia nothing; to the eastward it only extended as far as Taprobana (Ceylon) and the mouth of the Ganges. Ptolemy added information, though it was vague, of India beyond the Ganges, the Chersonesus Aurea, and the countries of Serica and Sina east of the Chersonesus Aurea. Strabo had made the Hyrcanian or Caspian Sea a gulf of the Northern Ocean, though Herodotus (l. c. 203) had described it as a lake. Ptolemy also describes it as a lake, retaining however the error of his predecessor as to making its length from east to west, instead of from north to south. This mistake originated probably in some confused notion of the existence of the Aral Lake east of the Caspian. In one respect however Ptolemy's information was more remote from truth than that of Strabo, for he made the Indian Sea a gulf, without any communication with the Atlantic, and he supposed that the south-eastern coast of Africa turned to the east and joined that of Asia. This authority perpetuated for a long time the error of supposing that Africa could not be circumnavigated by the south. This error is the more curious, as there was an old tradition, preserved by Herodotus, of the circumnavigation of Africa. With regard to the interior of Africa, Ptolemy's information extended considerably further than that of his predecessors.

Ptolemy proceeds in his description of the world from west to east. He begins with Hibernia, and Albion or Britain, stating the bearing of the great lines of coast, noticing the gulfs, estuaries of rivers and capes, with the longitude and latitude of each; and he mentions the names of the various tribes and towns in succession, first those along the coasts, and afterwards those in the interior. His latitudes in Britain and Ireland are all too high by several degrees. He next describes Iberia, or Spain, with its divisions into provinces, stating the boundaries of each; and then, following the coast, he names the various towns, rivers, gulfs, and capes, fixing their respective positions. Few other particulars are given. He afterwards describes Celta-Galatia, or Gaul, and then Germany. Ptolemy notices the Chersonesus Cimbrica and the southern part of the Baltic as far eastward as the river Chesinus, the modern Duna. But he does not seem to have known that the Baltic was an inland sea. East of the Chersonesus Cimbrica he places four islands, under the name of Scandavia Islands. Scandinavia in his time was supposed to be an island. After Germany

he describes Rhætia, Vindeliæ, Noricum, Pannonia Upper and Lower, and Illyria, or Liburnia.

Book iii. contains a description of the eastern part of Europe, including Italy, with Sicily, Cyprus or Corsica, Sardinia, European Sarmatia, Chersonesus Taurica, the country of the Iazyges Metanastæ, Dacia, Mæsia Upper and Lower, Thracia, with the Chersonesus, Macedonia, Epirus, Achaia, the Peloponnesus, Eubœa, and Creta.

Book iv. contains the description of Libya (Africa), namely, the two Mauritaniæ, Numidia, Africa Proper, Cyrenaica, Marmarica, Egypt, Libya, Æthiopia south of Egypt, the island of Meroë, and Interior Æthiopia.

Book v. relates to Western or Lesser Asia, with the Greater Armenia, Colchis, Iberia, Albania, Arabia (Petraea and Deserta), Syria and Palestine, Mesopotamia, Babylonia, and the island of Cyprus.

Book vi. treats of Asia Major, including Assyria, Susiana, Media, Persis, Parthia, Hyrcania, Carmania, Arabia Felix, Margiana, Bactriana, Sogdiana, Aria, Paropamisus, Drangiana, Arachosia, Gedrosia, the country of the Sacæ, Scythia within and without Mount Imaus, and Serica, the metropolis of which is placed by Ptolemy in $38\frac{1}{2}^{\circ}$ N. lat., and $177\frac{1}{2}^{\circ}$ E. long., but which seems to have been somewhere near the actual western borders of China, or the eastern part of Tibet.

Book vii. contains India within the Ganges, Taprobana, India without the Ganges, with the Chersonesus Aurea, and farther still the country of the Sinæ, which Ptolemy describes as bounded on the north by Serica and on the east and south by "unknown lands," and on the west partly by India beyond the Ganges, and partly by a great gulf of the sea, which separates it from the Chersonesus Aurea, which forms the southern extremity of India beyond the Ganges. This position seems to indicate the countries of Siam and Cambodia, and the great gulf as the Gulf of Siam. Ptolemy then mentions another gulf farther to the east as the Gulf of Sinæ, perhaps from a confused notion of the sea of Cochin-China and Tonkin. Cattigara, a mercantile station on the coast of Sinæ, which he places in $8\frac{1}{2}^{\circ}$ S. lat., has been looked for by some on the coast of Borneo. Gosselin however thinks that the great gulf is the Gulf of Martaban, that Cattigara is Mergui, and Thine the capital of the Sinæ, Tenasserim, and that the Sinæ of Ptolemy is the country of Siam, and that Ptolemy's information did not extend so far as the eastern coast of the peninsula of Malacca. The length of that peninsula, and its apparent continuation by the coast of Sumatra, gave rise to the notion of a continuous land inclosing the Indian Ocean on the east and south, and joining this eastern coast of Africa. The enormous size given to Taprobana (Ceylon) by Ptolemy and other ancient geographers probably originated in their mistaking the peninsula of India for an island.

A good view of Ptolemy's world, reduced to its real extent and position, is given by Gosselin in a map at the end of the fourth volume of his 'Recherches sur la Géographie systématique et positive des Anciens, pour servir de Base à l'Histoire de la Géographie ancienne,' 4 vols. 4to, Paris, 1813. The map is inscribed 'Orbis Veteribus noti veris Limitibus circumscripti Specimen Geographicum.'

The latter part of book vii. and book viii. are a recapitulation of his system, with a description of the maps, twenty-six in number, which accompanied the work, namely, ten for Europe, four for Africa, and twelve for Asia. [ΑΓΑΘΟΘΕΜΟΝ.]

Several editions of Ptolemy's 'Geography,' translated into Latin, appeared in the 15th century. Among the best are those of Rome, 1478 and 1490. The Greek text was first printed at Basel in 1535, under the care of Erasmus. Servetus published a Latin edition at Lyon in 1541. Petrus Bertius published the work in Greek and Latin, Amsterdam, 1619. A convenient edition of the Greek text is that in the 'Tauchnitz Classics,' 32mo, Lips., 1843. The Abbé Halma published at Paris, 1828, the first book of Ptolemy in the Greek text with a French translation, accompanied by a memoir 'On the Measures of the Ancients.' Sickler published in 1833, at Hesse Casseel, Ptolemy's description of Germany, from an old Greek manuscript in the king's library at Paris, as a specimen of an intended correct edition of the whole work, which he proposed to publish by subscription: 'Claudii Ptolemæi Germania à Codice MSpto. Græco antiquissimo nondum collato, qui Lutetiæ Parisiorum in Bibliotheca Manuscriptorum Regia sub titulo Cod. Req. Fontablandensis, No. 1401, asservantur, accurate descripta; edidit Dr. F. C. L. Sickler of Hildburghausen.' There are in the royal library at Paris ten manuscripts of Ptolemy. It is well known that all the old editions of Ptolemy, both Greek and Latin, are incorrect, and that numerous errors were introduced into the text by ignorant transcribers and translators, especially during the 14th century. It appears also that as new discoveries took place people took upon themselves to interpolate and correct Ptolemy's text without much discrimination. ('Commentatio critico-litteraria de Claudii Ptolemæi Geographiæ, ejusque codicibus, tam manuscriptis quam typis expressis, conscripta,' à G. M. Raidelio, Norimbergæ, 1787.)

There is in the Imperial Library at Vienna a fine manuscript copy on parchment of Ptolemy's 'Geography' in Greek, with 27 maps, which are stated at the end to have been constructed by Agathodæmon of Alexandria. This statement is found also in another manuscript in the library of St. Mark at Venice, as well as in others; and Raidelius read the same assertion in a fragment of an old manuscript of the

11th century. The maps which accompany the edition of Rome, 1478, and that of Ulm, 1482, appear to have been copied from the manuscript maps. (Heeren, 'De Fontibus,' &c.)

PUBLICOLA, PUBLIUS VALERIUS. His original name was Publius Valerius, and the surname Publicola was given to him as a distinction for his republican virtues. He was of Sabine origin, and the son of Volesus. During the tyrannical government of Tarquinius Superbus, he is said to have been distinguished for his riches, wisdom, and affability. The first time that we find him taking an active part in the affairs of Rome was shortly before the expulsion of the Tarquins, when, with Sp. Lucretius, he went from Rome to Collatia to avenge the violence done to Lucretia. He strenuously assisted Brutus in effecting the banishment of the Tarquins (Plut., 'Publ. 1; Liv., ii. 2); and when, after the establishment of the consulate, Tarquinius Collatinus had resigned his office, P. Valerius was appointed consul in his stead. In the ensuing war of the Tarquins, who were aided by the Veientes and Tarquinians, Valerius commanded the Roman infantry, and gained a great victory near the forest of Arsa (B.C. 509): Brutus, his colleague, fell in the battle. Valerius, with the spoils of the enemy, returned to Rome in triumph (Liv., ii. 7; Plut., 'Publ. 9), where on the next day he solemnised the obsequies of his colleague. Valerius now had no colleague appointed in the place of Brutus, and he wished to remain sole consul, that he might not be thwarted in his plan of confining the consular power within proper limits. The election was thus delayed, and when, in addition to this, he built a stone house on the top of the hill Velia, which looked down upon the Forum, near S. Francesca Romana, he excited among his fellow citizens a suspicion that he aimed at the kingly power. He himself in his innocence was unconscious of the feelings which he was exciting, and as soon as he was made aware of the rising suspicion, he appeared before the assembly of the people (populus), and, as a sign of respect, lowered before them his fasces, from which the rods had been previously taken out. He then addressed the people, and, to convince them of his innocence, he stopped the building, and ordered the part which was already finished to be pulled down. The people, thus ashamed of their unfounded suspicions, granted him a piece of ground at the foot of the Velia, where he might build his house, and at the same time the privilege of having the doors to open out into the street, while the doors of all other Roman houses, like our modern doors, opened into the house. The respect which he had shown to the populus, whom he had clearly acknowledged as the source of his power, procured him the name of 'Publicola.' He still remained sole consul, and now began to carry out his plan. He first filled up the vacancies in the senate which had occurred during the late revolution by adding 164 senators (Niebuhr, 'History of Rome,' i. 525, &c.), and then carried several laws to prevent the restoration of the kingly government; he also secured to the plebeians the right of appeal to a tribunal of their own order from a sentence pronounced by the consul which inflicted bodily punishment (Plut., 'Publ. 11; Liv., ii. 8; iii. 55; x. 9). He is also said to have established a public treasury in the temple of Saturn, for the management of which two quaestors (treasurers) were appointed. (Comp. Niebuhr, 'loc. cit.')

After he had introduced these beneficial and popular measures, he held the comitia for electing a successor to Brutus. The curies appointed Sp. Lucretius, who, being at a very advanced age, died a few days after, and in his place was elected M. Horatius Pulvillus, who at the close of the year was re-elected to the consulship along with P. Valerius (B.C. 508). Respecting the difficulties connected with the first consulship of Valerius and his several colleagues, see Niebuhr, 'Hist. of Rome,' i. 535, &c. In the war with the Etruscans [Porsena] which broke out in this year, Publicola and his colleague were wounded, and the Romans retreated across the Tiber, within the city. But Publicola subsequently made great havoc among the Etruscans by a stratagem. The celebrated census of Publicola (Dionys. 'Hal. v. 293, ed. Sylburg), at which 130,000 adult Romans were registered, is said to have taken place in the second consulship of Publicola. During the siege of Rome by Porsena (Plut., 'Publ. 17), or according to Livy, after the battle of Aricia, Publicola was made consul a third time, with P. Lucretius (B.C. 507). It was in this year, according to the tradition followed by Plutarch, that Porsena attempted to negotiate for the restoration of the Tarquins, to which Publicola offered the most determined opposition. Among the hostages given to the Etruscan king was Valeria, the daughter of Publicola, and it was he who sent the maidens back, when, headed by Cloelia, they had made their escape.

Towards the end of this year the Sabines invaded the Roman territory, upon which M. Valerius, brother of Publicola, and P. Postumius, were appointed consuls. Marcus, aided by the advice and the presence of his brother, gained two victories, and in the last battle he slew 10,000 of the enemy without any loss on the Roman side. For this Marcus received great rewards, and was honoured with the same privilege as his brother, of having the doors of his house open into the street (Plut., 'Publ. 20). But when the Sabines after their defeat, united their forces with those of the Latins, and the danger thus became more threatening, Publicola was made consul a fourth time, together with T. Lucretius. The consuls set out against the enemy, who were already weakened by the desertion of some of their leaders, and, after ravaging the country, they gained a battle, in which the enemy was so much reduced that he ceased to be formidable

and the consuls, with rich spoils and numerous captives, returned to Rome in triumph. After this triumph, the new consuls for the following year were elected, and Publicola soon afterwards died, or according to Plutarch put an end to his own life. Niebuhr thinks that, according to the original legend, Publicola died in the battle of Regillus, B.C. 496. He was buried at the public expense, which must be considered as an honourable distinction, and not, as Livy thinks, as a proof of his poverty, and the Roman matrons mourned for him a whole year, as they had done for Brutus. The citizens decreed that the body should be interred within the city near the Velia, and that the whole house of the Valerii should enjoy this same privilege, for which however, in subsequent times, a symbolical ceremony was substituted.

The real history of Publicola is entirely disfigured, and has come down to us in the garb and with all the embellishments of poetry. The fact that Publicola is represented consul for three successive years, together with the fact that he pulled down his house on the hill Velia, and the extraordinary distinction granted to him and other members of his house, have led Niebuhr to suppose that, after the banishment of the Tarquins, the Valerian house for a time possessed the right of exercising the kingly power, for and on behalf of the Titiae, by one of its members; and he looks upon Publicola's taking up his residence at the foot of the Velia as a pledge of his intention to exercise his royal authority as befitting a citizen. (Niebuhr, 'Hist. of Rome,' i. p. 538.)

PUBLIUS, SYRUS, a native of Syria, was brought when a boy to Rome as a slave, but he met with a kind master who took care of his education, and eventually gave him his freedom. He excelled in writing mimi, which were in great vogue at Rome in the latter times of the republic. Publius lived in the time of Julius Cæsar, who on a public occasion gave him the preference over Laberius and other contemporary mimographers. (Aulus Gellius, xvii. 14.) Publius appears to have been more correct and moral in his writings than authors of mimi generally were. St. Jerome ('Epistola ad Lætam') says that the Romans used to read his works in their public schools. His works are lost, but several of his moral apophthegms, which have been preserved by Seneca, Gellius, and other ancient writers, are remarkable for their laconic precision and justness of sense. They have been collected and printed at the end of several editions of Phædrus.

PUFFENDORF, SAMUEL, was born in 1682 at the small town of Chemnitz in Saxony, in the neighbourhood of which place his father was settled as a Lutheran clergyman. He received the earliest rudiments of his education at Grimma, one of the three schools called Prince's Schools, founded by the Elector of Saxony in 1550. Being designed by his father for the Protestant ministry, he was removed from Grimma to the University of Leipzig, where he studied theology for several years. Accident and the tendency of his mind led him while at Leipzig to change his course of study, and about 1686 he went to the University of Jena, where he devoted himself to the study of mathematics under the tuition of Erhard Weigel, whose improvements in the method of teaching natural philosophy had at that time excited great attention in Germany. About the same time Puffendorf appears to have first applied himself to the law of nature.

About the time that he quitted Jena, his brother, who had been employed by the Chancellor Oxenstiern in lucrative and confidential offices under the Swedish government, advised him to seek his fortune in foreign diplomacy, and with a view to this ultimate object he obtained a situation as tutor to the son of the Swedish ambassador at Copenhagen. He had scarcely joined the legation when a rupture ensued between Denmark and Sweden, and the whole family and attendants of the ambassador were detained as prisoners during eight months at the Danish capital. Puffendorf employed the leisure which this captivity afforded him in investigating and arranging the principles of general law contained in the works of Grotius, Hobbes, and some other political writers. These he reduced to writing, adding to them such reflections and arguments as had occurred to his own mind. At the time of its composition this work was not intended for publication, but on visiting Holland shortly after his enlargement he was induced by the advice of a friend to publish it, and it accordingly appeared at the Hague in 1680 under the title of 'Elementa Jurisprudentiæ Universalis.' This work, though crabbed in style and greatly inferior in general merit to the treatise 'De Jure Naturæ et Gentium,' exhibited much closeness of thought, and contained some enlarged and original views upon the subject of jurisprudence; and the circumstance of its dedication to the Elector-Palatine Charles Louis, perhaps more than its substantial merits, made it the foundation of the subsequent fortunes of the author. The elector-palatine was desirous of attracting attention to the University of Heidelberg, which had fallen into decay; and as one of the means to this object he founded a professorship of the law of nature and nations, and placed Puffendorf in the chair, intrusting him also in particular with the education of his son, the electoral prince. Puffendorf commenced his occupation as professor at Heidelberg in 1681, and the numerous auditory attracted by his lectures supplied him with pecuniary independence as well as encouragement to persevere in his juridical studies.

Soon after his establishment at Heidelberg he directed his attention to the constitution of the body termed the Germanic empire; and

struck with the absurdities and incongruities of this strange compound of princes, small republics, prelates, and knights, each of whom exercised within his respective territory a degree of sovereign authority, he composed a treatise exhibiting in rather strong colours the usurpations and defects of the system, and pointing out practical remedies for the grievous abuses which it had occasioned. As the existing order of things in Germany was criticised in this work with considerable freedom and severity, Puffendorf did not venture to publish it in his native country, or with his own name; but sent it to his brother Isaiah Puffendorf, who was at that time the Swedish ambassador in France, who, after showing it to Mezeray, directed it to be published at Geneva under the title of 'Severini de Mosambano, De Statu Imperii Germanici.' This work excited very general attention in Europe, being translated into German, English, and French, and not only involved Puffendorf for several years in an active controversy with German civilians, but exposed him to the indignation of some of the more powerful constituents of the Germanic body, and especially of the Austrian government. To avoid the possible consequences of the commotion his work had occasioned, he gladly accepted in 1670 an invitation from Charles XI. of Sweden to become professor of the law of nations at the University of Lund, then recently founded. About two years after his removal to Lund he published the great work upon which his reputation at the present day is principally founded, entitled 'De Jure Naturæ et Gentium.' It is a very careful and accurate digest of the law of nature, and being arranged on a much more scientific principle than the work of Grotius, 'De Jure Belli et Pacis,' is more useful to the student. Grotius has inverted the natural order of treating the subject by considering at once the artificial states of peace and war and the law of nations, without first tracing the original principles of the science as they are found in human nature. Puffendorf, on the other hand, commences with the law of nature, then considers the subject as applied to the conduct of individuals, and lastly investigates the difficult and complicated questions which arise in the intercourse of nations.

In consequence of some of the new views contained in this work it was virulently assailed by contemporaries, and involved the author a second time in angry controversy; but at the same time it raised the reputation of Puffendorf to a great height throughout Europe, and a few years after its appearance the king of Sweden removed him to Stockholm, making him his historiographer, and giving him the title of counsellor of state. In his official character he composed and published in Latin a 'History of Sweden, from the Expedition of Gustavus Adolphus into Germany until the death of Queen Christine;' but although a promising theme for an historian, Puffendorf has not availed himself of the rich materials which were placed at his disposal in the archives of the Swedish government in such a manner as to render his narrative attractive or complete. In 1688 the Elector of Brandenburg, Frederick William, invited him to Berlin, with the consent of the King of Sweden, and employed him in writing the history of his life and reign. The elector also bestowed upon him the title of counsellor of state, with an annual pension of 2000 crowns. In obedience to this engagement he wrote and published, in nineteen books, 'Commentarii de Rebus Gestis Frederici Willielmi Magni, Electoris Brandenburgici,' a work which neither experienced nor deserved greater success than his previous historical performances. His employment in Berlin was considered to be merely temporary, and he intended to return to Stockholm as soon as he had completed his engagement with the Elector of Brandenburg; indeed the King of Sweden always continued his esteem for him, and a few years only before his death, and during his residence at Berlin, raised him to the dignity of a baron. He died however in Berlin October 26, 1694. A complete catalogue of the voluminous writings of Puffendorf, and an account of the various editions of each, will be found in a note to the article under his name in the 'General Dictionary,' and also in the 'Biographie Universelle.'

PUGET, PIERRE, who has been called the Michel Angelo of France, from his ability in painting and architecture, as well as in sculpture, and perhaps also on account of a kindred enthusiasm and decision of character, was born in 1622 at Marseille, where his father practised as an architect and sculptor. It was from him that he received his first instructions in art, after which he was placed under a shipwright, or builder of galleys, to learn to carve the ornaments used in such vessels. Disgusted with the drudgery of such workmanship, he set out for Italy, and passed a considerable time at Florence, where he pursued his studies as a sculptor with great success. He next repaired to Rome, whither he was attracted by the fame of Pietro de Cortona; and not only did he become the pupil of that artist, but made such progress under him that he accompanied him to Florence as his assistant in painting the ceilings of the Pitti palace. Instead however of remaining there, he suddenly resolved upon returning to France, and he was then only twenty-one. On his arrival at Marseille he was very well received, and was shortly afterwards commissioned to design a vessel of extraordinary magnificence, named *La Reine*, in honour of Anne of Austria. That princess being desirous of obtaining accurate drawings of all the ancient monuments at Rome, the person commissioned by her to procure them thought that he could not do better than take Puget with him for the purpose of executing them. Puget accordingly proceeded a second time to Rome, and there spent

between five and six years; but what afterwards became of that valuable collection of drawings is not known.

On his second return from Italy he executed several works in painting; but his excessive application to that art so seriously affected his health, that he renounced the practice of it, and confined himself thenceforth to architecture and sculpture. His talents met with employment at Toulon and Marseille, for which latter city he projected many embellishments, which established his reputation as an architect; and he further gave proof of his skill in engineering by different ingenious machines and inventions which he introduced into the marine at Toulon.

He was sent by Fouquet to Genoa for the purpose of selecting marble for some of the works proposed to be executed at Marseille; but that minister being shortly afterwards disgraced, instead of returning home, Puget preferred remaining at Genoa, where he produced some of his most noted pieces of sculpture, the two statues of St. Sebastian and St. Ambrosius, and the grand bas-relief of the Assumption, in the chapel of the Albergio de' Poveri, besides various architectural ornaments. At length he was recalled by Colbert, who obtained for him a pension of twelve hundred crowns, in consequence, it is said, of the earnest recommendation of Bernini. That the patronage of the one and the recommendation of the other were not discredited, is proved by his two celebrated performances at Versailles, the Milo of Crotona, and the group of Perseus and Andromeda, the former of which is generally reckoned the chef-d'œuvre of his chisel, and a work that will bear comparison with the antique. He afterwards retired to Marseille, where he built himself a small residence, which he occupied until his death, December 2nd, 1694, at the age of seventy-two.

PUGHE, WILLIAM OWEN, originally known as William Owen only, the name of Pughe not having been assumed by him till advanced in life, was born at Tyn y Bryn, in the pariah of Llanfihangel y Pennant in Merionethshire, on the 7th of August 1759. Soon after his birth his family removed to Egryn in Arudwy, a district where old customs were more prevalent than in any other part of Wales. He first heard English when sent to school at seven years old, and "in trying to attain to a little smattering of this language," he tells us, "I soon was enabled to read my own." The family was numerous, and at the age of seventeen he was sent to London to earn his living. "Here, though everything seemed new, even the language," he observes, "yet so powerful were the effects of early habits, that Welsh books still continued among the leading objects of my pursuits, but I continued in this great city till about the year 1782 without knowing that any other person in it besides myself ever thought of the Welsh language or of its literature." Chance threw him into the way of Robert Hughes, a Welsh poet and critic, who introduced him to Owen Jones, a tradesman in Thames-street, of whom, as Pughe remarked, "it may be truly said, that he extended greater patronage towards preserving the literary remains of Wales than any other person, either in ancient or modern times." With his support and encouragement, Owen Pughe entered on a course of laborious and long-continued exertion for preserving and elucidating the ancient literature of Wales, which entitled him to the thanks of every European scholar, though unfortunately his judgment and talents were not on a par with his zeal and diligence. In 1789 he edited in conjunction with Owen Jones the poems of Dafydd ap Gwilym, a bard of the 14th century, spoken of in terms of the warmest enthusiasm by Borrow, in his 'Llavengro.' These, which were printed in Welsh only, were followed in 1792 by an edition of the poems of Llywarch Hen, supposed to date from A.D. 550 to 640, with an English translation. These pieces are of a very striking character, in particular the dreadful 'Lament of Old Age,' in which every stanza concludes with "Curse on the young, curse on the happy." As early as 1785 Owen began the compilation of a Welsh and English dictionary on a very extended scale, the publication of which was commenced in 1793, and brought to a close in 1808. Though indispensable in every Welsh library, it is often complained of by those who consult it, on account of the number of words it contains which appear to be of the lexicographer's own manufacture, of the vagueness of many of the English explanations, and of the perplexity occasioned by the spelling, which is on a system of Owen's own, differing from that made use of in ordinary books. A second edition, which was issued at Denbigh in 1832, is in more request than the first, as the author permitted the printer to make use of the usual spelling. In the year 1801 two volumes were issued of the 'Myvyrian Archaeology of Wales,' and in 1807 a third, under the superintendance of Owen Jones, Edward Williams, known by his bardic name of Iolo Morganwg, and William Owen. This is by far the most important publication in the whole compass of Welsh literature, being a collection of all the remains of its poetry, triads, and chronicles, from the earliest periods to about the year 1400, extending, if all be genuine, over the space of about nine hundred years. Jones, at whose expense it was principally done, had made large collections of transcripts for its continuation, which are now deposited in the manuscript library of the British Museum, to which they were presented by the Welsh School in 1844. The continuation of the work seems to have been prevented by disagreements among the editors. Southey, who took much interest in Welsh literature, and was personally acquainted with both Williams and Owen, had a high opinion of Wil-

iams, but said of Owen in a letter to Wynne in 1823, "full of Welsh information certainly he was, but a muddier-minded man I never met with." Williams, in a letter dated 1813, which is given in his *Life by Waring*, says, "I am determined never to write in conjunction with any man whatever, and least of all with William Owen, who has with his *hobby-horisms* absolutely ruined everything he ever took in hand. In his Dictionary and Grammar he has introduced into a most horrid cacophony of pronunciation a most barbarous orthography. In the Welsh Archaeology he has altered the orthography into that of his Dictionary and Grammar, thus forging fictitious authorities for what he has done. His Welsh writings may be said to be English written in Welsh words, or Welsh words construed on the principles and according to the rules of the English grammar." Williams also says that in Owen's 'Cambrian Biography,' "more than half the articles are erroneous." The 'Cambrian Biography,' which was published in 1803, has the merit of being the first work of the kind, and of containing a great number of names, but the articles are unusually dry, and if they have not the merit of accuracy can have no other. The 'Cambrian Register,' a miscellany of which Owen seems to have edited three volumes (the first in 1796, the last in 1818), is of a superior kind, and contains an unusual quantity of new and entertaining information. A Welsh magazine which he edited, called 'Y Greal,' bears also a high reputation. In the year 1806 he succeeded to the estate of Troe-y-Parc, near Denbigh, and finally took up his residence there, assuming in connection with his inheritance the name of Pughe. It was probably during some visits to London which he made about this time, that he became what Southey tells us he was, "one of Joanna Southcott's four-and-twenty elders," a distinction which was united in his person with that of a Fellow of the Society of Antiquaries, and an honorary Doctor of the University of Oxford. A translation of 'Paradise Lost' into Welsh, under the title of 'Coll Gwynfa,' appeared from his pen in 1819, and he rendered into the same language Heber's 'Palestine,' and many of Mrs. Hemans's poetical pieces. He died on the 4th of June 1835, at Dolyddy Cae, a house at the foot of Cader Idris, ending his life not far from the spot where it had begun, near the mountain from which in his writings he often assumed the name of Idrison. He was married in 1790, and left two daughters and one son: the latter, who bore the name of Aneurin Owen without the addition of Pughe, was born in 1792, and died in 1851, at his residence of Troe-y-Parc. He edited the 'Ancient Laws and Institutes of Wales,' published in 1841 by the Record Commission.

PUGIN, AUGUSTUS, an eminent architectural draftsman was born in France, 1762, but settled in London at an early age. He was engaged as a draftsman and assistant by Nash, with whom he remained many years. He then found employment among publishers in the preparation of architectural drawings for engraving; one of the most important of his earlier works being the buildings in Ackerman's 'Microcosm of London,' 1803-11. He also made the drawings for a 'Series of Views in Islington and Pentonville, with descriptions by E. W. Brayley.' Subsequently he directed his attention more particularly to the architecture of the middle ages; and in 1821 he began the publication of his 'Specimens of Gothic Architecture, selected from various Ancient Edifices in England, consisting of Plans, Elevations, Sections, and parts at large; calculated to exemplify the various styles, and the practical construction of this class of admired Architecture;' it was completed in 1823, and forms 2 vols. folio and 4to, containing 114 plates, with descriptions, chiefly by Mr. E. J. Wilson. In 1824 he commenced, in conjunction with Mr. John Britton, 'Architectural Illustrations of the Buildings of London,' also completed in 2 vols. 4to; and with the same gentleman he published, in folio and quarto, 1825-28, 'Specimens of the Architectural Antiquities of Normandy, measured and drawn by A. Pugin, and engraved by John and Henry Le Keux.' This is his best and most important work, and did much to enlarge our knowledge of mediæval architecture; he was assisted in this work by his son, the subject of the succeeding notice. In 1829 Mr. Pugin made the drawings for a work entitled 'Paris and its Environs displayed;' and in 1831 he prepared, with the assistance of his son, 'Gothic Ornaments, selected from various buildings in England and France.' He died December 19th, 1832.

PUGIN, AUGUSTIN WELBY NORTHMORE, son of the preceding, was born in 1812. Instructed by his father in the principles of architecture, he early acquired under him remarkable facility in drawing, and travelled with him as his assistant, collecting materials in Normandy and England for his works on Gothic architecture. [PUGIN, A.] His first distinct employment was as assistant to Messrs. Grieve, in painting the architectural scenery in her Majesty's and Covent Garden theatres. He afterwards made drawings for the furniture in Windsor Castle, and designs for plate in the mediæval style for Messrs. Rundell and Bridge. In 1835 he removed to Salisbury, and commenced preparing for publication a series of works illustrative of the furniture and ornamental work of the middle ages. In 1835 appeared his 'Designs for Gothic Furniture, in the style of the Fifteenth Century,' and 'Designs for Iron and Brass-Work, in the style of the XVth and XVIth centuries.' These were followed in 1836 by 'Designs for Gold and Silver-smiths' Work,' and 'Ancient Timber Houses,' all of which met with a ready sale, and tended not a little to stimulate the growing taste for gothic forms. His next work was one that, by its caustic and irritating way of setting forth

some home-truths, aroused not a little professional feeling—'Contrasts; or a parallel between the Noble Edifices of the 14th and 15th centuries, and similar buildings of the present decay of Taste;' a second and improved edition of it was published in 1841.

Mr. Pugin had by this time joined the Roman Catholic Church, to the service of which he henceforth devoted his best energies. Having received a handsome bequest from an aunt, Mrs. Welby, he built himself a fanciful residence in the neighbourhood of Salisbury, and removed there, resolved to study and evolve the principles of the ecclesiastical architecture of the middle ages. Having found in the Earl of Shrewsbury a warm patron, Mr. Pugin soon obtained opportunities of exerting his ability; and during the few years that he lived to practise his profession he was called upon to erect a larger number of Roman Catholic churches, chapels, convents, and schools, than has probably fallen to the lot of any Englishman since the Reformation. The following list, we believe, includes his chief works—(we are indebted for it, and many of the other facts contained in this notice, to a memoir of Pugin by his friend Mr. Talbot Bury, which appeared in the 'Builder' shortly after Pugin's death):—The cathedral church of St. Marie at Derby, one of his earlier and more pleasing works; St. Chad's, Birmingham; three churches at Liverpool; St. Wilfred's, Manchester; church and convent at Edge Hill; churches at Oxford, Cambridge, Reading, Kenilworth, Stockton-on-Tees, Newcastle-upon-Tyne, Preston, Keightley, Rugby, Northampton, Stoke-upon-Trent, Brewood, Woolwich, Hammer-smith, Fulham, Pontefract, St. Edward's near Ware, Buckingham, and St. Wilfred near Alton; a church, and a convent and chapel, at Nottingham; convents of the Sisters of Mercy at London, Birmingham, and Liverpool; a priory at Downside near Bath; colleges at Radcliffe and Rugby; improvements at Maynooth; and cathedrals, with schools and priests' houses attached, at St. George's (Southwark), Killarney, and Enniscorthy. To these must be added the extensive and costly works executed for his great patron the Earl of Shrewsbury, consisting, besides the alterations made in the mansion, of a church, school-house, and monastery at Alton Towers; and a church at Cheadle, which has the most splendid interior of any of his churches. The very pretty gateway to Magdalen College, Oxford, is one of the very few works executed by him for any Protestant body. Mr. Ferrey ('Recollections of A. Welby-Pugin, 1861, p. 188) says, that he built in all forty-two churches. The list of works given above would in truth seem to have been more than sufficient to exhaust the time and energies of a man who ceased working at the age of forty; yet he was chiefly employed during his last years in designing and superintending the ornamentation of the New Palace of Westminster, which probably owes its somewhat extravagantly mediæval and ecclesiastical character to Pugin's idiosyncracies. But, besides the practice of his profession, he found time to add to his literature a second and revised edition of his 'Contrasts;' a treatise on the 'True Principles of Pointed or Christian Architecture,' 1841; 'An Apology for the Revival of Christian Architecture,' 1843; a 'Glossary of Ecclesiastical Ornament,' 1844; a treatise on 'Floriated Ornaments,' 1849; and 'A Treatise on Chancel Screens,' 1851. We ought also to add that he was connected commercially with the house of Messrs. Hartman of Birmingham, who manufactured ecclesiastical brass-work from his designs; and he is said to have filled up his leisure hours with landscape-painting.

Mr. Pugin had always been fond of the sea—(indeed it is stated in one of the biographical notices of him that he once owned "and for a time commanded a merchant smack trading to Holland," though it is difficult to see when that time could have been)—and having realised by his profession a handsome sum, he purchased an estate at Ramsgate, in order at once to enjoy his favourite element and carry out unfettered his notions of architectural propriety. Here he expended all his property in erecting for himself a house, a church, schools, &c., the whole being dedicated to St. Augustine. As he advanced in life his religious feelings took more and more entire possession of him. He now (1850) wrote and published 'An Address to the Inhabitants of Ramsgate,' 'An Earnest Appeal for the Revival of the Ancient Plain Song,' 'The Present State of Public Worship among the Roman Catholics,' and other pamphlets of a religious character. At length, overtaken with all this excessive labour and excitement, his intellect began to give way, and in his fortieth year it was deemed necessary to remove him to a lunatic asylum. For a brief space his mental powers were so far restored that it became practicable for him to return to his home at Ramsgate; but his life was ebbing, and he expired there on the 14th of September 1852, three days after his return. He was buried in a vault of his own church of St. Augustine. He had been three times married, and shortly after his death a pension of 100*l.* a year was granted to his widow from the Civil List.

As will have been seen, Mr. Pugin was a man of extraordinary industry and energy, and he possessed a very unusual amount of knowledge and great ability. He attempted too many things, and he worked too much and too fast to produce many great works, even had he been a man of original power; but in truth his was not a creative mind, and he lacked comprehensive thought. His great principle was, that, except as to size, the architect should aim at a faithful reproduction of an ecclesiastical edifice of the mediæval period; or, as he stated it in his 'True Principles of Pointed or Gothic Architecture,' "We may indeed improve in mechanical contrivances to

expedite its construction—we may even increase its scale or grandeur; but we can never successfully deviate one tittle from the spirit and principles of gothic architecture. We must rest content to *follow*, not to *lead*. We may indeed widen the road which our Catholic fathers formed, but we can never depart from their track without a certainty of failure being the result of our presumption." Following such a dogma, it is evident that the highest success must be a respectable imitation. But even on his own principles, few of his works are entirely satisfactory as a whole; in particular parts and in details he is generally very happy, and some of his interiors have a rich and pleasing effect. His writings have had a powerful influence on the taste and practice of professed architects, and still more on the taste of ecclesiastical amateurs, and the influence has not been entirely a happy one. More than any single man perhaps has been the cause of that perverse fashion which has predominated during the last fifteen or twenty years, of building modern churches in all their parts on the precise model of the churches of the middle ages, although—at least in Protestant churches—the forms of worship and the requirements of the congregations are so changed. In Pugin it was consistent: in his disciples it is absurd.

PULCI, LUIGI, born at Florence in 1481, of a respectable though poor family, became early in life acquainted with the wealthy family of Medici, through which he seems to have obtained an inferior office under the Florentine republic. He travelled about Italy, and even beyond its limits, according to his own statement. Few particulars of his life are known. He married Lucrezia Albizzi, by whom he had two sons, who survived him. He was a welcome guest at the table of Lorenzo de' Medici, who relished his wit and his extempore poetical effusions. Lucrezia Tornabuoni, Lorenzo's mother, urged Pulci to write an epic poem. Pulci undertook the task, and he looked for his theme among the traditional legends of Charlemagne and his Paladins, as recorded by Turpin, which had already become familiar in Italy through the Italian romance 'I Reali di Francia,' written in the 13th century, and was a popular theme for the extempore effusion of strolling story-tellers. Pulci took for the subject of his poem the treachery of Gano of Maganza, one of Charlemagne's vassals, who is reported in the old legends to have conspired with the Saracens of Spain, against his master, and to have brought about the fatal defeat of the French at Roncesvalles in the Pyrenees. Pulci was well acquainted not only with Turpin's 'Chronicle,' but with the old French and Provençal romances which related to the fabulous history of Charlemagne's Spanish wars. Pulci moulded these rude materials into a living form, and breathed into it his own poetical inspiration. His predecessors had dealt out the old traditional fables in a serious strain. Pulci was the first to seize the ludicrous side of the stories, and to derive from it a fresh subject for poetry and a source of amusement for his readers. Still his poem is not, as it has been by many supposed to be, a burlesque poem, but a combination of the serious with the facetious; it is a romance accompanied by its own parody. The poet is often evidently in earnest, being carried along by the lofty or pathetic events which he describes; but he now and then relaxes to enjoy a laugh with his hearers at the expense of his heroes, and of the popular story-tellers, who formed a numerous tribe in his age, and who, by their pompous diction and their exaggerations and anachronisms, enhanced the absurdity of their wondrous tales. One character however, that of Orlando, the French and Spanish Roland, Pulci preserved in its original simple grandeur, as handed down by old tradition. Pulci brought also on the scene another worthy competitor for fame, Rinaldo di Montalbano, the Reynault of the French romances, whose character and adventures he took chiefly from 'Les Quatre Fils d'Aymon,' of Adenès, an old romance writer of the 13th century.

The title of 'Morgante Maggiore,' which Pulci chose to give to his poem, is a capricious one, for the giant whom he introduces by the name of Morgante is only a subordinate character, and acts as squire to Orlando, who is the real hero of the poem. Gano however may be considered as the principal actor; like Satan in Milton, he is the author of all mischief, and his punishment is properly the end of the action. Another giant, called Margutte, is the Thersites of the poem. He is an open scoffer at religion, and he has been adduced by Voltaire and others as a proof of Pulci's unbelief. But the poet, from the beginning, proclaims Margutte to be what he is, a profligate despicable fellow, and by so doing shows no intention of recommending his opinions or example. Perhaps the finest passage of the poem is that where Roland's last fight and dying scene at Roncesvalles are so beautifully described by the poet. The farewell of Roland to his faithful steed, his trusty companion in many a battle, his confession and last prayer, and the angelic melody which is heard above, as he expired—all this part is equal in pathos and loftiness to any passage in either Dante or Tasso. The poet felt evidently interested in his subject and wrote in earnest. But even here he occasionally breaks out, in the midst of his most serious narrative, into a fit of comic humour, as if by way of relaxation. While the fearful conflict is raging in the glen of Roncesvalles, the poet describes two demons keeping watch in a deserted chapel on the outskirts of the defile, intent upon seizing and securing the souls of the Saracens who fell in the battle, as their lawful prey. The eagerness of these satanic sentries is described with much drollery.

It is a curious fact that the first edition of the poem of Pulci,

with all its freedom of thought and expression, came out in 1481, from the press of the convent of Ripoli at Florence, and that some of the nuns, and one Marietta among them, acted as compositors, and were paid accordingly. ('Notizie Istoriche sopra la Stamperia di Ripoli,' by Father Vincenzo Fineschi, Domenicano, Florence, 1781.) There was a much greater degree of freedom in speaking and writing in Italy during the 14th and 15th centuries than there has been at any time since; the change took place about the middle of the 16th century, when the alarm about the spreading of the doctrines of the Reformation induced Pope Paul III. to establish permanently, with the consent of Charles V., the court of the Inquisition, which effectually silenced both tongues and pens.

The 'Morgante Maggiore' is less read and noticed now even in Italy than it deserves; the poem has many beauties; and great fluency and vivacity of diction, owing to the author being a Florentine and writing in his own vernacular language. Pulci may be considered both as the last of the old romancers and as the first of the Italian epic writers. His poem retains much of the simplicity and antique cast of the traditions of the dark ages, enriched with the information of a more enlightened period. By reading the 'Morgante' attentively, one is less surprised at some old Florentine critics giving it the preference over Ariosto's splendid and elaborate poem. But the two works are the representatives of two different ages, and there is the same difference between them as there was between Pulci's jovial and free-spoken friend, Lorenzo de' Medici, and the princes of the house of Este, the courtly patrons of Ariosto. The edition of the 'Morgante,' Naples, 1782, contains a good biography of the author.

Pulci wrote also a number of satirical and some licentious sonnets, and other light poetry, including his 'Confession,' the copies of which are rather scarce. Pulci died at Florence in 1487.

PULGAR, HERNANDO DEL, a celebrated Spanish historian, was probably born at Pulgar, a village close to Toledo, about 1486. When still young he entered the household of John II., king of Castile, and was educated as one of his pages. After the death of that monarch, Pulgar was appointed secretary to Henry IV., his son and successor, by whom he was entrusted with various confidential affairs. He retained his place on the accession of Isabella, who, in 1482, named him to the vacant office of national historiographer. From this period Pulgar remained near the royal person, accompanying the queen in her various progresses through the kingdom, as well as in her military expeditions into the Moorish territory. He was consequently an eyewitness of many of the warlike scenes which he describes, and from his situation at the court must have had access to the most ample and accredited sources of information. That portion of his Chronicle containing a retrospective survey of events previous to 1482, may be charged with gross inaccuracy: but this cannot be said of the remaining part, which may be received as perfectly authentic, and has all the character of impartiality. Pulgar's style of narration, though rather prolix, is sufficiently perspicuous, and may be favourably contrasted with that of contemporary writers. His Chronicle was first printed at Valladolid, in 1565, when it appeared under the name of Antonio de Lebrixa, among whose papers it was found by his grandson the editor. Two years later (1567), another edition was published at Saragozza, with the real name of the author. The most elegant edition of Pulgar's Chronicle was printed at Valencia, in 1780, by Benito Montfort, in large folio.

Pulgar left some other works, of which his Commentary on the 'Coplas de Mingo Revulgo,' an ancient satire, in the form of a dialogue between two shepherds, describing the court of John II., his 'Letters,' and his 'Claros Varones,' or sketches of illustrious men, have alone been published. The last contains forty-six biographical articles of the most distinguished individuals of the court of Henry IV., which although too indiscriminately encomiastic, contain much valuable information on the principal actors of that period. Fourteen of the Letters were first printed at Seville, towards the close of the 15th century; the whole number—thirty-two—were afterwards printed at the same city, together with the 'Claros Varones,' 1500, 4to. Several editions of the same two works were subsequently published, Alcalá, 1524 and 1528; Zamora, 1543; Valladolid, 1545; Antwerp, 1632; all in 4to. The Letters only were afterwards translated into Latin by Julian Magon, and published with the Spanish text, at the end of Peter Martyr's 'Epistles,' Amstelodami, apud Elz., 1670. Of more modern editions, those of Madrid, 4to, 1775 and 1789, are valuable on account of some excellent notes and their having a biographical account of Pulgar prefixed to them.

Nicolas Antonio ('Bib. Nov.,' vol. ii., p. 888), attributes to him a Chronicle of Henry IV., and a history of the Moorish kings of Granada. Other bibliographers have confounded this Pulgar with Hernan Perez del Pulgar, a distinguished officer, who gained great renown in the war of Granada, and who is supposed to be the author of a Chronicle of Gonzalo de Cordova, Alcalá, 1584, fol., as well as of a translation of a French historical work, entitled 'La Mer des Histories,' which appeared at Valladolid, in 1512, fol., under the title of 'Mar de Historias.'

The year of Pulgar's death has not been ascertained: it is probable that he did not survive the capture of Granada by Ferdinand and Isabella, as his history falls somewhat short of that event. Besides, from some remarks in his Letters, all of which were written after 1482, it

would appear that he was already at that time much advanced in years. It is however quite clear that Pulgar was still living some years after 1486, the epoch which the 'Biographie Universelle' has erroneously assigned for his death.

* PULSZKY, FERENCZ AUREL, a conspicuous political character in the Hungarian revolution, and a successful author in the German, Hungarian, and English languages, was born on the 17th of September 1814, at Eperies, in the county of Sáros. He is descended from a Polish family which emigrated to Hungary in the 17th century, and the *s* in his name is inserted in conformity with the rules of Hungarian orthography, according to which, the sound which by the Poles and English is represented by the letter *s* is denoted by the compound *sz*, the letter *s* when it stands by itself in Hungarian assuming the sound which in English is represented by *sh*, and in Polish by *sz*. Pulzsky studied at Miskolcs and Eperies, and in 1833 passed his examination as an advocate. His uncle Fejerváry, a celebrated antiquarian and collector of antiquities, afterwards took him on a tour to Germany and Italy, and subsequently to England, Scotland, and Ireland, in which he passed some portion of 1836. In the next year he first appeared as an author in a German volume published at Pesth, 'Aus dem Tagebuche einer in Grossbritannien reisenden Ungarn' ('Extracts from the Diary of an Hungarian travelling in Great Britain'). The book is written with some spirit, but full of hasty and incorrect remarks, such as that the fashions of dress in England are not subject to change, an observation which it shows some want of judgment in a hasty traveller to hazard. The last essay in the volume is a comparison between England and Hungary, which concludes with the remark, "Hungary has hitherto advanced slowly in the path of improvement, resembling England in this, although unacquainted with that country, and there is still every reason to inspire us with confidence, that it will never abandon this safe and legal path even for a moment." In Eötvös's 'Budapesti Arviz-könyv' [Eötvös], published in 1839, Pulzsky communicated some further observations on England, and some on Germany, in a series of 'Uti Vázolatok,' or 'Travelling Sketches.' He was chosen by the county of Sáros its representative at the diet of 1840, and distinguished himself in the ranks of the opposition, being named as secretary of a commission to draw up a code for Hungary. At subsequent elections however he failed to obtain a seat, and was obliged to confine his political activity to articles in the newspapers, enjoying as the Hungarian correspondent of the 'Allgemeine Zeitung,' or 'Augsburg Gazette,' a good opportunity of diffusing his views in Europe. He was then one of the principal supporters of the Hungarian Union against the purchase of foreign manufactures, and it was in this character, as we learn from the 'Memoirs of a Hungarian Lady, Theresa Pulzsky,' his wife, that he first attracted in the circles of Vienna the attention of his future bride, the daughter of a Viennese merchant named Walter. After his marriage he established his residence on an estate about sixty English miles from Pesth, at a manor house called Castle Szécseny, where he had under his management twelve thousand acres of land and six thousand sheep. The news of the February revolution of 1848 roused him from his rural repose. On being told the intelligence by his wife he replied, "Next autumn our fields will no more be tilled by scutage, feudal institutions will disappear in Europe." He hastened to Pesth, was soon after named a member in the Batthyáni ministry, and in the month of May was appointed under-secretary of state for Hungary at Vienna, his chief being Prince Paul Esterházy. He made himself conspicuous by his activity in the office, and on the 5th of October, when the clash between Austria and Hungary was imminent, he received an autograph letter from the emperor to inform him that his "resignation was accepted," though no resignation had been offered. In the events which followed at Vienna, including the murder of Latour, the Austrians asserted that they could trace the hand of Pulzsky, and when Windischgrätz became master of the city, there was no one whom he was more anxious to secure. Pulzsky, who has always denied any connection with the death of Latour, succeeded in escaping to Pesth. He was entrusted by Kossuth with a mission to London, to endeavour to prevail on Lord Palmerston to give some support to the Hungarian insurrection, and was thus away from Hungary at the time of the final ruin of the cause. He afterwards urged the English government to support the Sultan in his refusal to surrender the Hungarian exiles, but, as may be supposed, little prompting was required to ensure such a determination. Since Kossuth's arrival in England, Pulzsky has been understood to be his most confidential friend and adviser, and he accompanied the ex-governor on his memorable progress through America. This tour he has described in three volumes of travels in America, under the title of 'Red, White, and Black' (London, 1852)—a work rich in entertainment and information, and in which the observations on American society by Madame Pulzsky are particularly worthy of note. The husband and wife had previously appeared in conjunction as English authors in 'Tales and Traditions of Hungary' (3 vols., London, 1851), the last two volumes of which are occupied by a long and somewhat tedious story, entitled 'The Jacobins in Hungary,' which is hardly anything beyond a narrative of the conspiracy of the Martinovics. Pulzsky is also the author of a 'Catalogue of the Fejerváry Ivories, formerly in the collection of the late Gabriel Fejerváry de Komlos-Keresztcs, and now in the museum of Joseph Mayer, Esq., F.S.A., Liverpool, 1856.

* PULASKY, THERESA, born in 1815 at Vienna, married in 1845 to Ferenc Pulasky, is the authoress of 'Memoirs of a Hungarian Lady' (2 vols., 1851), and of some other works in conjunction with her husband. The Memoirs are written entirely in an Hungarian spirit.

PULTENEY, WILLIAM, EARL OF BATH, was born in 1682. He was the eldest son of a father of the same name, whose father, Sir William, had represented the city of Westminster in parliament with some distinction. The surname is supposed to have been taken from Pulteney in Leicestershire, where the family had been anciently established.

Young Pulteney, having been sent first to Westminster school and then to Christchurch, Oxford, afterwards travelled on the Continent, and on his return home in 1705 was brought into parliament for the borough of Hedon in Yorkshire. He was indebted for his seat to his guardian, Henry Guy, Esq., formerly secretary to the treasury, who afterwards left him a legacy of 40,000*l.*, and landed property to the value of 500*l.* a year. Pulteney besides derived a considerable estate from his father, and he also received a large portion with his wife, Anna Maria, daughter of John Gumley, Esq., of Isleworth. All this wealth he increased by the practice throughout his life of a very rigid economy, "which," says Coxe, in his 'Memoirs of Walpole,' "his enemies called avarice, but which did not prevent him from performing many acts of charity and beneficence."

From his entry into the House of Commons, Pulteney attached himself to the Whig party, which was that of his family. He continued to sit for Hedon throughout the reign of Anne, but his name does not appear in the reported parliamentary debates during that reign. Coxe however states that he spoke for the first time on the 'Place Bill,' which he warmly supported. 'Place Bills,' or proposals for excluding placemen from parliament, were brought forward in the House of Commons almost every session in this reign. He appears also to have distinguished himself on the question of the prosecution of Sacheverell; and he is said to have made himself so obnoxious to the Tories that, when they came into power in 1710, they revenged themselves upon the young orator by removing his uncle, John Pulteney, Esq., from the board of trade. During the last four years of Queen Anne he not only took a principal share in the debates, but was admitted to the most important secrets of his party; and on the prosecution of Walpole in 1712, Pulteney defended his friend in a very elegant speech.

On the accession of George I. Pulteney was appointed secretary-at-war, but when Walpole resigned in 1717 Pulteney also gave up his office. Soon after this however a coolness took place between the two friends, which was not removed by the appointment of Pulteney to the valuable sinecure of cofferer of the household on Walpole's resumption of office in 1720; but it was not till 1725 that Pulteney openly threw himself into the ranks of opposition, was dismissed from his place of cofferer, and began that course of bitter and incessant attack upon the minister which did not cease till Walpole was driven from power in 1742. Nor did he confine his exertions to his place in parliament; out of doors he entered into a close union with the party of which Bolingbroke was the head, and became the principal assistant of that writer in his paper called the 'Craftsman.' He also wrote several pamphlets, attacking the minister and his friends with extreme virulence. A passage in one of these led to a duel between Pulteney and Lord Hervey (January 1731), in which both were slightly wounded. By his shining powers as a debater also, and the flaming patriotism with which he filled his harangues as leader of the opposition, he raised himself to the height of public favour, and was for some years the most popular man in the kingdom. When the administration of Walpole was at last overthrown (February 1742), all the authority of the state seemed for a moment to lie at the feet of Pulteney; and he actually named the new ministry, taking to himself a seat in the cabinet without any office, and stipulating for a peerage. But the arrangements that were made had in fact been all, it may be said, dictated by Walpole, who still retained his influence with the king, and secretly arranged with his majesty the course into which Pulteney was to be seduced with the view of destroying the popularity which was his chief strength. The composition of the new cabinet disappointed the expectations both of partisans and of the public; everything wore the appearance of its apparent maker having in fact made a compact and a compromise with Walpole; one considerable section of his late supporters (that headed by the Pitts and the Grenvilles) was wholly overlooked in the distribution of places; and the suspicion and sense of injury awakened by all this burst into a universal storm of indignation when, after the lapse of a few months, Pulteney walked into the House of Lords as Earl of Bath. From this moment the late popular idol, as Chesterfield wrote, "shrunk into insignificance and an earldom." On the death (July 1743) of Lord Wilmington, whom he had named head of the ministry, he made an unsuccessful effort to succeed him as first lord of the treasury; but on the resignation of the Pelham ministry (February 1746), he actually obtained the coveted premiership. He had however now so entirely lost his influence that he could not induce any persons of weight to join him, and his short-lived ministry was at an end within two days. However he lived till 1764, chiefly occupied in nursing his private fortune, but still sometimes taking part in the debates and in public affairs. In the year 1760 he published 'A Letter to Two Great Men' (Mr. Pitt and the Duke of Newcastle),

in which Horace Walpole, perhaps from no better authority than his own suspicion and spite, says he was assisted by his chaplain Douglas (the same who afterwards became successively bishop of Carlisle and of Salisbury). Walpole adds, "It contained a plan of the terms which his lordship thought we ought to demand if we concluded a peace: it was as little regarded by the persons it addressed as a work of Mr. Pitt's would have been, if, outliving his patriotism, power, and character, he should twenty years after have emerged in a pamphlet." ('Mems. of George II.,' ii. 412.) However the caustic annalist allows that "it pleased in coffee-houses more than it deserved."

Pulteney left no family, and his peerage became extinct on his death; but the title of Baroness Bath was conferred in 1792, and afterwards that of Countess of Bath in 1808, on Henrietta Laura Pulteney, daughter of Frances Pulteney, and Sir William Johnson, Bart. (who took the name of Pulteney), and great-grand-daughter through her mother of a younger brother of the first earl's father. This lady, who inherited the earl's fortune, died also without issue in 1808, and the title again became extinct.

PUPIENUS. CLODIUS PUPIENUS MAXIMUS, an officer of rank in the Roman army, was elected emperor by the senate conjointly with Balbinus, after the death of the two Gordians, in opposition to the usurper Maximinus, A.D. 240. After a reign of about a twelvemonth he was killed, together with his colleague, in an insurrection of the Prætorians at Rome. Further details concerning these events are given under BALBINUS.



Coin of Papienus.
British Museum. Actual size.

PURBACH, GEORGE, so called from the name of his birthplace, Peurbach, a village on the confines of Bavaria and Austria, and about 24 miles west from Linz, was born in 1423. His family name appears to be unknown. Montucla informs us that he became a pupil of Gmunden, who taught astronomy in the University of Vienna; that he afterwards visited the principal seats of learning in Europe, in order to acquaint himself with those who cultivated astronomy; and that on his return he succeeded his master Gmunden, notwithstanding very strong solicitations to fix his residence at Bologna and Padua. He constructed many astronomical instruments, among which is an application of the plumb-line to a graduated circle; and he computed several trigonometrical tables, including a table of sines for every ten minutes of the quadrant, which his pupil Müller afterwards extended to each minute. But he is now chiefly remembered on account of the part he took in the translation and elucidation of the 'Almagest' of Ptolemæus.

Printing, observes Delambre, had not then been applied to the diffusion of mathematical knowledge. The Greek manuscript of Ptolemæus was then unknown in Europe, and the only works whence a knowledge of astronomy could be derived were two Latin versions of the 'Almagest' (translated from the Arabic), both of which were in many places incorrect, and more frequently altogether unintelligible; an imperfect Latin version of Albategnius; one of Alfragan; and a treatise on the sphere, by Sacrobosco, which last contained a few elementary notions relating to the phenomena of the diurnal motion and eclipses. Manuscripts were scarce, and those who could procure them were for the most part soon discouraged by the difficulties they encountered in their perusal of Ptolemæus, and still more by the prolixity of his interminable calculations. It cannot therefore be a matter of surprise that those whose perseverance had in some measure surmounted these obstacles should enjoy a high reputation, and that their assistance should be eagerly sought after by others. Such was the case with Purbach. His ignorance of the Greek language would have precluded his reading the 'Almagest' in the original, had it been in his possession; but he had read the Latin translations of it, and, after relieving them of their geometrical reasoning and tedious calculations, he endeavoured to explain the Ptolemæic system, not to those who wished to become astronomers, but to those who would be contented with a general notion of the mechanism of the phenomena and the arrangement of the heavenly bodies. The most difficult part was the theory of the planets, concerning which Sacrobosco was silent. Purbach made it the subject of a book, which was not published till 1488, twenty-seven years after his death, when it appeared at Venice appended to a quarto edition of Sacrobosco's treatise on the sphere, under the title of 'Theoria Nova Planetarum.' This work, which may be looked upon as an introduction to Ptolemæus, passed through many editions, accompanied by as many different com-

mentaries, from which we may infer, says Delambre, that the work itself was not what it ought to have been, but that it served as the text-book to most of the professors of the day.

A faithful translation of the 'Almagest' was still a desideratum among astronomers. Bessaron, who first introduced into Europe the text of Ptolemy and that of his commentator Theon, had himself commenced a new version, but unable to proceed with it, in consequence of his numerous political missions, he addressed himself to Purbach, whom he persuaded to undertake the task. Our authority (Delambre), who does not say how Purbach qualified himself to translate from the Greek, adds, that when he had completed the earlier books, he died, confiding the revision and further prosecution of the work to his friend and pupil Müller. According to Montucla, Purbach was advised by Bessaron to acquaint himself with the language of Greece by revisiting Italy, where the literature of Greece was at that time much cultivated, and that his death took place suddenly when on the point of taking his departure from Vienna for that purpose. This work, which after all was but an abridgment of the original, was completed by Müller, under the title of 'Johannis de Monteregio et Georgii Purbachii Epitome in Cl. Ptolemai Magnam Constructionem,' &c., and published by him at Basel in 1543: an analysis of its contents will be found in the 'Histoire de l'Astronomie du Moyen Age,' pp. 262-292; but any further notice of it belongs to the article REGIOMONTANUS.

Purbach died at Vienna, on the 8th of April 1461, in the thirty-eighth year of his age. His remains were interred in the cathedral of that city, where a Latin epitaph indicates his tomb. His published works not already mentioned are—1, 'Tabulæ Eclipsium,' fol., Vien., 1514, in which is given a list of his unedited manuscripts; 2, 'Elementa Arithmetica,' 4to, Viteb., 1536; 3, 'De Sinibus,' Nürnberg, 1541; 4, 'De Quadrato Geometrico,' Nürnberg, 1544.

(*Georgii Purbachii et Joannis Mülleris Regiomontani Vita; Authore Petro Gasendo*, 4to, Hagæ, 1655; Montucla, *Hist. des Math.*; *Biog. Univers.*, article *Purbach*, by Delambre; Hutton, *Dictionary*, &c.)

PURCELL, HENRY, was born in the year 1658, in the city of Westminster, as is generally supposed. His father Henry, and also his uncle Thomas Purcell, were appointed gentlemen of the chapel-royal at the Restoration, and are named, in the archives of the heralds' college, among the persons who officiated at the coronation of Charles II. The young Henry lost his father when but six years of age, about which time he appears to have entered as one of the children of the chapel under Captain Cook, then master, to whom therefore it is rather more than probable he was indebted not only for his initiation in the principles of music, but for much of his knowledge of its practice, and of its theory as applicable to composition. It is true that on Dr. Blow's monumental tablet in Westminster Abbey, it is triumphantly recorded that he was "master to the famous Mr. Henry Purcell;" and no doubt the youthful musician, when he quitted the chapel on his voice changing, received some instructions from Blow, a master then in high repute, and from whom a few lessons were enough to recommend to public notice a young man on his entrance into the world; but to Cook the credit is due for the right guidance of Purcell's inborn genius, and for its early cultivation.

Purcell was remarkable for precocity of talent, and seconded the liberality of nature by his zeal and diligence. While yet a boy-chorister he composed more than one anthem; and in 1676, though only eighteen years of age, was chosen to succeed Dr. Christopher Gibbons as organist of Westminster Abbey, an appointment of high professional rank. Six years after, in 1682, he became one of the organists of the royal chapel, and there, as well as at the Abbey, produced his numerous anthems, many of which appear in different collections, and nearly all of them have recently been published in one complete work. These were eagerly sought, almost as soon as written, for the use of the various cathedrals, and thus his fame quickly travelled to the remotest parts of England and Ireland. Had Purcell confined himself to church music only, he would have stood on very lofty ground as compared with either his predecessors or contemporaries, and his works would have been transmitted with honour to after-ages; but the greatness of his genius is most conspicuous in his compositions for the chamber and the stage. In these the vividness of his imagination and the fertility of his invention appear in all their effluence, because unrestrained by the character of the poetry to which he gave musical expression, and unincumbered by what is termed musical erudition, a kind of learning which time (even a century and a half ago) and a laudable feeling of veneration had rendered an almost necessary attribute of cathedral harmony.

Purcell's first essay in dramatic music, when only nineteen years of age, was his setting the songs, &c. in Nahum Tate's 'Dido and Æneas,' an operetta written for a boarding school of celebrity. In this is the simple and beautiful duet, 'Fear no danger,' once sung everywhere and by everybody, but now almost forgotten. The music in Nat. Lee's 'Theodosius, or the Force of Love,' performed at the Duke's theatre, in 1690, was his first work for the public stage. In the same year he set new music to 'The Tempest,' as altered by Dryden, which is still heard with delight, and also the 'Prophetess, or Diocletian,' altered by Dryden and Betterton from Beaumont and Fletcher. In 1691 he composed the songs, &c. in Dryden's 'King Arthur,' among which are the inimitable frost-scene, the very original and lovely air,

'Fairest Isle,' and the charming duet, 'Two daughters of this aged stream are we.' In 1692 appeared Sir R. Howard's and Dryden's 'Indian Queen,' with Purcell's music. The fine incantation scene in this, 'Ye twice ten hundred deities,' is yet often heard in good concerts. The duet and chorus, 'To arms,' and the air, 'Britons, strike home!' in Dryden's alteration of 'Bonduca,' are national property—are our war-songs, always received with acclamations when we are engaged in or menaced by hostilities, and frequently performed during peace on account of their beauty, musically considered. These alone will suffice to carry Purcell's name to distant ages. His music in D'Urfey's 'Don Quixote' is remarkably appropriate and clever: the song, 'Genius of England,' has few rivals, and the cantata, 'Let the dreadful engines of eternal will,' sung in the character of the love-distracted Cardenio, is, with the exception of the latter part (now very wisely omitted in the performance), one of the composer's finest creations. He also wrote airs, overtures, and act-tunes for many dramas, among which may be mentioned Dryden and Lee's 'Œdipus,' 'Timon of Athens,' 'The Fairy Queen,' altered from 'A Midsummer-night's Dream,' and Dryden's 'Tyranic Love, or the Royal Martyr.'

The three detached cantatas by Purcell are undeniable proofs of his fancy, energy, and deep feeling. It is sufficient to name 'Mad Bess,' 'Old Tom of Bedlam,' or 'Mad Tom' (the words by Mr. William Basse, Walton tells us, in his 'Angler'), and 'From rose bowers, written by Tom D'Urfey, all well known and highly valued by true connoisseurs and lovers of music. Our limits will not allow us to enter into any account of, or even to name, his many single songs and duets. After the composer's death they were collected by his widow, and published in two folio volumes, under the title of 'Orpheus Britannicus,' the second and best edition of which is now very rare. His odes, glees, catches, and rounds are numerous, and several of them familiar to the admirers of vocal harmony. In 1688 he published twelve sonatas for two violins and a bass. In the preface he says that "he has faithfully endeavoured a just imitation of the most famed Italian masters, principally to bring the seriousness and gravity of that sort of music into vogue and reputation among our countrymen, whose humour 'tis time now should begin to loathe the levity and balladry of our neighbours." Purcell's esteem for the Italian masters had been before confessed in the dedication of his 'Diocletian' to the Duke of Somerset, wherein he modestly remarks, "Poetry and painting have arrived to their perfection in our country: music is yet but in its nonage, a forward child, which gives hope of what it may be hereafter in England, when the masters of it shall find more encouragement. 'Tis now learning Italian, which is its best master, and studying a little of the French air to give it somewhat more of gayety and fashion. Thus being farther from the sun, we are of later growth than our neighbouring countries, and must be content to shake off our barbarity by degrees." Here he does justice to the French school, by which he had certainly profited, though in a perfectly fair manner.

Two years after his decease his widow printed the overtures, act-tunes, &c., before mentioned, under the title of 'A Collection of Ayrea composed for the Theatre, and on other occasions,' &c. They are in four parts, and continued in use in Dr. Burney's time, till superseded by Handel's concertos and other newer compositions.

We have above alluded to Purcell's compositions for the church, and as regards these must add a few remarks. His published anthems amount in number to upwards of fifty; and to these are to be added a 'Te Deum' and 'Jubilate' with orchestral accompaniments,—a complete Service, several hymns, motets, and sacred songs. Some of his anthems, especially those in Dr. Boyce's Collection, are still in use in our cathedrals and other choirs, and never can be allowed to fall into neglect while the influential persons in those venerable establishments possess any musical discernment. His 'Te Deum' and 'Jubilate,' to which the epithet 'grand' is the usual prefix, is a work that has seldom if ever been spoken of but in terms of unqualified panegyric. That it evinces many traits of originality—that it displays a vast deal of scientific skill—that an easy, pleasing melody runs through portions of it—and that it has also the merit of being the first of the kind ever produced in this country, cannot be denied: but, on the other hand, there is in its general structure a want of suitable grandeur,—mainly arising from the frequent occurrence of mean passages of pointed, jerking notes in the vocal parts, that take from it much of the solemnity which the subject demands; and these, together with certain divisions that disconnect the words and obscure the sense, produce an effect not only undignified, but nearly bordering on the ridiculous. Besides these greater defects, there are in the work some others of less importance, such as a few conceits, some harsh notes, and occasional errors in accentuation and emphasis. The best excuse for the composer is, that most of the errors we have ventured to point out were common at the time they were committed. Still they are errors, and of magnitude, and should have kept within moderate bounds that warmth of feeling which has led to such unreserved encomiums on what, in our opinion, is by no means to be reckoned among the best of the composer's works.

Purcell died November 21, 1695, of consumption. The remains of this great musician lie in the north transept of Westminster Abbey: on a pillar near the spot is a tablet, placed there by the Lady Elizabeth Howard, on which is an inscription, commonly attributed to Dryden.

We shall conclude this notice by repeating the substance of some

remarks made by us elsewhere some years ago. Purcell, take him for all in all, is the greatest musical genius this country ever produced; and our deliberate opinion is, that, from the earliest period in the history of the art, down to the time of his death, Europe would in vain be searched to find his equal as a composer of secular music. That he was to some extent indebted to Lulli will hardly be denied; but that he far surpassed what, perhaps in compliment to our second Charles, and to the taste of the time, he occasionally took as his model, every impartial critic must admit. If too his cantatas be compared with compositions in a degree similar, by Alessandro Scarlatti, which have been so highly praised, and so long were vaunted, the vast superiority of the English musician, whether as relates to air, to harmony, to variety of expression, or to beauty of effect, will never be disputed by unbiassed judges. He certainly was not wholly guiltless of the faults of the age in which he lived; or, perhaps, was obliged sometimes to yield his better judgment to the tyrannical demands of custom or of fashion; yet some of his ecclesiastical and most of his secular music, written under the influence of his own feeling, and uncontrolled by the necessity of submitting to the taste of the great and small vulgar, is so rich in melody, so expressive of the depth and energy of true passion, that all who understand the English tongue, who have acquired some knowledge of the language of music, and have no governing predilection for any particular school, confess his power, and admit the originality and vigour of his genius.

PURCHAS, SAMUEL, was born at Thaxted in Essex, in 1577. He was educated at Cambridge, and though Wood says that he could not ascertain at what college or hall, it appears from his own testimony that he was a member of St. John's College; for in speaking of this college he says—"Where also the author first conceived with this travelling genius, whereof without travelling he hath travelled ever since." ('Pilgrimages,' part iii., 'Dedication to Lord Keeper Williams.')

In 1604 Purchas was instituted to the vicarage of Eastwood in Essex, but he soon left this cure to a brother, and went to live in London for the sake of greater advantages in preparing and printing the collection of travels which he had begun to make. In July 1615 he was incorporated Bachelor of Divinity at Oxford, as he stood at Cambridge, having previously been collated by the favour of Dr. John King, bishop of London, to the rectory of St. Martin's Ludgate, in London. He also became chaplain to Archbishop Abbot, but he never obtained higher preferment. By the publication of his books he brought himself into debt, and it was reported that he died in prison; but Wood affirms that he died in his own house a little while after the king (Charles I.) had promised him a deanery, about 1628, aged fifty-one.

The works of this author are the following:—1, 'Purchas his Pilgrimage, or Relations of the World, and the Religions observed in all Ages, and Places discovered, from the Creation unto this present,' 1 vol. folio, 1613, 1614, 1617, 1626. The materials of this work he borrowed, as he says, of above thirteen hundred authors of one or other kind, in he knew not how many hundredths of their epistles, treatises, and relations. ('Dedication to Archbishop Abbot,' prefixed to fourth edition.) 2, 'Purchas his Pilgrimages,' in four parts or vols., folio, 1625, each volume containing five books. The difference between these volumes and the former publication may be best shown in his own words:—"These brethren holding much resemblance in name, nature, and feature, yet differ in both the object and the subject. This (the 'Pilgrimage') being mine own in matter, though borrowed, and in form of words and method; whereas my Pilgrims are the authors themselves, acting their own parts in their own words, only furnished by me with such necessaries as that stage further required, and ordered according to my rules." ('Dedication,' as above.) 3, 'Microcosmus, or the History of Man,' 8vo, 1619; 4, 'The King's Tower, and triumphant Arch of London,' 8vo, 1623; 5, 'A Funeral Sermon on Psalm xxxix.' 5, 8vo, 1619.

Of these five publications the first two are best known, though they are now very scarce. They are curious, and in some respects valuable, and are probably the first works of the kind in our language. The dedications and prefaces particularly show that Purchas was an honest, a benevolent, and a pious man, and that he was of unwearied industry in performing his clerical duties, as well as in preparing his books for publication. He is well described by a foreign writer, quoted by Wood, as "an Englishman admirably skilled in languages, and human and divine arts, a very great philosopher, historian, and theologian, a faithful priest of his own church, very widely known for his many excellent writings, and especially for his large volumes pertaining to the East and West Indies."

* PUSEY, EDWARD BOUVERIE, D.D., is the second son of the late Honourable Philip Bouverie (who assumed the name of Pusey) younger brother of the first Earl of Radnor, by a daughter of the fourth Earl of Harborough. He was born in 1800, and received his early education at Eton, and Christchurch, Oxford, where he graduated as a first-class in classics in 1822; soon afterwards he was elected to a fellowship in Oriol College. In 1828 he succeeded the late Rev. Dr. Nicoll, as canon of Christchurch cathedral, and Regius Professor of Hebrew in the university. His first publication, which related to the state of religion in Germany, did not attract much attention, but on the commencement of what was termed the Anglo-Catholic movement in 1833, he joined Mr. Newman [NEWMAN, J. H.] in bringing out the

celebrated Oxford 'Tracts for the Times,' many of which he wrote himself, including an elaborate treatise on baptism. In 1843 he preached before the University a sermon on the Holy Eucharist, for certain statements in which, as savouring of the Roman Catholic doctrine of transubstantiation, he was suspended from preaching for three years. He had previously published long and elaborate 'Letters' to the Archbishop of Canterbury and the Bishop of Oxford in defence of his opinions, which he followed up somewhat later by another to the Bishop of London, justifying his encouragement of the practice of auricular confession, on the ground that the latter, if not taught, is at all events tolerated, by the Church of England. The use of the confessional by some strong partisans in the Established Church, has been mainly the result of his teaching and preaching, and he has several times incurred the displeasure of his ecclesiastical superiors by the zeal with which he has advocated and exercised as a priest this portion of his functions. Dr. Pusey also has been mainly instrumental, in conjunction with Miss Sellon, in fostering the growth of conventual institutions in the Established Church, several of which are in existence as voluntary penitentiaries for women. Dr. Pusey is also the author of several well-known sermons on important occasions, and of two treatises on the 'Royal Supremacy in Spiritual Matters,' and on the 'Ancient Doctrine of the Real Presence, gathered from the Fathers.' He has translated and adapted to the use of the English Church several Roman Catholic devotional works. He is also one of the editors of the 'Anglo-Catholic Library,' and of the 'Library of Translations from the Fathers,' who flourished previous to the separation of the Oriental from the Western Church.

PUSEY, PHILIP, elder brother of the preceding, was born in 1799. Having succeeded in 1828 to the Pusey estates in Berkshire (held originally by the tenure of a horn, which has been in possession of the family upwards of 800 years), he became member for the borough of Chippenham in 1830, and in the following year for that of Cashel. In Dec. 1834 he was elected for Berkshire, for which he had been an unsuccessful candidate two years previously; and he continued to represent that county until the dissolution in 1852. A conservative in politics, and a decided supporter of the Corn Laws, on finding that agricultural protection, however desirable he might deem it, was practically unattainable after the passing of the Corn Law measures by Sir Robert Peel in 1846, he, instead of continuing with the bulk of the Protectionist party to agitate for a repeal of the free trade measures, urged the agriculturists to make the best of their position, and to adopt without delay every improvement which scientific investigation and practical experiment had shown to be beneficial, in order to enable them to compete advantageously with the foreign producer. Already well known as a practical agriculturist, and as one who had given his attention to, and carefully watched and tested, every scientific improvement which had been introduced from time to time into the system of draining, ploughing, and reaping, his advice was listened to with respect and his various practical papers in the 'Agricultural Journal' were received as authoritative, and probably to the influence of his high character and sober judgment may be attributed in no small measure the great advance which has been made within the last few years in every department of English agriculture. Mr. Pusey was president of the Royal Agricultural Society of England in 1854, and one of the chief contributors to the Journal of that society, which he also edited for several years. He died July 6, 1855.

PUSHKIN, ALEXANDER SERGEIVITCH, called by some the Russian Byron, and certainly the most distinguished poet of Russia in the present century, was born at St. Petersburg, May 26th (June 7th) 1799, and was educated in the Imperial Lyceum at Tzorskoe-Selo, which he quitted in 1817. While at that seminary, though he made very little progress in his studies, he began to write poetry. On quitting the Lyceum he began to exercise his pen with more of enthusiasm than of discretion in favour of liberalism; and although his first productions of the kind were circulated only in manuscript his opinions became known, and he was sent into a kind of nominal banishment by the Emperor Alexander in 1820; being compelled to accept some subordinate situation under the governor-general of Odessa. Perhaps Siberia would have been the place of his destination, had not his legendary poem, 'Ruslan and Liudmila,' relating to the half-fabulous time of Vladimir, the Russian Charlemagne, just then appeared, and been warmly received by the public.

The success of this, his first production of any length, did not however induce Pushkin to cultivate this kind of epic, if we may so term it, for he adopted in his subsequent poetical narratives a looser and more lyrical form, in which, taking for his subject some single incident or brief and detached historical episode, he renders it a vehicle for the delineation of character, the expression of impassioned sentiment and feelings, and the portraiture of local manners and scenery. His earliest production of this class, his 'Plennik Kavkaskoi, or Prisoner of the Caucasus' (1822), is a mere sketch, most meagre indeed in its outline, relating no more than the escape of a young Russian captive from a horde of wild Tcherkassians, through the assistance of a Tcherkassian maiden; but it is vigorously touched, the images are as poetical as they are distinct, and the style is eminently graphic, though perfectly simple. This poem was translated into German almost immediately after its appearance.

To the 'Plennik' succeeded his 'Fountain of Bakhtchisarai' (1824),

a production of much superior interest, in which the characters of Zarema and Maria, the former of whom has not a few traits in common with Byron's 'Gulnare,' are strikingly contrasted. For the manuscript of this poem, which consists of only 600 lines, the author obtained 3000 rubles—a degree of remuneration then almost unprecedented. His reputation was now fixed, but he allowed an interval of nearly three years to elapse (1824-27) between writing his 'Tzigrani' ('The Gypsies') and its being printed; and of his 'Evgenii, or Eugenius Onegin,' though the first chapter or canto appeared in 1825, the sixth was not printed till 1828. The 'Tzigrani' had indeed been extensively circulated in manuscript previously to its issuing from the press, and in that form had acquired a celebrity that was no doubt enhanced by the kind of mystery attending it. It is a half-narrative, half-dramatic composition, constructed out of exceedingly slight materials, and gives a picture of the life of the gipsy tribes in Bessarabia, one evidently coloured after nature, but not calculated to render any one enamoured with the simplicity of that nomadic race. The 'Onegin,' avowedly a production akin to Byron's 'Beppo,' is a sort of novel in verse, descriptive of Russian life and manners in the capital and the provinces, and it is generally understood that the hero of it, whose name it bears, was intended by Pushkin for a poetical portrait of himself.

In 1829 appeared almost the last and also the best of his narrative poems, namely, that entitled 'Pultava,' the hero of which is the same person as Byron's 'Mazeppa,' but here exhibited under a very different aspect—not as the blooming page, but as the Hetman of the Kossaks, who, notwithstanding his well-matured years, inspires a maiden, whom he has carried off from her parents, with an ardent attachment. An analysis of this poem, together with spirited translations of one or two scenes from it, will be found in the ninth volume of the 'Foreign Quarterly;' and the same article also contains some account of the 'Fountain of Bakhtiesarai' and the 'Tzigrani.'

Pushkin's dramatic poem of 'Boris Godunov,' produced about this period, is one of the most interesting of all his productions, since, besides its historical accuracy and literary merit, it possesses no small attraction as a masterly picture of national manners and feelings, replete with force and truth. After this he nearly abandoned poetry altogether, and applied himself to prose composition, having been not only recalled from exile, but taken into favour by the Emperor Nicolas, who appointed him historiographer, with a pension of 6000 rubles. This change in his fortunes was—if it did not occasion—accompanied by no less striking a change in his opinions, which, after being on the side of liberalism, settled into the contrary extreme. During the last seven or eight years of his life his pen was almost inactive, the chief thing he produced in that time being a history—not of Peter the Great, as was expected—but of the rebel Pugachev. His other productions during that interval amount to no more than a few tales and essays, and his articles in the 'Sovremennik, or Contemporary,' a literary quarterly miscellany, projected by him in 1836, and afterwards continued for the benefit of his family. Several of his posthumous papers, including the 'History of the Iron Mask,' 'Memoirs of Moreau de Brasse,' and fragments of various unfinished tales, romances, &c., appeared after his death in that publication, which also contains a circumstantial narrative of his last moments by one of his friends. His death was in consequence of a wound received in a duel with an officer; and after lingering two days, at times in excessive agony, he expired at St. Petersburg, January 29th (February 10th), 1837, in his thirty-eighth year. Besides paying his debts and bestowing a pension of several thousand rubles upon the poet's widow and family, the emperor commanded a splendid edition of all his works to be published at his own expense.

PUTSCHIUS, ELIAS, was born at Antwerp in 1580. He became early distinguished as a scholar, and at the age of twenty-one he published an edition of Sallust with fragments and notes. Four years afterwards he published the work by which he is chiefly known, 'Ancient Authors of Latin Grammar,' small folio, Hanau, 1605. These authors are thirty-three in number, of whom several were never before printed, and the rest were so much corrected that they might seem, as he says in the title-page, to be then published for the first time. This collection of ancient grammarians is of great value to all who are desirous of gaining a critical knowledge of the Latin language, and it also conveys indirectly many aids to the student of the Greek. Putschius died at Stade, March 9, 1606, in his twenty-sixth year. (Fabricius, *Bibliotheca Latina* contains an ample account of the treatises collected by Putschius.)

PYE, HENRY JAMES, was the son of a Berkshire gentleman, and was born in that county in 1745. He took the degree of M.A. at Oxford in 1766. Several small volumes of poems, and a translation of Aristotle's poetry, with a commentary, were held to give him, on Thomas Warton's death in 1790, a claim to the office of poet-laureate, to the fame of which however he added nothing either before or after his appointment. He was for a good many years member of parliament for his native county, and on the changes which took place in the magistracy of Westminster he was appointed one of the commissioners of police. He died in 1813, and was succeeded in the laureateship by Southey.

*PYE, JOHN, an eminent landscape engraver, was born in Birmingham in 1782. In his twentieth year he entered the studio of James Heath, the celebrated historical engraver, and there completed

his professional education. Having adopted landscape as his special line, he gradually worked his way into notice. One of the first of his plates which attracted much attention was that of 'Pope's Villa,' by Turner, which he engraved in 1809, and it was by his admirable renderings of Turner's earlier manner that Mr. Pye gained his high professional rank. The largest and most celebrated of his Turner plates was that of 'The Temple of Jupiter,' and it remains one of the very finest line-engravings which has up to the present time been executed of this class of Turner's pictures. Mr. Pye has also of course engraved numerous small engravings and book-illustrations, but his burin always works more successfully on copper than on steel. He has likewise appeared before the public as an author, having written a volume entitled 'Patronage of British Art,' 8vo, 1845, and two or three pamphlets on the inferior position of engravers in the Royal Academy—a position which has been amended by recent resolutions passed by the Academicians. Mr. Pye was one of the founders, and has continued one of the most active supporters of that excellent institution, 'The Artists' Fund,' of the history of which he has given a pretty full account in his 'Patronage of British Art.'

PYM, JOHN, was descended from a good family in Somersetshire, where he was born in the year 1584. It appears from the abstract of title to certain estates that John Pym was the lord of the manors of Woolavington Pym and Woolavington Throckmorton, near Bridgewater, in the county of Somerset. His son Sir Charles Pym, Bart., afterwards possessed these manors, which at his death descended on coheirs, and ultimately by marriage passed into the family of Hales (of Kent), who became the representatives of the Pym.

In the beginning of 1599 Pym became a gentleman-commoner of Broadgate Hall, now Pembroke College, Oxford; but he left the university without taking a degree, and went, as Wood supposes, to one of the inns of court. Pym was early distinguished for his eloquence and knowledge in the common law. He served in several parliaments towards the end of the reign of James I., and in all those held in the reign of Charles I., as member for Tavistock in Devonshire. He soon distinguished himself in the House by his abilities and zeal in opposing the measures of the court.

In 1626 he was one of the managers of the articles of impeachment against the Duke of Buckingham; and in the Short Parliament, which met on the 13th of April 1640, he was one of the most active members. When, after a long intermission of parliaments, the Long Parliament met (3rd of November 1640), the value of Pym's knowledge and experience in the usages of the House, as well as of his talents as a speaker, was strongly felt. On the 7th of November, the first day in which the House entered upon business, Pym made a long speech respecting grievances. He classed them under three heads, namely—1, privilege of parliament; 2, religion; 3, liberty of the subject. Each of these divisions, as was usual in that age, he again divided into a great number of subdivisions. The style of Pym's oratory, as far as we can judge of it from those speeches of his which were printed at the time, and have come down to us among the innumerable small quartos of that age which are preserved in the British Museum, is nervous, terse, and polished.

Upon the 11th of November a motion was suddenly made by Mr. Pym, who declared that he had something of importance to make known to the House, and desired that the outward room should be cleared of strangers, and the outer doors upon the stairs locked. This being done, Pym began: he alluded by way of exordium to the grievances under which the nation laboured; he inferred from these that a deliberate plan had been formed of entirely changing the frame of government; and then, after an artfully couched preface, in which he asserted that though there were doubtless many persons who had so far insinuated themselves into the "royal affections as to be able to pervert his excellent judgment, to abuse his name, and wickedly apply his authority to countenance and support their own corrupt designs," there was one pre-eminent offender, who, from "an earnest vindicator of the laws, and a most zealous asserter and champion of the liberties of the people, had long since turned apostate from those good affections, and, according to the custom and nature of apostates, was become the greatest enemy to the liberties of his country, and the greatest promoter of tyranny that any age had produced." He then named "the Earl of Strafford, lord-lieutenant of Ireland, and lord president of the council of York, who, he said, had in both places, and in all other provinces wherein his services had been used by the king, raised ample monuments of his tyrannical nature; and that he believed if they took a short survey of his actions and behaviour they would find him the principal author and promoter of all those counsels which had exposed the kingdom to so much ruin." (Clarendon, vol. i., 800, edit. Oxf., 1826.) He then instanced some imperious actions done by him in England and Ireland, some proud and over-confident expressions in discourse, and certain passionate advices he had given in the most secret councils of state; adding, says Clarendon, some lighter passages of his vanity and amours; and so concluded, "that they would well consider how to provide a remedy proportionable to the disease, and to prevent the further mischiefs they were to expect from the continuance of this great man's power and credit with the king, and his influence upon his counsels."

It is unnecessary to detail here the impeachment of Strafford, which followed, and in which Pym bore so prominent a part. On the 25th

of November (1640), at a conference between the two houses in reference to the subject of this impeachment, Mr. Pym made a speech, in which he attempted with considerable though unsuccessful ingenuity to prove that the Earl of Strafford was guilty of treason, on the ground that "other treasons are against the rule of the law; but this is against the being of the law." The laws against treason in England having been made to protect the king, not the subject, it would be in vain to look in the Statute of Treasons, the 25th Edw. III., st. 5, c. 2, which at that time constituted the English law of treason (the statutes of Henry VIII., making so many new treasons, having been repealed by 1 Mary, c. 1), for any definition or description, or even any mention of that of which Strafford was accused, viz. an attempt to increase the power of the king, and to depress that of the subject. Pym was aware of this, and he endeavoured to meet it by saying that this treason of which he speaks "is enlarged beyond the limits of any description or definition." On the 26th of February 1640, when the articles against Laud had been read, Pym made a powerful speech against him.

We are furnished by Clarendon with some interesting information respecting the manner of life about this time of Pym and one or two of his illustrious friends. "When Mr. Hyde sat in the chair," says Clarendon, "in the grand committee of the house for the extirpation of episcopacy, all that party made great court to him (Clarendon); the house keeping those disorderly hours, and seldom rising till after four of the clock in the afternoon; they frequently importuned him to dine with them at Mr. Pym's lodging, which was at Sir Richard Maule's house, in a little court behind Westminster Hall, where he and Mr. Hambden, Sir Arthur Hazlerig, and two or three more, upon a stock kept a table, where they transacted much business; and invited thither those of whose conversion they had any hope." Clarendon also mentions that they sometimes went out after dinner to ride in the fields between Westminster and Chelsea.

At the conference held between the two houses on the 25th of January 1641, on presenting to the lords certain petitions which the Commons had received from various parts of the kingdom, London, Essex, &c., Mr. Pym made a speech, in which he earnestly urged upon them that "the Commons will be glad to have your help and concurrence in the saving of the kingdom;" but at the same time warned them that "if they should fail of it, it should not discourage them in doing their duty." And he concluded, "My lords, consider what the present necessities and dangers of the commonwealth require; what the Commons have reason to expect; to what endeavours and counsels the concurrent desires of all the people do invite you: so that applying yourselves to the preservation of the king and kingdom, I may be bold to assure you, in the name of all the commons of England, that you shall be bravely seconded." So well was the House of Commons satisfied with the boldness of their speaker, that they voted him the thanks of the House, and "further ordered, that Mr. Pym be desired to put the speech he made at this conference into writing, and to deliver it into the House, to the end it may be printed."

It will convey some idea of the effect of Pym's eloquence to state that when he made his celebrated speech at Guildhall, the acclamations were so loud at the end of every period, that he was frequently compelled to remain silent for some minutes. So great indeed were his power and popularity, that he received the appellation of King Pym.

The influence of Pym on the counsels of parliament having exposed him to the chief odium of the opposite party, he some time before his death, in 1643, published a vindication of his conduct, in answer to the reproaches of having been the promoter of all the innovations which had been introduced into the Church of England, and the person who had produced all the evils which then afflicted the kingdom. In this paper he declared that he was and ever had been and would die a faithful son of the Protestant religion, without having the least tincture of anabaptism, Brownism, and the like errors; and he justified his consenting to the abolishment of episcopacy. With regard to the reports of his being the author of the differences then subsisting between the king and his parliament, he affirmed that he never had a single thought tending to the least disobedience or disloyalty to his majesty, whom he acknowledged for his lawful sovereign, and would spend his blood as soon in his service as any other subject in the kingdom. That it was true, when he perceived his life aimed at, and heard himself proscribed as a traitor, he had fled for protection to the parliament, who justly acquitted him and the other gentlemen accused with him of the guilt of high treason. If this therefore had been the occasion of his majesty's withdrawing from the parliament, the fault could not in any measure be imputed to him, or to any proceeding of his, which had never gone further, either since his majesty's departure or before, than was warranted by the known laws of the kingdom and the indisputable power of the parliament. (Rushworth's 'Collections,' part iii., vol. ii., p. 376, ed. 1721.)

In November 1643 Pym was appointed Lieutenant of the ordnance. He died at Derby House, on the 8th of December of the same year, and on the 13th of that month he was buried in Westminster Abbey, his body being carried to the grave by six members of the House of Commons. He left several children by his wife, a woman of singular accomplishments, who died about the year 1620.

A report was put in circulation by his enemies that Pym died of the loathsome disease called 'morbus pediculosus' However there exists

a document, attested by seven physicians, two surgeons, and one apothecary, which states that the disease of which he died was an imposthume in the bowels. And Ludlow mentions that Pym's body was for several days exposed to public view in Derby House, before it was interred, in conformation of those who reported it to be eaten with lice. (Ludlow's 'Memoirs,' p. 31, fol. edit., London, 1751.)

PYNAKER, ADAM, a celebrated landscape painter of the Dutch school, was born in 1621, at the village of Pynaker, between Schiedam and Delft, and always retained the name of the place of his birth. It does not appear under what master he studied; he went however to Rome for improvement, and remained three years in that city, where he made such good use of his time, that he returned to his own country with the reputation of an excellent painter. He in general preferred a strong morning light, which allowed him to give his trees a more lively verdure. His landscapes are enriched with picturesque ruins or fine buildings, and his figures are spirited and suitable to his subjects. He is much esteemed for the skill with which he gives the effect of distance gradually receding from the view as far as the eye can reach. His larger pictures are by no means equal to his smaller ones, which are highly esteemed. Pynaker died in 1678, at the age of fifty-two.

* PYNE, JAMES B., was born at Bristol, on the 5th of December 1800. He was articled to a solicitor in that city, but as soon as his apprenticeship had expired he gave up his legal studies and devoted his attention to art, maintaining himself by teaching drawing, painting, cleaning old pictures, &c. In 1835 he removed to London, and he appears, from the statements he supplied to the 'Art Journal' (July 1849), to have been for a considerable time after his arrival in the metropolis chiefly indebted to the good offices of the picture-dealers. Gradually the bold and characteristic style of Mr. Pyne's landscapes secured more attention. In 1846 he visited Italy, Switzerland, and Bavaria; and his style and colour gained in freshness and variety by his tour. He next spent two or three sketching seasons among the lakes and mountains of Westmoreland and Cumberland, and the results of his labours there were published in 1853 in a folio volume (published by Mr. Agnew of Manchester) entitled 'The English Lake District, painted by J. B. Pyne, and lithographed by W. Gauci.' This work is noteworthy not only as by far the most characteristic and beautiful series of illustrations of the English lakes, but as the most costly and splendid work of the kind yet issued by a provincial publisher. Mr. Pyne had previously published a series of views of 'Windsor and its surrounding Scenery.' In 1851 he revisited Italy, and remained there till 1854, when he returned to England with a rich portfolio of sketches. Like most other English artists, Mr. Pyne's early ambition was to obtain the distinction of Royal Academician, and he was therefore for some years a pretty regular contributor to the Academy exhibitions; but at length (about 1842) he joined the Society of British Artists, and to the gallery in Suffolk-street he has since for the most part sent his more important pictures. In that society he has risen to high office and won his chief triumphs, and with it he may now be regarded as identified. Mr. Pyne's style is somewhat mannered and conventional, and his colour peculiar; but he is original, vigorous, and brilliant, and is undoubtedly one of the ablest of living landscape-painters. It ought to be added, that as a teacher Mr. Pyne has been very successful: among the painters who have been his pupils may be named his fellow-townsmen Müller. [MÜLLER, WILLIAM JOHN.] Mr. Pyne has contributed letters and papers to the 'Art-Journal' on drawing, composition, and colour in landscape-painting.

PYNE, WILLIAM HENRY, was the son of a tradesman in Holborn, London, where he was born in 1770. As an artist he possessed considerable facility and tact, without any very marked originality or power. He was one of the original members of the Society of Painters in Water Colours at its foundation in 1805, and practised landscape, figure, and portrait-painting. But he is better known by his publications than by his pictures. Of those his first and most elaborate was entitled 'Microcosm, or a Picturesque Delineation of the Arts, Agriculture, Manufactures, &c. of Great Britain,' oblong folio, 1803. This is a perfect treasure-house of the costume, implements, &c. of the peasantry and labouring classes of this country half a century back. Another work of an expensive character was his 'History of the Royal Residences,' 3 vols. 4to, 1819, containing a large number of plates engraved in aquatint, and coloured in imitation of water-colour drawings: in this work the drawings were executed by Messrs. Wild, Stephanoff, &c. as well as by Mr. Pyne. He also published some separate prints, as 'The Funeral of the Princess Charlotte,' &c.: in most of these publications he was associated with the elder Ackerman. Being of a social turn, and a great collector and repeater of anecdotes, his society was a good deal sought, and his social success led him to turn author. His first work of this kind was a lively series of papers contributed to the 'Literary Gazette,' which was collected and published in three volumes under the title of 'Wine and Walnuts.' The popularity of this work induced him to start a weekly periodical called 'The Somerset House Gazette,' but it lasted only a year. Later in life he wrote some gossiping papers in Frazer's Magazine. He died May 29, 1843, in his seventy-fourth year.

PYREICUS, a Grecian painter of uncertain age and country, but he most probably lived shortly after the time of Alexander. He was

the head of the ancient 'genre' painters, or of those who practised in the lower classes of art, and which the Greeks termed 'Rhyparography.' He painted barbers' shops and cobblers' stalls, shell-fish and eatables of all sorts, and the like: on this account he was called by the Greeks 'Rhyparographos,' that is, literally, 'Dirt-Painter.' According to Pliny (xxxv. 10-37), Pyreicus stood without a rival in this line of art, and, though in an humble style, he attained the greatest fame.

PYRGO TELES, the most eminent engraver of gems of his age, was a native of Greece, but the place of his birth is not recorded. He was contemporary with the most distinguished artists who were living in the last period of fine art in Greece, and after whom that which is termed the 'high' style deteriorated. The leading sculptors of the time were Lysippus, Scopas, and their followers; Apelles and Protogenes were the chief painters; and Pyrgoteles ranked in his own art equally with those celebrated names. Alexander the Great conferred the same honour upon Pyrgoteles that was extended to Lysippus and Apelles, who had the exclusive privilege of representing him in their respective arts. In like manner he forbade any artist to engrave gems of him but Pyrgoteles. (Pliny, 'Hist. Nat.,' vii. 37 and xxxvii. 1.) No well-authenticated work of Pyrgoteles has reached our times. Some writers have supposed that two gems might be attributed to him (Bracci, 'Memor.,' tab. 98, 99), but this opinion has been successfully disputed, and is no longer entertained by antiquaries.

PYRRHO, a Greek philosopher, and founder of the Pyrrhonian or first Sceptic school, was the son of Pleistarchus, or Pleistocrates, and a native of Elis, a town of Peloponnesus. He lived about the time of Philip and Alexander of Macedonia, and was originally a poor painter; but after having learned the elements of science from Dryson he followed Alexander the Great in his eastern expedition, and thus became acquainted with the doctrines of the Indian gymnosophists and the Persian magi. (Diog. Laert., ix. 11, 2.) He was also an ardent admirer of Democritus. During the greater part of his life he lived in quiet retirement, abstaining from pronouncing any decided opinion upon anything, and endeavouring to preserve the greatest calmness and composure in whatever circumstances he was placed. Notwithstanding this apparently inactive and indolent mode of life he was highly honoured by his countrymen, who not only made him their high-priest, but, for his sake, decreed that all philosophers should be exempt from the payment of taxes. (Diog. Laert., ix. 11, 5.) Pausanias (vi. 24, 4) saw his statue in a portico at Elis, and a monument erected in honour of him at a little distance from the town. The Athenians honoured him with the franchise of their city. He died at the advanced age of ninety.

An undisturbed peace of mind (*ἀραβία*) appeared to him the highest object of philosophy; and thinking that this peace of mind was disturbed by the dogmatic systems and the disputes of all other philosophic schools, he was led to scepticism, which he carried to such a degree that he considered a real knowledge of things to be altogether impossible, and virtue to be the only thing worth striving after. (Cic., 'De Fin.,' iv. 16.) On all occasions therefore he answered his opponents, "What you say may be true, but I cannot decide." This and other similar expressions drew upon him the ridicule of his adversaries; and most of the absurd anecdotes respecting his conduct in the common occurrences of life, which Diogenes repeats with all the credulity of a gossip, are probably the fabrications of his opponents, made for the purpose of ridiculing Pyrrho. He had many distinguished followers and disciples, who are called Pyrrhonii, or simply Sceptics: some of them are mentioned and characterised by Diogenes Laertius (ix. c. 7, &c., and c. 12; comp. 'Gallius,' xi. 5; and Cic., 'De Orat.,' iii. 17). Their doctrines and mode of reasoning are seen clearest in the works of Sextus Empiricus: their object was rather to overthrow all other systems than to establish a new one; hence we can scarcely speak of a school of Pyrrhonists, inasmuch as they opposed every school. The whole philosophy of Pyrrho and his followers is called Pyrrhonism, a name which in subsequent times has been applied to any kind of scepticism, though the Pyrrhonian philosophy in reality is only one particular and an elementary form of scepticism. Cicero, in several passages, speaks of the philosophy of Pyrrho as long exploded and extinct. Pyrrho himself is said by some ancient authors to have left no works behind him; the tropes, or epochs, or fundamental principles of his philosophy, being justly ascribed to one or more of his followers. But Sextus Empiricus ('Adv. Math.,' i. 282) says that he wrote a poem addressed to Alexander the Great, for which he was richly rewarded; and Athenæus (x., p. 419) quotes a passage from a work of Pyrrho, the character of which is entirely unknown. The first writer on the scepticism of Pyrrho is said to have been Timon, his friend and disciple, whose life is written by Diogenes Laertius.

PYRRHUS, king of Epirus, born about B.C. 318, was the son of Aecides and Phthia, daughter of Meno the Thessalian, who distinguished himself in the Lamian war. The fabulous genealogies of his family traced his origin back to Neoptolemus, whose father Achilles is said to have been honoured as a god by the Epirotes under the name of Aspetus. Aecides, who had come to the throne after the death of Alexander the Molossian, excited discontent among his subjects by his constant wars against the Macedonians, and was in the end driven out of his kingdom. (Justin, xvii. 3.) His only son, Pyrrhus, then two years old, would have been put to death but for the

care of a few friends, who, with the greatest difficulty, saved the child's life. Pyrrhus was carried to Glaucias, king of the Illyrians, whose wife belonged to the family of the Aecides, and who received the infant prince, and had him educated with his own children. Great offers were made to Glaucias to induce him to surrender the child, but in vain. In his house Pyrrhus remained until his twelfth year. Aecides, who had in the meanwhile returned to his country, fell in a battle against Cassander; and Glaucias now, with an armed force, led Pyrrhus back to Epirus, and the Epirotes gladly received the young prince as their king. (Plut., 'Pyrrh.,' 3; Justin, xvii. 3.) A regency was appointed, who governed the kingdom in his name. When Demetrius, the chief adversary of Cassander, was obliged to withdraw his forces from Europe to Asia, Cassander contrived to induce the Molossians to expel their king again. Pyrrhus, now seventeen years of age, joined Demetrius, who had married his sister Deidamia. In the battle of Ipsus (B.C. 301), which terminated so unhappily for Demetrius and his father, Pyrrhus gave the first proofs of his impetuous courage.

After the battle Pyrrhus went over from Asia to Greece, and exerted himself to save the remains of the forces of Demetrius; and when Ptolemæus, king of Egypt, made peace with him, Pyrrhus went as a hostage to Alexandria. Here he soon won the esteem of Berenice, the king's favourite wife, who gave him her daughter Antigone, by her first husband, Philip, in marriage, and seems to have prevailed upon Ptolemæus to provide her new son-in-law with a fleet and money, and to send him back to his kingdom. Pyrrhus, on his arrival, reconciled himself with Neoptolemus, whom the Molossians, during his absence, had raised to the throne, and agreed to share the government with him. Neoptolemus was of a savage and cruel temper; and he soon conceived such a jealousy and hatred of his colleague, that he attempted the life of Pyrrhus, who, to secure himself, put Neoptolemus to death, B.C. 295. (Plut., 'Pyrrh.,' 5.) From this time Velleius Paterculus (i. 14) dates the commencement of the reign of Pyrrhus. Soon after this event Alexander, the younger son of Cassander, who had been expelled from Macedonia by his brother Antipater, sought the aid of Pyrrhus, which was granted on condition that Alexander should give up Tymphaea and Parausa, together with Ambracia, Acarnania, and Amphilochia. Pyrrhus at the same time formed an alliance with the Ætolians, and was thus enabled to resist Demetrius, who, after having murdered Alexander, had become king of Macedonia (B.C. 294). After the death of Deidamia, Demetrius carried off Lanassa, the second wife of Pyrrhus, who brought to her new husband the island of Corcyra, which her father, Agathocles of Syracuse, had conquered. Upon this open war broke out between the two kings. Demetrius invaded Ætolia, where he made some conquests: but leaving Pantauchus behind with a considerable force, he directed his march against Pyrrhus, who at the same time was setting out to protect his allies. The two kings, having taken different roads, passed each other without being aware of it; and Pyrrhus entered Ætolia, while Demetrius ravaged Epirus. Pyrrhus met Pantauchus, and a great battle ensued. Pantauchus who was by far the ablest general of Demetrius, challenged Pyrrhus to single combat, in which the Macedonian, after receiving two severe wounds, was conquered, but not killed, being snatched away by his friends. The Epirotes, encouraged by the news of the victory which their heroic king had gained, slaughtered many of the Macedonians, made five thousand prisoners, and chased the rest out of their country.

Pyrrhus now invaded Macedonia, where he penetrated as far as Edessa, and was joyfully received by many Macedonians, who joined his army. Lysimachus at the same time made an attack on Macedonia from Thracia. The mild conduct of Pyrrhus during this expedition induced nearly the whole of the Macedonian army to desert Demetrius, and to salute Pyrrhus as king of Macedonia (B.C. 297). Demetrius fled into Asia, where he was defeated by the son of Lysimachus, and surrendered himself prisoner to Seleucus. Lysimachus now claimed to share the conquest; and Pyrrhus, who did not think it safe to enter into a new contest with the aged general of Alexander, consented to divide Macedonia between himself and Lysimachus. But this division only gave rise to fresh disputes. Lysimachus soon began to feel that Pyrrhus was an obstacle to his ambition, and eventually attacked him, and drove him out (Plut., 'Pyrrh.,' 12.) of Macedonia about B.C. 283.

Pyrrhus now enjoyed a few years of peace and happiness; but in B.C. 281 he was requested by the Tarentines to give them his assistance against the Romans. The Tarentines declared that they merely wanted a skilful general, that a sufficient number of soldiers would be raised in Italian Greece, as the Lucanians, Messapians, the Samnites, and they themselves, would furnish an army of 20,000 horse and 350,000 foot. These promises, and the hope of adding Italy and Sicily to his dominions, excited among the Epirotes, no less than in Pyrrhus himself, so great a desire to enter this new field of action, that neither the wise remarks of the eloquent Cineas, nor the unfavourable season of the year, could prevent him from immediately setting out. Cineas was sent first with 3000 soldiers, and the king followed in Tarentine vessels of transport with an army of 3000 horse, 2000 foot, 2000 bowmen, 500 alingers, and 20 elephants. (Plut., 'Pyrrh.,' 15.) His son Ptolemæus, by Antigone, then fifteen years of age, was left behind as guardian of the kingdom. (Justin., xviii. 1.) When the transports had reached the open sea, a tremendous storm

arose. The king himself reached the Italian coast; but many of the ships were wrecked, and others effected their landing with great difficulty. Only a few horsemen escaped, and 2000 foot and two elephants were lost. With the remnant of his army Pyrrhus entered Tarentum. He soon discovered that the objects of these frivolous Greeks could not be attained, unless he assumed dictatorial power. He therefore shut up all their places of amusement, compelled all the men capable of bearing arms to serve as soldiers, and the younger to submit to regular military training in the gymnasia. The effeminate Greeks, who had not expected this, left their city in great numbers. The troops which had been promised by their allies did not arrive; the Lucanians and Samnites were prevented from joining Pyrrhus by the Roman consuls. When the consul Lævinus entered Lucania with a numerous army, Pyrrhus provided for the security of Tarentum, and went out to meet the enemy. As he however wished to defer a decisive battle until the arrival of his Greek allies, he offered to act as mediator between the Greeks and Romans; but the haughty answer of Lævinus put a stop to all negotiation, and Pyrrhus pitched his camp on the north bank of the small river Siris, in the plain between Pandosia and Heraclea. The Romans, who were encamped on the south bank, were anxious to offer battle. The consul sent his horse across the river to attack the enemy's rear; but Pyrrhus discovered the movement, and leading his own cavalry against them, the battle commenced. The king displayed the greatest activity, and was always in the midst of danger. His brilliant armour rendering him too conspicuous, he exchanged it for that of his friend Megacles, who, being taken for the king, was slain by a Roman. His armour was carried to Lævinus, who thought that the king himself had fallen. The battle lasted the whole day, when the Romans who had advanced and retreated seven times, were driven across the river in disorder. The remnant of the Roman army escaped in the darkness of the night, and the victors took possession of their camp. Pyrrhus, on the next day, visited the field of battle, buried the bodies of the slain enemies, amounting to 7000, as well as those of his own soldiers, and proposed to the Roman captives to serve in his army. They all refused; and Pyrrhus honoured their fidelity by sending 200 of them back to Rome. Niebuhr, 'Hist. of Rome,' iii., p. 559; Justin, xviii. 1.)

originally gilt, are each a little more than seven English inches in length. On each of them is represented in very high relief a hero fighting with an Amazon. They are now in the British Museum, and may at first sight be recognised as fragments of a magnificent cuirass. The character and the beautiful style of the work render it certain that they belonged to the school, or at least to the period, of Lysippus. They were in all probability brought over to the spot where they were found, by some one in the army of Pyrrhus, and may perhaps have formed part of the armour of the king himself or of one of his generals, though there is no evidence to prove this supposition, (Brøndsted, 'The Bronzes of Siris,' an archaeological essay, London, 1836.)

After the battle on the Siris, Pyrrhus advanced to within 300 stadia of Rome, and was joined by the Lucanians and Samnites. The Romans, undaunted by their defeat, and the desertion of many of their allies, raised new troops and determined to try their strength again. It was not the intention of Pyrrhus to conquer or destroy Rome, but to conclude an honourable peace, and accordingly he sent his friend Cineas to Rome to negotiate while he assembled his Italian allies. The conditions which he proposed were, according to the most probable account of Appian (iii. 10, 1), that peace should be concluded with himself and the Tarentines, that all Italian Greeks should be free, and that all conquests which the Romans had made in Lucania, Samnium, Daunia, and Bruttium, should be given up. At the same time he offered to deliver all the Roman captives without ransom. The senate of Rome hesitated, until Appius Claudius, the blind, threw all his influence into the scale, and persuaded his fellow-citizens to send Cineas out of the city and to break off all negotiations. Pyrrhus, seeing that there was no hope of peace with the Romans, advanced with his army as far as Anagnia, and seems even to have taken possession of Præneste. (Flor., i. 18, 24; Eutrop., ii. 7.) He had ravaged all the country through which he had passed, and his soldiers, laden with booty, began to show great want of discipline. He determined therefore as the season of the year was too advanced to begin a new campaign, to lead his troops back to Campania, where he found Lævinus with a numerous army. But neither of the two parties was anxious for battle, and Pyrrhus took up his winter-quarters at



The Bronzes of Siris, drawn from the originals in the British Museum.

The field of battle on the river Siris has latterly become a subject of great interest. In the year 1820 two bronzes of the most exquisite workmanship were found not far from the river, and near the site of the old town of Grumentum (now Saponara in the province of Basilicata), and within the enclosure of a ruin which has perhaps been a small temple. These bronzes, called the Bronzes of Siris, which were

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Tarentum. During the winter the Romans sent an embassy headed by C. Fabricius to negotiate for an exchange of prisoners. Pyrrhus refused the proposal, unless peace was concluded on the terms proposed by Cineas; but in order to show his esteem for the enemy, he allowed the prisoners to go to Rome for the purpose of celebrating the Saturnalia, on condition that if their fellow-citizens should not be

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willing to conclude peace, that they should return after the festival. The senate would not bear of peace, and, after the festival was over, they sent the captives back to Pyrrhus.

In B.C. 279, Pyrrhus began his new campaign, and in the neighbourhood of Asculum in Apulia he met the Roman consuls P. Sulpicius and P. Decius. The king compelled the Romans to come forward into the open field by sending his elephants with a division of light-armed troops to attack their flank. The Romans endeavoured in vain to break through the phalanx; Pyrrhus was irresistible, and the elephants dispersed and routed the Roman horse. The Romans, after having lost 6000 men, took refuge in their camp; Pyrrhus lost 3500 of his soldiers, and among them the flower of his army (Plut., 'Pyrrh.,' 21; comp. Niebuhr's 'Hist. of Rome,' iii., p. 589, &c.), and although he had gained the day, he retreated to Tarentum. He is said to have exclaimed, "One more such victory, and we are lost." He had discovered how little he could rely on the discipline of his Italian allies; to draw reinforcements from Epirus was impracticable, as an insurrection had broken out among the Molossians (Appian, iii. 11, 1), while the northern part of Epirus was threatened with an invasion of the Gauls. The Romans, on the other hand, who seemed to gain new strength after every defeat, had formed a close defensive alliance with Carthage (Polyb., iii. 25), which immediately sent out a fleet to co-operate with the Romans against Pyrrhus. The Romans however declined this aid, and Mago, the Carthaginian admiral, sailed to Pyrrhus, who had already directed his attention to Sicily, to sound his intentions. In the meantime however an occurrence is said to have taken place which afforded to the Romans as well as to Pyrrhus a favourable opportunity to put a stop to hostilities. In B.C. 278, when the consuls C. Fabricius and Q. Papus had taken the field against Pyrrhus, a traitor belonging to the retinue of the king proposed to the consuls to destroy his master by poison. The Romans are said to have apprised the king of his danger (Niebuhr, 'Hist. of Rome,' iii., p. 594, &c.), who, as a reward for their honesty, ordered Cineas to lead all the Roman prisoners back, without ransom, and laden with rich presents. Cineas was also authorised to make peace. The generosity of the king rendered the Roman senate more flexible than before, and although peace was refused unless the king would consent to quit Italy, yet the Tarentine prisoners and other allies of Pyrrhus were sent back, and a truce was concluded (Appian, iii. 12, 1), which enabled the king to cross over to Sicily with his army. The garrison in Tarentum and other places remained, and Alexander, son of Pyrrhus by Lanassa, was entrusted with the command at Locri. (Justin, xviii. 2.) Pyrrhus had been invited by the inhabitants of Agrigentum, Syracuse, and Leontini to lend his aid against some Sicilian tyrants and the Carthaginians, who had already taken possession of many towns in the island and were besieging Syracuse by land and by sea. Pyrrhus willingly complied with their wish, hoping that it would not be difficult to make himself master of the island, and thus more effectually to support his Italian allies.

After having spent two years and four months in Italy (Diodor., 'Fragm.,' lib. xxii. 11), Pyrrhus landed with his army in Sicily. The Carthaginians withdrew their forces from Syracuse. Almost all the towns of Sicily threw open their gates to him; Eryx was besieged and soon reduced. The Mamertines, who held several towns in subjugation and exacted heavy tributes, were likewise subdued. The Carthaginians were at last driven from Sicily, with the exception of Lilybæum, where they fortified themselves, and were besieged by Pyrrhus. They were willing to give up the whole island, with the exception of this last stronghold, and even offered money if Pyrrhus would conclude peace on these terms. But Pyrrhus, urged by the chief Sicilians, whom nothing short of an entire evacuation of their island by the Carthaginians would satisfy, declared that he could enter into no negotiation unless they would withdraw all their forces from Sicily. (Diodor., 'Fragm.,' lib. xxii. 14.) After a long and useless siege of Lilybæum, the king determined to man his fleet and make a landing on the coast of Africa. But his severity in compelling the Sicilian Greeks to man his vessels, and his mistrust of them, roused their discontent. The two leading men among them, Thynion and Sosistratus, incurred his suspicions, and one of them was put to death. This act suddenly called forth the hatred of the Sicilians, and some of them threw themselves again under the protection of the Carthaginians, while others called the Mamertines to their assistance. While this dangerous spirit was spreading in Sicily, Pyrrhus received information that the Tarentines and Samnites were no longer able to hold out against the Romans, and he gladly seized the opportunity of quitting the island, and hastened to Italy.

In his passage through the straits he was attacked by the Carthaginian fleet, and lost seventy of his ships, and he reached the coast of Italy with only twelve which were in sailing condition (B.C. 276). On arriving at Locri, he found himself in great difficulties, not being able to pay his soldiers. To satisfy their wants, he took the sacred treasures from the temple of Proserpine. When the treasures were embarked, a storm arose, in which some of the ships were lost; the others, laden with the treasures, were cast back on the coast of Locri. Pyrrhus fancying that he had incurred the anger of the goddess, not only restored all the treasures to the temple, but endeavoured to atone for his crime by offering rich sacrifices; and as the signs appeared to be inauspicious, he put to death all those who had advised or consented

to the sacrilegious act. (Appian, iii. 12.) On his march towards Tarentum, his army was attacked and harassed from the mountainous districts by numbers of Mamertines, who had come over from Sicily before him. Pyrrhus here again evinced his usual courage. A huge barbarian challenged the king to single combat, and Pyrrhus, though already wounded, hurried forward, and cut the man in two with his sword. This proof of his undaunted spirit put an end to the attacks of the barbarians, and he reached Tarentum in safety.

Having here reinforced himself, he set out against the Romans, and pitched his camp in Samnium. The Romans sent out two consular armies under Manius Curius, who marched into Samnium to meet Pyrrhus, and L. Cornelius Lentulus, who took up his position in Lucania (B.C. 275). The Samnites sent a contingent to his army, but it was small, as they bore some ill-will towards him. Pyrrhus sent a part of his army to Lucania, to prevent Lentulus joining his colleague. Curius had taken his position, and fortified himself on the hills near Beneventum, wishing to avoid battle until the arrival of Lentulus. It was the intention of Pyrrhus to attack the Roman camp by surprise before daybreak, but in order to reach the summit of the hill above the Roman camp, he had to lead his army a long and fatiguing way through the forests, and when he descended upon the Roman camp it was broad daylight. Curius turned round to attack the enemy, who after some resistance took to flight. This success emboldened Curius to direct his attack against the main army of the king in the plain. The elephants, frightened and infuriated by burning arrows, which the Romans showered on them, put the king's army into disorder, and were thus the cause of a complete defeat. The king's camp fell into the hands of the Romans. Two elephants were killed and eight taken; Pyrrhus himself, with only a few horsemen, escaped to Tarentum. He nevertheless did not despair, but sent letters to several kings, requesting them to supply him with men and money. (Paus., i. 13.) Antiochus promised to comply with his wish, but Antigonus refused. A report of advancing auxiliaries for the king kept the Romans at a distance, and enabled Pyrrhus to set sail for Epirus with the greater part of his troops. Milo however was left behind, with the command of the garrison at Tarentum, and his son Helenus.

On arriving in his kingdom, Pyrrhus found himself unable to provide for the wants of his small band, and after some Galatians had joined him he invaded Macedonia in order to gain by plunder the means of maintaining his troops. Fortune once more favoured him, and he soon made himself master of nearly the whole of Macedonia. Thinking that a more glorious field was now opening to him, he gave up all intention of returning to Italy, and recalled Milo and his son Helenus. Antigonus, who had assembled an army of Galatian mercenaries, was defeated by a son of Pyrrhus, and fled from his kingdom.

Before Pyrrhus had firmly established himself in Macedonia, he was invited by Cleonymus, a worthless Spartan, to assist him against the king Areus. Pyrrhus advanced to Sparta with a numerous army, ravaging and plundering the neighbourhood. He succeeded in forcing his way into the city, but the united exertions of the Spartan men and women drove him from it. At the same time King Areus arrived from Crete, and auxiliaries from Corinth were on their march to Sparta, and Pyrrhus therefore gave up the contest, and contented himself with ravaging the country. Another opportunity for action now offered itself. Argos was distracted by two factions; one was headed by Aristæas, who called Pyrrhus to his assistance, while Aristippus, his adversary, sought the protection of Antigonus. The king immediately marched towards Argos. On his road he was attacked by Areus, who lay in ambush and cut off the rear of his army. Pyrrhus left Ptolemaeus behind to oppose Areus, and proceeded on his road. His son fell in fierce battle, and Pyrrhus, turning back to avenge his death, slew with his own hand Eualcus, who had killed his son.

In the meantime Antigonus had occupied the hills near Nauplia, and Pyrrhus pitched his camp in the plain. The Argives, dreading the issue of a battle, promised that their city should not be hostile to either party if they would not attack it. Antigonus consented, and gave his son as a hostage. Pyrrhus likewise promised to keep peace, but gave no pledge of his intentions. In the ensuing night Aristæas opened one of the gates to him, through which Pyrrhus with his Galatians entered, and took possession of the market-place. The Argives, roused from their sleep by the noise, sent to Antigonus, who immediately advanced with his forces. Areus at the same time arrived with a select body of Cretans and Spartans. The darkness of the night and the narrowness of the streets produced the greatest confusion among the combatants. At daybreak, Pyrrhus, discovering that all the fortified parts of the city were occupied by armed troops, wished to get out of Argos. While he was making this attempt, assisted by one of his sons, he was killed by an old woman, who, seeing her son fighting with the king, threw a tile upon his head from the roof of her house.

Pyrrhus died in the year B.C. 273. (Niebuhr, 'Hist. of Rome,' iii., note 928.) All the ancients agree that he was one of the greatest generals; and Hannibal himself declared him to be the first. But great as he was in battle, he did not know how to make the best use of a victory. His ambition was rather to acquire than to preserve, and he generally soon lost the advantages which he had gained. He was grateful towards his subjects, and owned that he was indebted to them for all that he possessed. As a man he stands pre-eminent

among the kings of his time; for while they were surrounded by worthless flatterers, Pyrrhus had friends such as few kings possessed. In his family he was an affectionate father and husband. A change seems to have taken place in his character from the time when he embarked for Sicily, and no blame can be attached to his conduct previous to that event. The death of Neoptolemus was a mere act of self-defence, but his conduct towards Sparta has left a stain upon his character. Pyrrhus also attempted to distinguish himself as an author (Cic., 'Ad. Fam.,' ix. 25; Plut., 'Pyrr.,' 21); but we have no means of judging of his merits in this respect, as no part of his work remains. The 'Life of Pyrrhus' by Plutarch is one of the most exquisite specimens of biography.



Coin of Pyrrhus.

British Museum. Actual size. Silver. The head is probably that of Jupiter.

PYTHAGORAS, the son of Mnesarchus, was born about B.C. 570, in the island of Samos. By his mother's side he was connected with the most distinguished families of the island: his father, according to most accounts, was not of pure Greek blood, but either a Phoenician or a Tyrrhenian of Lemnos or Imbros. The history of Pythagoras is obscured and disfigured by a cloud of fables, through which we are unable to discover anything beyond the most general outline of the chief events of his life and his character. He is said to have been a disciple of Pherecydes of Syros; and if we could give credit to the various other traditions respecting his masters, he would appear to have been connected with almost all the philosophers of the age, from Thales and Anaximander down to the obscure Creophilus and Hermodamas. (Porphyr., 'De Vit. Pythag.', 2; Diog. Laert., viii. 2.) But the information which he derived from his countrymen did not satisfy his inquisitive mind, and, like many other illustrious Greeks, he travelled into various countries. He first visited Egypt, where he was introduced to King Amasis by letters from Polycrates. From Egypt he went to Asia, where he is said to have made himself acquainted with the science of the Chaldeans and the Magi: some traditions even state that he visited India and the Gymnosophists. But though these traditions may have some historical foundation, thus much is certain, that his philosophical system was not derived from any foreign source, or even materially influenced by anything that he saw and learned in the countries which he visited.

On his return from his travels he seems to have conceived the plan which he afterwards endeavoured to realise; but finding that the tyranny which Polycrates had established in his native island would be an insurmountable obstacle to his views, he set out in search of a new home. After having travelled through several parts of Greece, partly to strengthen himself in his opinions, for which purpose he perhaps visited Crete and Sparta; partly to form useful connections, as at Olympia and Delphi; partly also to sound the minds of the people, and to discover how far they might be disposed to carry his designs into effect, he finally settled at Croton in Southern Italy. The fame of his wisdom and of his travels had probably gone before him to the Italian Greeks. The aristocratical party at Croton, who were in possession of all the political power, had excited discontent among the people; and though still strong enough to maintain their position against the commonalty, they must have hailed the arrival of a stranger, who, being supposed to be endowed with supernatural powers, commanded the veneration of the multitude, and was willing to serve the oligarchs on condition that they would allow him some degree of influence in their political measures.

From the moment of his favourable reception by the senate of Croton, whose object seems to have been to use him as an instrument for their own ends, a new era in the life of Pythagoras commences; but before we proceed to consider the manner in which he endeavoured to put his theory into practice, we shall attempt to give a brief outline of his philosophical principles, which will serve to throw some light upon his institution, which we shall describe hereafter. The philosophic school of which Pythagoras was the founder, is sometimes called the Italian or the Doric school. The latter name seems to have been given to it, not so much because it was peculiar to the Doric race, or because its object was to establish the ideal of a Dorian state (Müller, 'Dor.,' iii. 9, § 15), but because it was neither connected with the Ionian nor the Attic school. It is the more difficult to give a clear idea of the philosophy of Pythagoras, as it is almost certain that he himself never committed it to writing, and that it has been disfigured by the fantastic dreams and chimeras of later Pythagoreans. In modern times great light has been thrown

upon the subject by the careful examination and analysis of the fragments of Philolaus by Boeckh. ('Philolaus des Pythagoreers Lehren nebst den Bruchstücken seines Werkes,' Berlin, 1819.) Philolaus of Tarentum, a disciple of Pythagoras himself, was in all probability the first Pythagorean who wrote an exposition of the system of his master, and his fragments must therefore be considered as the most genuine source of information. The results at which Boeckh arrived, are on the whole the same as those which Ritter, in his 'Geschichte der Pythagorischen Philosophie' (Hamb., 1826) subsequently reached, though by a different mode of inquiry. Pythagoras considered numbers as the essence and the principle of all things, and attributed to them a real and distinct existence, so that in his view they were the elements out of which the universe was constructed. How he conceived this process, has never yet been satisfactorily explained; but he was probably led to the supposition by observing that the periodical occurrences in nature, and almost all institutions and religious regulations and observances in Greece, were founded on numerical relations. But he ascended still further to the principles of numbers themselves; these principles he conceived in the form of contrasting pairs, such as straight and curve, limited and unlimited, one and many, odd and even, and others. (Aristot., 'Metaph.,' i. 5.) Further, he traced these contrasts to one first principle and element, the unit (*μονάς*), which included both the even and the odd. This unit he considered as the formal as well as material basis of all things, and as identical with the one supreme being, or God. The decad and tetractys, or the quadrade, are likewise described as perfect numbers and first principles; the triad was called the number of the whole, because it had a beginning, middle, and end. Pythagoras conceived the vital process of the world as a process of breathing, and the first principle was therefore likewise a breathing being, which inhaled the infinite atmosphere of the world (*ἀέρον πνεύμα*), and thus partook of its infinity and became capable of developing itself into a multiplicity of numbers or things. The perfect development of the original unit is represented in our actual world, which consists of small and large wholes in the greatest variety. The special principle of every single whole or organisation is again a unit, or a point separating itself from the rest; and as it is a living germ, it develops itself by breathing the *ἀέρον πνεύμα* into a distinct body of peculiar form and properties. Every abstract idea was thus in reality a number, and physical objects were symbolical representations of numbers. In the world which had thus arisen out of a union between the even and odd, &c., the Pythagoreans distinguished five elements,—fire, air, water, earth, and the so-called fifth element (*τὸ πέμπτον στοιχείον*), which was probably the ether. In the centre of the universe they placed the central fire (*ἀστὴ τοῦ παντός*, as it were, the altar of the universe), the principle of life in the world. The central fire is surrounded by the earth, the moon, the sun, the five planets, and the firmament, all of which were either gods themselves or inhabited by gods inferior to the supreme God who ruled the whole. The universe was divided, according to Philolaus, into three regions. The first was the sublunary region, between the earth and the moon, the scene of change and passing events, where beings come into existence and perish again; it was called the heaven (*οὐρανός*). The second region was the region from the moon upwards to the firmament, and bore the name of *κόσμος* (*κόσμος*). The third, or the firmament itself, called Olympus, was probably, in accordance with the national and traditional belief of the Greeks, considered as the abode of the gods. The heavenly bodies, together with the gods themselves, were conceived as performing a choral dance round the central fire, whence the music or the harmony of the spheres.

Advancing from the consideration of the universe to man, the Pythagoreans represented the souls of men as light particles of the universal soul diffused through the whole world (Cic., 'De Nat. Deor.,' i. 11); the souls of the gods were considered as proceeding directly from the central fire, which was on this account designated 'mother of the gods,' while the souls of men proceeded from the sun, which was a mere reflex of the central fire. The soul of man was divided into three parts, *νοῦς*, *φρένες*, and *θυμός*: the two former were considered as the rational half of the soul, and had their seat in the brain; the last, or *θυμός* was the animal half, and its seat was in the heart. (Diog. Laert., viii. 19, 30; Plut., 'De Plac. Phil.,' iv. 5.)

The doctrine of the transmigration of souls does not seem to have originated among the ancient Greeks, for they describe the souls of the departed as dwelling in the lower world, from which there was generally no return. Pythagoras may have derived it from some of the mysteries, for he is said to have been initiated in all the existing mysteries both of Greece and other countries. He and his followers considered the transmigration of souls as a kind of purifying process. The souls, previous to their entering into human bodies, floated in the air, from whence they were inhaled by the process of breathing at the moment of birth. At the moment of death, they descended into the lower world, where they were probably supposed to dwell a certain number of years, after which they again rose into the upper world, and floated in the air, until they entered into new bodies. When by this process their purification had become complete, the souls were raised to higher regions, where they continued to exist, and to enjoy the presence and company of the gods.

The Pythagoreans, according to Aristotle ('Eth. Magn.,' i. 1), were the first who determined anything in moral philosophy. Their ethics

are of the loftiest and most spiritual description. Virtue was with them a harmony, unity, and an endeavour to resemble the deity. The whole life of man should be an attempt to represent on earth the beauty and harmony displayed in the order of the universe. The mind should have the body and the passions under perfect control; the gods should be worshipped by simple purifications, offerings, and, above all, by sincerity and purity of the heart. Besides the works of Ritter and Boeckh referred to above, compare Ritter's 'History of Ancient Philosophy,' i. p. 327, 420, Engl. transl.

After this brief sketch of the philosophy of Pythagoras, we shall proceed to consider the manner in which he endeavoured to apply it, or at least its ethical part, to the affairs of ordinary life, which will at the same time show the one-sidedness of a view which might be derived from a statement of Cicero and Diogenes Laertius. Both of these authors say that Pythagoras was the first Greek who assumed the title of philosopher, and that he compared his vocation to that of a spectator at the public games. The definition implied in this comparison is only applicable to a small portion of the philosophy of Pythagoras, for he manifestly did not consider mere contemplation as the sole and highest object of man, but it was his doctrine that by action as well as by thought the individual as well as the state should represent in themselves an image of the order and harmony by which the world was sustained and regulated.

The precise objects of his institutions at Croton are not quite clear, though we cannot suppose that they were either exclusively philosophical, religious, or political. The perfect state of society, such as he conceived it, depended as much on sound religious and philosophical, as on political principles. It was not his intention to bring about his reforms at once by force or by the introduction of a new code of laws, but by gradually diffusing his enlightened ideas. He seems never to have filled any public office at Croton, and perhaps he may have declined such places in order that he might not be checked in his designs by any of the existing institutions, which he could only have overthrown by force. Pythagoras established at Croton a society or an order, of which he himself was the head, and which was to be the centre from whence his reforms were to emanate. It consisted of three hundred young men, selected from the most distinguished families of Croton and other Italian cities. The society was, as a modern historian expresses it, "at once a philosophical school, a religious brotherhood, and a political association." The earnestness and honesty with which Pythagoras went to work are apparent from the fact that he admitted none but the ablest men into his society, and that he bestowed the most anxious care on the cultivation of their minds and hearts, in order to render them alive to the highest objects that can engage the human mind, and to make them clearly understand the place which they occupied in the world. The proceedings of the society were transacted in the greatest secrecy, but perhaps more on account of the religious doctrines there inculcated than on account of either philosophical or political principles. Religion indeed seems to have been the foundation of the society, and that his religious principles greatly differed from those generally received is clear from the tenor of his system, and it is expressly stated that he censured Homer and Hesiod for their profane descriptions of the gods. (Diog. Laert., viii. 19.) Outwardly however he showed great respect for the objects of the popular worship—a prudence which, together with his dignified and priestly appearance, was well calculated to win the affections and the admiration of the people, while the purer doctrines which he imparted to his disciples secured their most perfect submission. He instituted among his disciples a secret worship, or mysteries, which are sometimes called Pythagorean orgies, and the science of numbers, geometry, and music; and even medicine and gymnastics, including dancing, were closely connected with the sacred rites. Women seem also to have been admitted, if not into the society, at least to some of the lessons of the philosopher. (Diog. Laert., viii. 21.)

As to the political character of the institution, from which we must derive our conclusions respecting his political views in general, it is expressly stated that it was aristocratical, but in the original sense of the term, in which it means the government of the wisest and the best. His object was to establish a rational supremacy of minds enlightened by philosophy and purified by religion. That an aristocracy appeared to him preferable, is apparent from the fact that he is said to have thrown his influence into the scale in order to restore this form of government in some Italian cities, where it had given way to tyranny or democracy. The three hundred members of the society were the model of an aristocratical senate, such as he would perhaps have wished to establish in every republic. We have no ground for believing that they possessed any legal authority at Croton, or superseded the old senate of the Thousand, as Niebuhr seems to think ('Hist. of Rome,' i. p. 160), for the Three Hundred included many who were not even citizens of Croton.

Those who wished to become members of the society underwent an examination by Pythagoras himself, who is said to have been skilful in judging of persons by their physiognomy. (Gellius, i. 9.) Those whom he thought fit to be received were then submitted to a period of regular probation and discipline. For a time, at least for two years, they were forbidden to speak. During this first stage of their novitiate they bore the name of Acoustici (hearers). During the second period they were allowed to ask questions, and to make objections to

what they heard, as well as to write about what they had learnt during the first period. They were now called Mathematici, or scholars, for their instruction was not confined to what we call mathematics, but included music and gymnastics. In the third stage, when they received the name Physici, they were admitted to the last secrets in religion as well as in philosophy and politics. Another division of his disciples which is frequently mentioned, was that of Esoteric and Exoteric, and it can scarcely be doubted that the former of these names had reference to the three hundred, from whom no kind of knowledge which their master could impart was kept secret, while the name Exoteric was either applied to those who were passing through the first stages of their novitiate, or, what is more probable, to a much greater number of persons, who were not initiated into all the secrets which the master had to unfold, and perhaps received no instruction of a purely religious nature. The real character of some other divisions mentioned by the ancients—for instance, Pythagorici, Pythagorei, and Pythagoristæ, or Sebastici, Politici, and Mathematici—is matter of great difficulty, though it is not improbable that they may have been expressive of gradations similar to those described above. All candidates on entering upon their novitiate had to exchange their former mode of life for one which was regulated even to the most minute details by Pythagoras himself. Their diet seems to have been a subject of his especial attention, though the extant accounts of the restrictions under which he is said to have placed them are contradictory and incredible. The doctrine of the transmigration of souls may however have led him to enjoin abstinence from animal food. Many of these regulations respecting the diet and the whole mode of life of his disciples had probably a symbolical meaning, and were intended to impress upon their minds certain philosophical or religious principles. In its external arrangements the society of Pythagoras presents some analogy to the institutions which he had seen in Crete and Sparta. The members lived and took their meals together, and the union and attachment among them are said to have been so strong as to excite the jealousy of their relations. Conscientiousness and uprightness in all the affairs of life were points on which the philosopher laid great stress. (Iambli., 'De Vit. Pyth.,' 144.)

The overwhelming influence which Pythagoras and his order had gradually acquired in Croton and other Italian towns where branch institutions of that at Croton seem to have been established, at first induced the aristocratical party of Croton to avail themselves of his services (Valer. Max., viii. 15, Ext. 1), but could not fail in the end to excite their jealousy. If on the other hand we consider that his interference in the affairs of the government must at all times have been viewed with dissatisfaction by the popular party, we see at once the weak basis on which his institution rested, and one great shock was sufficient to overthrow it. This shock arose out of a contest between the popular and aristocratical parties in the neighbouring town of Sybaris. Several exiles belonging to the aristocratic party had taken refuge at Croton, and when the Sybarites required them to be surrendered, Pythagoras and his associates prevailed on the senate to reject the demand. A war broke out, which ended in the total destruction of Sybaris, B.C. 510. The senate of Croton and the Pythagoreans seem to have been elated by this victory, and refused to share the spoil and the conquered land with the people (Iambli., 'De Vit. Pyth.,' 255), and it may have been about this time that the Pythagoreans, with overweening confidence in their own strength and that of the aristocracy, made the attempt to abolish the popular assembly. Such proceedings however, instead of intimidating the people, roused their indignation. A tumult broke out, in which the house of Milo, where the Pythagoreans were assembled, was burnt; many of them perished in the flames, and the rest saved their lives only by going into exile. Pythagoras himself seems to have been absent from Croton during this insurrection, and is supposed to have died a short time after at Metapontum (about B.C. 504). Similar insurrections soon followed in several other towns of Italy, where branches of the Pythagorean society had been established. Some Pythagoreans, such as Philolaus, fled to Greece, where they taught their doctrines and had considerable influence on the philosophy of Plato. The Pythagorean system was revived at a later period, and in the 2nd century of our era it appeared mixed up with the doctrines of the New Platonists. (Krische, 'De Societatis à Pythagora in urbe Crotoniatarum conditis Scopo Politico,' Göttingen, 1831.)

Various discoveries in mathematics, music, and astronomy are ascribed to Pythagoras, but it would be difficult to establish the truth of these traditions by historical evidence. We have not thought it worth while to repeat the monstrous mass of fables and miracles which are interwoven in the biographies of Diogenes Laertius, Porphyrius, and Iamblichus. He himself may, by his own priestly appearance and conduct, and by the secret proceedings of his society, have given rise to these myths, and may even have encouraged the general opinion that he was endowed with supernatural powers; but on the whole they may be regarded as symptoms of the mighty impression which he made on his contemporaries, as well as on subsequent ages, for such an impression is the most fruitful source of marvellous stories of every description.

PYTHEAS, a celebrated navigator, was a native of the Greek colony of Massilia. He flourished, according to some authors, before

Aristotle; but according to others, in the reign of Ptolemaeus Philadelphus. Respecting the circumstances of his life nothing is known. Polybius, who disbelieved the accounts of his voyages, calls him a poor man, who could not possibly have undertaken such long journeys by land and voyages by sea. (Polyb., 'Reliq.', lib. xxxiv., 5.) From the same source we learn that he is said to have made two voyages. In the first he sailed round the western coast of Europe and through the English Channel as far as Thule, which is generally supposed to be Iceland. This voyage he described in a work called a 'Description of the Ocean,' where, among other things, he stated that he landed in Britain and travelled through it, as far as it was accessible, and that its circumference amounted to upwards of 40,000 stadia. Respecting the land of Thule, he said that there was neither land, nor sea, nor air, but something composed of all of them, and in substance like that of the *Mollusca*, in which the earth, the sea, and the whole universe were suspended. This substance, which he had seen himself, was, as he had been told, a connecting link of the universe, and it was impossible to penetrate into it either by land or by sea. (Strabo, ii. 5, p. 181, ed. Tauchnitz.) This fabulous account of Thule may be easily explained; and that he advanced at least as far as Iceland seems to be clear from his statement that during the summer solstice in Thule the sun never disappeared from the horizon. (Plin., 'Hist. Nat.', ii. 75.) He places Thule six days' sail from Britain. Some time after his return, he set out on a second voyage, in which he sailed along the whole western coast of Europe, from Cadiz into the Baltic as far as a river which he called Tanais, on the banks of which amber was found. (Plin., 'Hist. Nat.', xxxvii. 2.) What river the Tanais may have been is uncertain. D'Anville and Gosselin denied the second voyage of Pytheas altogether, though the words of Polybius admit of no doubt that there was in his

time a report of such a voyage, probably founded on the assertion of Pytheas himself. It is said to have been described in a work called *Periodus* or *Periplus*.

The motives for his undertaking such long voyages are entirely unknown, but it is generally supposed that the Massilians, a flourishing commercial republic, wishing to extend their mercantile connections, sent him out to explore the unknown regions of the north. Pytheas also distinguished himself as a mathematician and an astronomer, and among other discoveries ascribed to him, he is said to have been the first who determined the meridian altitude of the sun at the summer solstice at Massilia, by means of a gnomon. (Hipparchus ap. Strab., ii. 5, p. 182, ed. Tauchnitz.)

His merits have been differently judged of by the ancients, for while Eratosthenes and others adopted his statements in preference to those of others, Polybius ('Reliq.', lib. xxxiv., 10), and especially Strabo (in many passages of lib. i. and ii.), treat him with the utmost contempt, though the latter does not despise his accounts of the manners and productions of the countries which he visited. Modern geographers however have discovered reasons for judging more favourably of Pytheas, and have ascertained that he is right in several points for which he is censured by Strabo.

The few fragments of his works were collected and edited in 1824, by Andr. Arw. Arwedson, Upsala. Compare Brückner, 'Historia Reipublice Massiliensium,' Göttingen, 1826, p. 64, &c.; 'Pytheas de Marseille et la Géographie de son Temps; ouvrage publié par Jos. Straszewicz, orné de trois Cartes géographiques,' Paris, 1836 (this work has been translated into German by S. F. W. Hoffmann, Leipzig, 1838). See also Ukert, 'Bemerkungen über Pytheas, Geographie der Griechen und Römer.'

Q

QUADRIO, FRANCESCO SAVERIO, a learned Jesuit, was born in 1695. A native of Valtellina, he wrote an historical and descriptive work on his own country, which he dedicated to Pope Benedict XIV.—'Dissertazioni Critico-Storiche intorno alla Resia di quà dalle Alpi oggi detta Valtellina,' 3 vols. 4to, Milan, 1755. It is the best account which we have of that secluded region. But the principal work of Quadrio is his general history of poetry in all ages and countries: 'Storia e Ragione d'ogni Poesia,' 7 vols. 4to, Bologna and Milan, 1741-52, a laborious work containing a vast deal of information not found collected in any other compilation. The author treats at length of every branch of poetry, ancient and modern. He divides poetry into melic or lyric, scenic or dramatic, and epic and didactic, each subdivided into numerous departments. Under the head of scenic poetry, besides the various sorts of tragedy and comedy, he treats of the numerous class of mimi and pantomimi, of the satirical drama, the Atellanæ, the rustic pastoral, maritime, piscatoris, sylvestres, and other fables, and lastly of the musical drama or opera. He also treats at length of the rhapsody, the parody, the burlesque poetry of various kinds with which Italian literature abounds, of dialect, macaronic, and pedantic poetry: he quotes an immense number of writers, many of whom are little known; and he gives extracts from them. Quadrio's work, notwithstanding several mistakes and imperfections, is a very useful library book, and the composition of it occupied the author a considerable part of his life. Quadrio was of an infirm and susceptible temper, which involved him in sundry broils and disappointments, in consequence of which he sought and obtained leave to quit the order of the Jesuits, and assume the garb of a secular priest or abbé. He died at Milan November 21, 1756.

QUAGLIO, DOMENICO, who has been called the German Canaletto, was of a family that has produced several generations of artists, and whose place of origin was Luino or Luvino, near the Lake of Como. Their ancestor, Julio Quaglio, was a fresco-painter of some note, who followed the school of Tintoretto, in which his father is said to have been educated, and who executed many altar-pieces and other works at Vienna, Salzburg, and Laybach. Lorenzo Quaglio, who was born at Luino, July 25, 1730, accompanied his father, Giovanni Maria, to Vienna, where the latter was engaged as engineer and architect in the imperial service, and where Lorenzo himself was brought up to the latter profession. He erected the theatre at Mannheim, and that at Frankfurt, besides many other buildings, which are esteemed for their superior taste: he died at Munich, May 7, 1804. This Lorenzo left a son, named Giovanni Maria (born 1772), who was a distinguished architectural and scene painter. Domenico, the brother of Lorenzo, who was himself an historical painter, had two sons, Julius, an admirable scene-painter at Munich (died January 28, 1800), and an elder son, Joseph (born 1747, died at Munich, January 23, 1828), who was even more eminent than his brother, both as a scene-painter and in decoration generally. Joseph had four sons, Angelo, Domenico (the subject of this article), Lorenzo (born December 19, 1793), and Simon (born October 23, 1795). Angelo, who died April 2, 1815, at the age of thirty-seven, was also a scene-painter of very superior ability.

Domenico Quaglio was born at Munich, January 1, 1786, and began at a very early age to manifest a fondness for architectural painting.

With his father for his instructor, and with his own instinctive feeling to urge him on, he not only made rapid proficiency, but devoted his leisure to drawing from the life, to landscape painting, and to etching and engraving. By the advice of his brother Angelo however he determined to devote himself more especially to the architecture of the middle ages. With this view he made an architectural tour to Freising and other places, studying their interesting monuments of Gothic architecture. On his return he painted a picture of Regensburg cathedral, which was purchased by Maximilian, king of Bavaria, who exhorted the artist to confine himself to the new branch which he had so successfully commenced. Following this advice, which was seconded by that of many other able judges, Quaglio resigned, in 1819, his situation as scene-painter at the Munich theatre, and thenceforth applied himself solely to architectural painting, in which branch of art he gradually established a reputation throughout Europe, and at the same time was not a little instrumental in promoting by his works that taste for the architecture of the middle ages which has of late years taken root in Germany. Independently of their value as portraits of some of the finest productions of German-Gothic architecture, his works are marked by striking picturesque effect. Besides his pictures, which are very numerous, he executed many etchings and lithographic views, and among the latter a series of thirty subjects, entitled 'Denkwürdige Gebäude des Deutschen Mittelalters.' In 1829 he accompanied Mr. Gally Knight in a tour to Italy as his architectural draughtsman. He died at Hohen-schwangau (where he was employed in restoring and improving the castle), of an apoplectic attack, April 9, 1837.

* **QUAIN**, the name of a family, three of whom are distinguished members of the medical profession. They are all from Mallow, in Ireland.

* **JONES QUAIN, M.D.**, a distinguished anatomist, was brought up for the medical profession and studied anatomy in Paris. He commenced teaching anatomy in London at the Aldersgate-street school of medicine. He was afterwards appointed professor of anatomy and physiology in the London University, now University College, London. His success as a teacher was very great and much of the early success of the college, as a medical school, depended on the admirable character of his teaching. He suddenly retired from this prominent and useful position in the year 1836, and has not since undertaken any public appointment. Whilst demonstrator at the Aldersgate-street school of Medicine he brought out his 'Elements of Anatomy,' a work which was decidedly superior to any that had hitherto been published on the subject of systematic anatomy in the English language. It has been, since its publication, the text-book of English anatomists, and each successive edition has been improved by the labours of distinguished editors. The sixth edition was published in 1856, edited by Professors Sharpey and Ellis, and containing additions by Messrs. Richard Quain (the brother of the author), Potter, and Marshall. Dr. Quain translated into English the "Manual of Pathology" of Dr. Martinet. This translation went through several editions, and was enriched with valuable notes and additions by the translator. In conjunction also with Mr. Erasmus Wilson Dr. Quain published a series of 'Anatomical Plates,' illustrative of the Anatomy of the Human Body. Although

the labours of Dr. Quain, as an anatomist, extended over so few years he has produced a lasting impression upon the teaching and cultivation of anatomy in this country.

*RICHARD QUAIN, younger brother of the preceding, and eminent as an anatomist and surgeon. He was educated under the direction of his brother, and on the appointment of the latter as professor of anatomy and physiology at the University College, he was made demonstrator. On the retirement of Dr. Jones Quain from the chair of anatomy and physiology, Dr. Sharpey was appointed professor of physiology and Mr. Richard Quain professor of anatomy. This appointment he held for many years. During this period he published one of the most valuable contributions that the science of anatomy has made to surgery during the present century. This work, which was entitled the anatomy of the 'Arteries of the Human Body,' gave the result of the measurement and anatomical examination of upwards of a thousand dissected bodies, and contains an accurate account and representation of the relative anatomy of every artery in the human body. Such a labour had been attempted by Scarpa, Haller, and Tiedemann, but in point of minuteness, accuracy, and beauty of illustration Mr. Quain's work is superior to all that had gone before it. The drawings for this work were executed by Mr. Joseph Maclise. Mr. Quain has published many papers on surgical subjects in the 'Transactions of the Medico-Chirurgical Society' and in the medical periodicals. He is a Fellow of the Royal Society and a Fellow of the Royal College of Surgeons of England. On resigning the chair of anatomy to Mr. Ellis he was made professor of Clinical Surgery at the University College Hospital, of which institution he is one of the surgeons.

*RICHARD QUAIN, M.D., cousin of the preceding, was educated at the University College and graduated at the London University with honours. He was for many years house physician at the University College Hospital, and is now one of the physicians to the Consumption Hospital at Brompton. He has invented a useful instrument for measuring the movements of the chest in respiration, called the Stethometer, and is the author of a valuable paper on 'Fatty Diseases of the Heart,' published in the 'Transactions' of the Medico-Chirurgical Society.

QUAINI, FRANCESCO, was born in 1611 at Bologna, and under Agostino Mitelli acquired great skill in painting architectural views. The public edifices at Bologna contain several of his works, the most admired of which are the representations of ornamental architecture in the Sala Farnese in the Palazzo Publico. He died in 1680.

QUAINI, LODOVICO, the son of Francesco, was born at Bologna in 1643. After having acquired the rudiments of the art and a knowledge of perspective from his father, he became a disciple first of Guercino, and afterwards of his relation Carlo Cignani, in whose school he was contemporary with Marco Antonio Franceschini. His improvement was so great that in a few years he was employed, as well as Franceschini, to assist Cignani in the execution of some of his great works. Their method of handling and colouring was so similar, that it was difficult to determine what part of any work was executed by either of them. In Cignani's principal works however it seems that Quaini painted the landscape, the architecture, and other ornaments, and Franceschini the figures. After Cignani's death the two artists continued to work together. They were employed at Bologna, Modena, Piacenza, Genoa, and Rome, where they painted the cartoons for a cupola in St. Peter's, which has since been executed in mosaic.

Quaini also painted many historical subjects from his own compositions, which were entirely finished by himself. In the church of St. Joseph at Bologna there is a picture of the Visitation; in La Carità, the dead Christ supported by the Virgin; and in the church of St. Nicholas the principal altar-piece is by Quaini—it represents that saint in prison visited by the Virgin and an angel, and is favourably spoken of by Lanzi. He died in 1717, aged seventy-four.

QUARENGLI, IL CAV. GIACOMO, was born at Bergamo, September 20, 1744. He received a liberal education, and both his father and grandfather being painters, he was destined for the same profession. When sufficiently advanced he was sent to pursue his studies at Rome, where he became a pupil of Mengs, and afterwards of Stefano Poasi; but he subsequently abandoned painting for architecture, for his attainments in which he appears to have been mainly indebted to his own application and love of the study. According to the biographical memoir by his son Giulio, prefixed to the folio volume of his designs (entitled 'Fabbriche e Disegni,' &c., Milano, 1821), he soon became known in his profession, and obtained many commissions while he continued at Rome, but none of them are further specified; neither is the precise time stated when he left Italy for St. Petersburg, whither he had been expressly invited by the Empress Catharine II. Though Quarenghi obtained a very high reputation in Russia, his published designs afford little evidence of superior taste or ability, or even of novelty in invention. Judged from them, he appears to have been a great mannerist, and to have bestowed very little study on his details, which are meagre, poor, and monotonous. In comparison with many of his countrymen he may be said to have been pure in his style of composition, but his merits are little more than negative: if there is nothing glaringly offensive in his productions, neither are they stamped by any particular beauties and merits. The grandeur of his buildings consists chiefly in their size, and in their being kept in bold masses;

but if not broken up, neither are they finished. They have insulated columns and ample porticoes, Ionic or Corinthian, but frequently attached to buildings which are in other respects mere bare walls with holes in them for windows. Among his principal works are the Theatre of the Hermitage; the manège, or riding-house, of the imperial guards in the Isaac's Place at St. Petersburg; the convent of Demoiselles Nobles; Prince Gagarin's palace; and the triumphal arch in honour of the Emperor Alexander, designed by Quarenghi, but not executed in stone till after his death. The time of his return to Italy is not stated: he died in 1817.

QUARLES, FRANCIS, was born in 1592 of a good family in Essex, and educated at Christ College, Cambridge, and Lincoln's Inn. Before the Irish rebellion in 1641 he was Usher's secretary, but at that time he was forced to fly to England, where he met with persecution from the parliamentary party for his attachment to King Charles. Among other things they plundered him of his books, which is reported to have hastened his death, which occurred on September 8, 1644. Quarles had eighteen children, of whom one inherited somewhat of his father's poetical genius, shared the royal fortunes, and died of the plague in 1665.

The works of Quarles are now neglected, with one exception, that of his 'Emblems,' which have been many times reprinted, and are sought after by some for their quaintness, by others for their piety. His other works are fifteen at least in number, many of them on scriptural subjects.

The quaint conceits of the divines who lived after the Reformation found in Quarles's writings their poetical vehicle. There is much fine feeling, sincerity, and humility shown in many of his compositions; but these qualities do not make up poetry unless accompanied by a creative power, which is not very traceable in Quarles.

QUATREMÈRE DE QUINCY, ANTOINE CHRYSOSTOME, a celebrated French archaeologist, was born at Paris, October 28, 1755. Before the outbreak of the first revolution he had made himself known by his researches on ancient art; a memoir on Egyptian architecture was crowned by the Academy in 1785, and in 1786 he commenced his 'Dictionnaire d'Architecture,' which he did not complete till more than forty years later (1828). In 1790 he published 'Considérations sur l'Art du Dessin en France.' But his political opinions having led to his election as a member of the Legislative Assembly in 1790, he at once took his place among the party known as constitutional monarchists. He in consequence became obnoxious to the revolutionists, and during the Reign of Terror was thrown into prison, where he remained thirteen months. On his release he appears to have continued to act with those who were opposed to the new order of things. In the affair of the 13th Vendémiaire (October 5, 1795) he took part against the Convention, and was in consequence tried "par contumace" and condemned to death; but he managed to secrete himself. When power had fallen into new hands he again emerged, and was in 1797 elected to the council of the Five Hundred for the department of the Seine. But true to his royalist principles, he set himself in opposition to the Directory, and in consequence was one of the first on the list of the 19th Fructidor (5th September 1797) of those condemned, without trial, to deportation to Cayenne; but he was again fortunate enough to make his escape. After Bonaparte had secured his position, M. Quatremère de Quincy was permitted to return to Paris, and even we believe obtained some official appointment; but he appears to have thought it most prudent to quietly prosecute his literary and artistic studies. On the Bourbon restoration his sufferings for monarchy were amply recompensed. He was named in 1815 by Louis XVIII., intendant-général des Arts et des Monumens Publics, censeur royal, and Membre du Conseil d'Instruction. In the following year he became a Member of the Institute, and was appointed perpetual secretary of the Académie des Beaux Arts. At one time he seemed disposed to renew his political life, procuring himself in 1820 to be elected member for the department of the Seine, but he retired to his literary pursuits at the close of the session of 1822. He survived till December 28th, 1849, but he had for some years outlived his faculties.

From the restoration, partly on account of his position as director-general of public monuments and secretary of the Academy, and partly from his great literary activity, M. Quatremère de Quincy occupied a prominent and influential place among the French writers on the history and theory of art. He outlived however his reputation as an archaeologist, for his learning was but shallow as compared with later scholars, especially those of Germany; and as a writer on the principles of art, he was specious rather than profound. Yet his works contain much valuable matter, and his speculations are mostly interesting, however unsatisfactory. The following, in addition to those already named, are his principal works:—'Lettres Adressées à M. Canova sur les Marbres d'Elgin,' 8vo, Rome, 1818; 'De la Nature, du But, et des Moyens de l'Imitation dans les Beaux Arts,' 8vo, 1823—the most original and the most satisfactory of his speculative works; 'Lives of Raffaele (1824), of the Most Celebrated Architects (1830), of Canova (1834), and of Michel Angelo (1835); 'Monumens et Ouvrages d'Art Antiques restitués d'après les Descriptions des Ecrivains Grecs et Latins,' 2 tom. 4to, Paris, 1826-29; 'Sur la Statue antique de Venus découverte dans l'Isle de Milo en 1820;' and 'Essai sur l'Idéal,' 1837. He also wrote several pamphlets, discourses,

and papers, as well as a great many dissertations, in the 'Magasin Encyclopédique' of Millin, and various lives in the 'Biographie Universelle,' besides numerous 'éloges' read by him at the Academy: of these last he published a selection, of little value or interest, in two bulky volumes, entitled 'Recueil de Notices Historiques luës dans les Séances Publiques de l'Académie Royale des Beaux-Arts à l'Institut,' 8vo, Paris, 1824-37. Two of his works have been translated into English—'The Destruction of the Works of Art, and the Use to which they are applied, considered with regard to their Influence on the Genius and Taste of Artists, and the Sentiments of Amateurs,' by Henry Thomson, 12mo, 1821; and the 'Essay on Imitation in the Fine Arts,' by J. C. Kent, 8vo, 1837.

Two other writers of the same name have attained some distinction. DENIS BERNARD QUATREMÈRE DISJONVAL (born 1759), as a naturalist; and ETIENNE MARC QUATREMÈRE DE QUINCY (born 1782 died 1857), as a writer on the history, language, and literature of Egypt.

QUERINI, ANGELO MARIA, CARDINAL, was born at Venice, of an illustrious patrician family, in 1680. He studied first at Brescia under the Jesuits, and at the age of seventeen entered the Benedictine order. Having become well acquainted with the Greek, Hebrew, and biblical learning, he was made instructor of the novices, for whom he wrote a dissertation, 'De Mosaicæ Historiæ Præstantiâ.' He afterwards travelled during four years in France, England, Holland, and Germany, and enjoyed the society of some of the most distinguished men of those countries. In his 'Commentarii de Rebus ad se pertinentibus,' he gives some account of what he saw, and the conversations he had with many learned men. On his return to Italy he published several works on liturgic antiquities:—1, 'Vetus Officium Quadragesimale Græcicæ Orthodoxæ;' 2, 'Distributæ ad priorem partem veteris Officii;' 3, 'De Ecclesiasticorum Officiorum apud Græcos Antiquitate;' 4, 'De Hymnis Quadragesimalibus Græcorum;' 5, 'De Aliis Cantibus Quadragesimalibus.' In the year 1721 Querini was made Archbishop of Corfu; and he illustrated the antiquities and history of that island in his 'Primordia Corcyræ' and other works. In 1728 he was transferred to the see of Brescia, and soon after he was made a cardinal, and librarian of the Vatican. It was after his promotion to the see of Brescia that he wrote his literary history of Brescia, 'Specimen Brixianæ Litteraturæ quæ post Typographiæ Inconvulsa florebat,' 1739. He also published the Lives of Paul II. and Paul III., in the former of which he endeavoured to clear the memory of that pope from the charges of Platina and other historians [PAUL II., Pope]; and he edited a collection of the epistles of Cardinal Reginald Pole. His other works consist of dissertations upon literary subjects, both sacred and profane, and of numerous epistles, chiefly in Latin. Cardinal Querini was in every respect one of the most distinguished prelates of the Roman Church in the 18th century. Spotless in his morals, modest and simple in his habits, generous, meek, and charitable, he conciliated the esteem of men of all countries and opinions. Frederic the Great wrote to him in the most flattering terms. Voltaire dedicated to him his tragedy of 'Semiramis' and other works. Querini laboured particularly to improve the town of Brescia, of which he was bishop: he completed the structure of its handsome cathedral, founded a clerical college, a house for female instruction in the Val Camonica, and, lastly, he established the public library of Brescia. He died on January 6, 1755.

QUEVEDO Y VILLEGAS, FRANCISCO GOMEZ DE, an eminent Spanish satirist, was born at Madrid in September 1580. His father, Pedro Gomez de Quevedo, had been secretary to the Empress Mary, and afterwards filled the same situation to Queen Anne, wife of Philip II. His mother, Doña Maria de Santibañez, was lady of the bed-chamber to the queen. Both were of noble family, and descended from ancient landed proprietors in the Valle de Toranzo. His father having died when he was a child, Quevedo was brought up in the royal palace by his mother. He was sent early to the University of Alcalá, where he made such progress in his studies that he took his degree of Doctor in Theology at the age of fifteen. Grown weary of theology, Quevedo applied himself with ardour to the study of civil and canon law, medicine, and natural history; the learned languages, and the various systems of philosophy were also in the number of his acquirements. He appears to have injured his sight by constant reading, and he was ever after incapable of distinguishing any object at the distance of three paces without the aid of glasses. But neither this deformity nor the crooked legs which he received from nature deterred him from mixing in fashionable society, and being considered a very accomplished cavalier. He is said to have been very gallant towards the fair sex, but exceedingly jealous of his honour and that of his friends; he could wield all weapons of defence with singular dexterity; and as he was endowed with much strength and courage, he remained victorious in several encounters. In one instance however his antagonist, who was a man of quality, having been severely wounded, Quevedo was compelled to quit the court and repair to Naples, where he was kindly received by the Spanish envoy Don Pedro Giron, duke of Osuna, who not only retained him in his service, but procured his pardon at Madrid. Whilst at Naples, Quevedo executed some very important commissions with which he was entrusted by the viceroy. He crossed the sea seven times to Madrid, and went also to Rome on a secret mission. It is even said that he was concerned in the celebrated Bedmar conspiracy at Venice, which city he entered

disguised as a beggar. On the fall of his patron, who was recalled to Madrid, and cast into a dungeon, where he ended his days, Quevedo returned to court; but scarcely had he arrived there when he was himself arrested, and confined to his country-seat, la Torre de Juan Abad, upon the charge of being the author of certain libels on the government. After three years of close confinement, Quevedo's papers having been examined, and his innocence proved, he was allowed to revisit the court; but, tutored by experience, he refused many important offices that were offered to him, and continued to lead a country life wholly devoted to literary pursuits. It is probable that at this period he wrote the poems which appeared afterwards under the feigned name of El Bachiller la Torre. He soon after wrote his 'Politica de Dios y Gobierno de Christo,' which he dedicated to his patron the Duke of Osuna, and which was printed for the first time at Barcelona in 1629, 8vo. Quevedo was upwards of fifty years of age when he married; but his wife, to whom he was tenderly attached, did not live long. This induced him to revisit Madrid, where in 1641 he was again arrested on the charge of libel, and cast into prison, where he remained for nearly two years. At last Quevedo having appealed for justice to the Conde Duque de Olivares, the all-powerful minister and favourite of Philip IV., his case was for the first time investigated, when it was ascertained that the libellous publication attributed to him was the production of an obscure monk. He was consequently released, and allowed to retire to his country-seat; but the loss of a considerable portion of his fortune, which had been sequestered during his confinement, and a chronic disease contracted in his prison, shortened his days, and he died some time after, in the neighbouring town of Villanueva de los Infantés, on the 8th of Sept. 1645, at the age of sixty-five.

Quevedo was undoubtedly one of the best writers of his age; and, with the exception of Cervantes, no Spanish author has ever displayed more originality in his writings. He excelled equally in verse and prose. "His heroic pieces," says Nicolas Antonio ('Bib. Nov.', vol. i. p. 460), "have great force and sublimity; his lyrics, great beauty and sweetness; and his humorous pieces, a certain easy air, pleasantry, and ingenuity of turn which is really delightful to the reader." He appears as the rival of Gongora in numerous comic 'letrillas' and romances in the old national style. But it is as a prose writer that Quevedo has acquired fame out of his own country. His prose writings are of two sorts, serious and comic: the first consist of pieces written upon moral and religious subjects; the latter are satirical and full of wit and humour; the style however in which they are written is at times so quaint as to be almost unintelligible to strangers. They were nevertheless translated into almost every language of Europe. His 'Sueños,' or 'Visions,' enjoyed the greatest celebrity. They consist of various visions of the other world, in which the author sees the end of earthly vanities, and the punishment that awaits crime. Great knowledge of human nature is displayed in them; and surprising wit and humour. Shortly after their first appearance (Madrid 1649) they were translated into German by Moserosch. They were subsequently put into English by Sir Roger l'Estrange (8vo, Lond., 1668), and were so well received by the public, that in 1715 there appeared an eleventh edition of them. A new translation of them was published by Pineda (8vo, Lond., 1784). Lastly an edition in three volumes small 8vo was published at Edinburgh in 1793, containing the following works by Quevedo, besides his 'Visions':—'The curious History of the Night Adventure;' 'The Life of Paul the Spanish Sharp;' 'Fortune in her Wits;' 'Proclamations by All-Father Time, a treatise of all things whatsoever, past, present, and to come;' Letters on several occasions, &c. The first edition of the collected works of Quevedo appeared at Madrid in 2 vols. 4to, 1649-64. They have since been repeatedly reprinted both in and out of Spain. A princely edition, with many important additions, was published at Madrid by Harra, in 6 vols., large quarto, 1772; but the best is undoubtedly that of Sancho, in 11 vols. 8vo (Mad., 1790-94), as it contains much that is not to be found in any of the preceding ones. Several detached pieces by Quevedo, till then unedited, were published about the close of the last century, in the first, third, sixth, and fifteenth volumes of the collection entitled 'Semana Erudito;' a few also of his fugitive poems may be found in the 'Parnasso Español.' Quevedo wrote several dramas and some historical works, but these have been lost to literature. Indeed there is every reason to believe that we possess in print but a small portion of Quevedo's writings, since his friend Antonio de Tarsia, who wrote his life (Mad., 1663), informs us that "not a twentieth part of Quevedo's writings had then escaped destruction."

QUIETUS was the son of Macrianus, an officer of distinction in the service of Valerianus. When that emperor was defeated and taken prisoner by the Persians (A.D. 260), the soldiers offered the empire to Macrianus the elder, who refused it on account of his age, but accepted it for his two sons, Macrianus the younger and Quietus. In the meantime Gallienus, the son of Valerianus, had been proclaimed Augustus at Rome; but his authority was not acknowledged beyond the limits of Italy, and numerous usurpers arose in the various provinces of the empire, who have been styled "the thirty tyrants." Aureolus, one of these, attacked the two Macriani, father and son, on their march through Thrace, defeated them, and put them to death. Quietus, who was a mere youth, appears to have remained behind at

Asia. Being seized by Odenatus, prince of Palmyra, who assumed the command of the Roman armies in the East, he was put to death. (Trebellius Pollio, *Triginta Tyranni*, in *Historia Augusta*.)



Coin of Quietus.
British Museum. Actual size.

QUIN, JAMES, was born in King-street, Covent Garden, on the 24th of February 1693. His ancestors were of an ancient English family, but his father had been settled in Dublin, and his grandfather, Mark Quin, was lord-mayor of Dublin in 1676. There is no account of his mother in any of his biographies; and in 1710, when his father died, James Quin was unable to prove his legitimacy. He was intended for the bar, and was educated in Dublin by Dr. Jones of that city. At the age of twenty he came to England, and took chambers in the Temple, but finding his means after his father's death inadequate to his support, he turned his thoughts to the stage, for which profession he possessed many important qualifications, an expressive countenance, a majestic figure, a powerful eye, and a clear, full, and melodious voice. He was introduced by Ryan, the actor, to the managers of Drury-Lane theatre, and engaged, in 1717, to appear in the course of the ensuing winter. A tavern brawl, connected with an intrigue, involved him in law proceedings, and he was compelled for a short time to retire to Ireland. On his return to London he made some sensation in the part of Bajazet, at Covent-Garden; and in 1720 made his first great hit in the character of Falstaff. He was considered at the head of his profession till Garrick made his appearance, of whom he at first spoke contemptuously.

In 1746 these two great rivals performed together in the 'Fair Penitent,' and in 1748 Quin retired from the stage, but annually performed Falstaff for the benefit of his old friend Ryan, till the year 1764, when, having lost two of his front teeth, he declined appearing, declaring that he "would whistle Falstaff for no man." Quin died at Bath, on the 21st of January 1766. He was a master of elocution, and was engaged in that capacity by Frederick, Prince of Wales, to instruct his son Prince George, afterwards George III. Quin's exclamation of "I taught the boy to speak," on hearing his majesty deliver his first speech from the throne, has been quoted more frequently than any of his jokes, although both for number and humour they would of themselves form a capital jest-book. He was a great epicure, and his manners were sometimes coarse and overbearing; but it should never be forgotten that he released Thomson, the author of the 'Seasons,' from a spunging-house by paying the debt and costs for which the poet was incarcerated, without having had any personal acquaintance with him.

QUINAULT, PHILIPPE, was born at Paris in 1635. He studied the law, and afterwards followed it as a profession for a time, but owing to his inclination to poetry, he neglected it, and began to write for the stage. He wrote several tragedies and comedies for the Théâtre Français, which are now forgotten. About 1673 he began writing plays for the Grand Opera, which his friend Lulli set to music [LULLI]; and it is on this kind of composition, which partakes strongly of the lyric, that Quinault's reputation as a poet was established. He is considered the first writer of French operas; the attempts made before his time by Perrin were below mediocrity. A. W. Schlegel observes that Quinault's lyric tragedies are in manner and style of composition, light, animated, and fantastic, preferable to that of the great Italian melodramatist Metastasio. The opera of 'Armide' is considered Quinault's master-piece. Louis XIV. bestowed on Quinault the order of St. Michael, with a pension of 2000 livres, and the French Academy and the Academy of Inscriptions and Belles-Lettres numbered him among their members. At Lulli's death, in 1687, Quinault ceased to write for the stage, and he died November 26, 1688, leaving a considerable fortune among his daughters. All his dramas have been collected and published: 'Le Théâtre de M. Quinault, contenant ses Tragédies, Comédies, et Opéra, édition augmentée de sa Vie, et d'une dissertation sur ses Ouvrages et sur l'Origine de l'Opéra,' 5 vols. 12mo, Paris, 1715.

QUINTILIANUS, MARCUS FABIVS, is said by Jerome ('Chron. Euseb.') to have been a native of Calagurris (Calahorra), a town in the northern part of Spain, and to have been brought to Rome by Galba, on the death of Nero, A.D. 68. There is however sufficient evidence in the works of Quintilian to prove that he was educated if not born at Rome; and it is certain that he must have lived at Rome at least as early as A.D. 59. He describes himself as an adolescentulus ('Orat. Inst., v. 7, p. 271, ed. Bipont) and juvenis ('Id.,' x. 1, p. 212) when he heard Domitius Afer, who died, according to Tacitus ('Ann.,' xiv. 59), in that year. Dodwell, in his 'Annale Quintilianæ,' maintains that Quintilian was born at Rome in the beginning of the reign of Claudius, about A.D. 42, and accounts for the

statement of Jerome by supposing that Quintilian accompanied Galba to Spain, and returned with him to Rome on the death of Nero. That Quintilian was not born in Spain is confirmed by the fact that Martial, who was himself a native of Spain, and speaks of most of his fellow-countrymen who were in any way eminent, never mentions Quintilian as such; in addition to which, Quintilian himself speaks of his father as if he had been an orator at Rome ('Inst. Orat., ix. 3, p. 169). It is thought by some writers that M. Seneca alludes either to the father or grandfather of Quintilian, in the fifth book of his 'Controversiæ' ('Præf.,' p. 327, ed. Bipont).

Jerome says (loc. cit.) that Quintilian was the first rhetorician who received a salary from the fœcus, which must have been first given him in the time of Vespasian. (Suet., 'Vesp.,' 18.) He practised as an advocate with great reputation ('Orat. Inst.,' ll. 12, p. 114), and also taught rhetoric for twenty years ('Id.,' Præf. in lib. i.), to both of which occupations Martial alludes in an epigram (ll. 90) addressed to him. After retiring from his profession, he was entrusted by Domitian with the education of the nepotes of his sister ('Inst. Orat.,' Præf. in lib. iv., p. 210), and about the same time wrote his great work on the education of an orator. We are ignorant of the time of his death; Dodwell supposes that he lived till the beginning of the reign of Hadrian, and that this emperor bestowed upon him the consular ornaments, which we know were granted to him at some period of his life. (Ausonius, 'Grat. Actio,' p. 290, ed. Bipont.) Juvenal (vii. 192) also speaks of his being a senator.

In the preface to the sixth book of his work on the instruction of an orator, Quintilian bitterly laments the death of his wife and two sons, and complains that there was no providence in the government of human affairs. His wife died in her nineteenth year, and his younger son in his fifth, soon after the death of his mother. The elder lived to the age of ten, and died while Quintilian was engaged in his great work. It appears however that he married again, or that he had a daughter, whom he has omitted to mention; since Pliny the Younger, in a letter to Quintilian ('Ep.,' vi. 32), speaks of a daughter of his, who was to be married to Nonius Celer.

Quintilian was the most celebrated teacher of rhetoric in his time. The younger Pliny was one of his pupils ('Ep.,' vi. 6), as well as many other eminent men. Quintilian complains that many works had been published under his name without his consent. He particularly mentions two books on the art of rhetoric, which had been taken down by his pupils and afterwards published from their notes ('Inst. Orat., Præf. in lib. i.); and he also says that several of his speeches were published in the same way from the notes of the shorthand writers (vii. 2, p. 21). According to Juvenal (vii. 186, &c.), Quintilian acquired great wealth by his profession, but Pliny ('Ep.,' vi. 32) speaks of him as in moderate circumstances. Juvenal however appears to speak of his wealth in comparison with other rhetoricians, while Pliny perhaps compared it with his own fortune.

Quintilian's work on the education of an orator ('Institutio Oratoris') was written, as already stated, in the reign of Domitian, upon whom he bestows the most extravagant flattery in the preface to his fourth book, and invokes his assistance as a god in the composition of the work. It is dedicated to Marcellus Victorius, whose son he had educated, and it was undertaken chiefly for the instruction of his own son, who died before it was finished. ('Præf.' in lib. vi., p. 342.) It is divided into twelve books, and its object is not merely to give the chief rules of the art of rhetoric, but also to point out the course of education which an orator should pursue. He gives an outline of the whole work in the preface. The first book, he says, treats of those subjects which must be studied before rhetoric. In the second, the elements of rhetoric are discussed; and in the five following *inventio*, in which *dispositio* is included. Elocutio, memory, and pronunciation form the subject of the four next; and the last is devoted to a discussion of the qualifications necessary for an orator, and of the manner in which causes should be pleaded.

The first book is perhaps the most interesting to us, as it gives us some knowledge of the manner in which a respectable Roman youth was educated. Quintilian commences by saying that the education of the orator should begin from his infancy, and recommends that the nurses and all persons about the child should have a correct pronunciation. He says that it is better to learn Greek before Latin, as the latter will be easily acquired from its being the language of the country; but he disapproved of the plan adopted by many of only allowing Greek to be spoken for a long time, since thereby the child acquired the Greek accent and Greek idioms in speaking his own language. He recommends a public school in preference to home education, as the emulation of public schools is sufficient to counterbalance any disadvantage arising from the number of the boys and the consequent inability of the master to give them his undivided attention, as in the case of a single pupil; and he replies at some length to the objection that public schools are injurious to morals, and maintains that a boy incurs as much danger of having his morals injured at home as at school. He recommends the master however to study well the disposition of each boy, and he strongly disapproves of corporal punishment. At the grammar-school, the pupil is to learn the art of speaking correctly, and also to study the ancient authors, beginning first with the poets, and afterwards proceeding to the historians. Before going to the school of the rhetorician, the pupil must acquire a

knowledge of music and geometry; and he also recommends him to receive some instruction in pronunciation from the comic actors, and in gesture and attitude from the masters in the Palæstra.

After passing through this course of education Quintilian considers the pupil competent to enter the school of the rhetorician, and accordingly, in his second book, he gives the first elements of the art of rhetoric. He thinks that the pupil should not attempt to speak extempore at first, but should confine himself to written exercises, which should first consist of narrations of real facts, and afterwards of panegyrics of illustrious men and dispraise of the wicked. After recommending some other subjects for written compositions, he points out the advantages attending a careful study of the best historians and orators under a master who would point out their principal beauties and defects. In choosing subjects for declamation, he condemns the practice, which was common in his time, of taking them from the works of the poets, the answers of oracles, &c., and maintains that they should be confined as much as possible to such matters as the orator would afterwards be engaged upon in the courts. At the conclusion of the book he defines rhetoric to be the art of speaking well, and proves that it ought to be regarded as an art and a virtue (*virtus*), and that it comprehends all subjects which can be discussed.

The first two books are only introductory; in the third Quintilian commences the principal subject of his work, namely, the art of rhetoric. He says that it consists of five parts, *Inventio, Dispositio, Elocutio, Memoria, Pronuntiatio, or Actio*. He divides all causes into three kinds, the *Demonstrative or Panegyric*, the *Deliberative*, and the *Judicial*. The demonstrative or panegyric treats of subjects requiring praise (*laus*) or blame (*vituperatio*), and is frequently employed by the orator, as in funeral orations, recommending or attacking witnesses, &c. The deliberative consists of persuasion (*suadendū*) and dissuasion (*dissuadendū*), and is confined by Greek writers to speeches made in the assemblies of the people; but, according to Quintilian, may be employed in many other speeches. The judicial consists in accusation (*intentio*) and defence (*depulsiō*), and is divided by Quintilian into the *proemium, narratio, probatio, refutatio, and peroratio*. All suits, Quintilian says, are respecting one thing or more than one. The former are called *simplices*, as in the case of theft, adultery, &c.; and the latter *conjunctæ*, as in the case of extortion (*pecuniæ repetundæ*), or when a person is accused of more than one crime at the same time. He also says that there is another species of law-suits, called the *comparative*, as for instance when the matter in dispute in the court of the Centumviri is, which claimant is more worthy of the inheritance; or when, in the case of a divination, it has to be decided who is to be the real or chief accuser; or when two informers both claim the reward.

In the fourth and fifth books Quintilian treats of the *proemium, narratio, probatio, and refutatio*, in judicial causes; and remarks, that the *probatio* is the most important. He divides proofs into *innatural and artificial*: under the former he includes previous judgments (*præjudicia*), common report (*rumores*), torture of slaves (*tormenta*), legal instruments (*tabulæ*), oaths (*jusjurandum*), and witnesses (*testes*); by artificial proofs he means those which the orator brings forward from the subject, and to a certain extent invents himself. *Præjudicia*, says Quintilian, consist of three kinds: 1, *exempla*, or precedents, that is, similar cases, which have been already decided; 2, *judicia* which have been passed on matters relating to the cause; and 3, *judicia* which have been already given on a previous trial of the cause. Witnesses, Quintilian says, give their testimony in writing (*per tabulæ*), or by word of mouth in open court; and he discusses at considerable length the best modes of examining and cross-examining witnesses.

In the sixth book Quintilian treats of the *peroratio* in judicial causes; and in the seventh, of the *dispositio*, the second of the five parts into which he divided the art of rhetoric. He defines *dispositio* to be a proper distribution of the different materials and parts of a speech into their proper places.

In the eighth book he treats of what he calls *elocutio*, which, he says, all orators consider to be the most difficult part of their art. He recommends the orator to pay more attention to the argument of his speech than to the mere words which he should use; and maintains that those words are the best which best express our meaning, and produce in the minds of the judges the effect that we desire. He then proceeds, in the remainder of this book and in the three following, to explain all the different subjects comprehended in *elocutio*, as perspicuity, ornament, amplification, metaphors, &c., and gives directions for acquiring the art of extempore speaking. In the latter part of the eleventh book he briefly discusses the fourth and fifth branches of rhetoric, namely, memory and pronunciation.

In the twelfth book he treats of the qualifications necessary for an orator, and maintains that no one who is not virtuous can be a perfect orator; and that a knowledge of philosophy, civil law, and history is necessary to the orator. He also gives some general directions respecting the manner in which causes should be studied and pleaded in court, and points out the kind of eloquence which the advocate should use.

The first complete manuscript of the 'Institutes' of Quintilian was discovered in the year 1417 by Poggio [BRACCIOLETTI], in the monastery of St. Gall, which is about twenty miles from Constance.

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Poggio has given an interesting account of the discovery of this manuscript in a letter to Guarinus, which is reprinted in Fabricius's 'Bibliotheca Latini,' edited by Ernesti (vol. ii., p. 259). On the revival of learning the 'Institutes' of Quintilian were studied almost more than any other Latin author, and lectures on rhetoric were at that time confined to an interpretation of Quintilian's work, which accounts for the number of editions which were published in the 15th and 16th centuries. The professor in the University of Leipzig, who is now called 'professor eloquentiæ,' formerly had the title of 'Quintilianian professor.'

Besides the 'Institutes,' there are certain 'Declamationes' which are usually published under the name of Quintilian. Of these there are 19 of considerable length, and 154 much shorter, which are said to have originally consisted of 388. The latter were probably written by a different person from the author of the former, and neither of them by Quintilian himself. Quintilian tells us that he only published one oration himself. ('Orat. Inst.,' vii. 2, p. 21.) Some modern writers suppose that the shorter declamationes were published by Quintilian's father, who is spoken of by his son as an orator (ix. 3, p. 169), or by the Quintilian mentioned by Seneca ('Controv.,' Præf. in lib. v.); but there are no sufficient reasons for either opinion.

Quintilian also wrote a work on the causes of the corruption of eloquence ('De Causis Corruptæ Eloquentiæ: Orat. Inst.,' Præf. in lib. vi., p. 343), which some critics imagine to be the work entitled 'De Oratoribus, sive de causis corruptæ eloquentiæ dialogus,' which is usually printed with the editions of Tacitus. The latter work however could not have been written by Quintilian, as we find him saying, at the end of the eighth book of his 'Institutes,' that he had treated fully the subject of hyperbole in his work 'De Causis Corruptæ Eloquentiæ,' whereas the subject is not mentioned in the 'Dialogus de Oratoribus.' Respecting the author of this work see TAORUS.

The best critical edition of Quintilian's 'Institutes' is by Spalding, 4 vols. 8vo, Leipzig, 1793-1816, to which an additional volume of notes was added by Zumpt, 8vo, Leipzig, 1829; and a 'Lexicon Quintilianæum,' by Bonellus, 8vo, Leipzig, 1834. The editions of the 'Institutes' by Lünemann, 2 vols. 8vo, Hannov., 1826, and Zumpt, 8vo, Leipzig, 1831, may also be recommended. The best editions of the 'Institutes' and 'Declamationes' together are by Burmann, 2 vols. 4to, Leyden, 1720; and the Bipont, 4 vols. 8vo, 1782. There is also an edition of the 'Institutes' and 'Declamationes' by Dussault, 7 vols. 8vo, Paris.

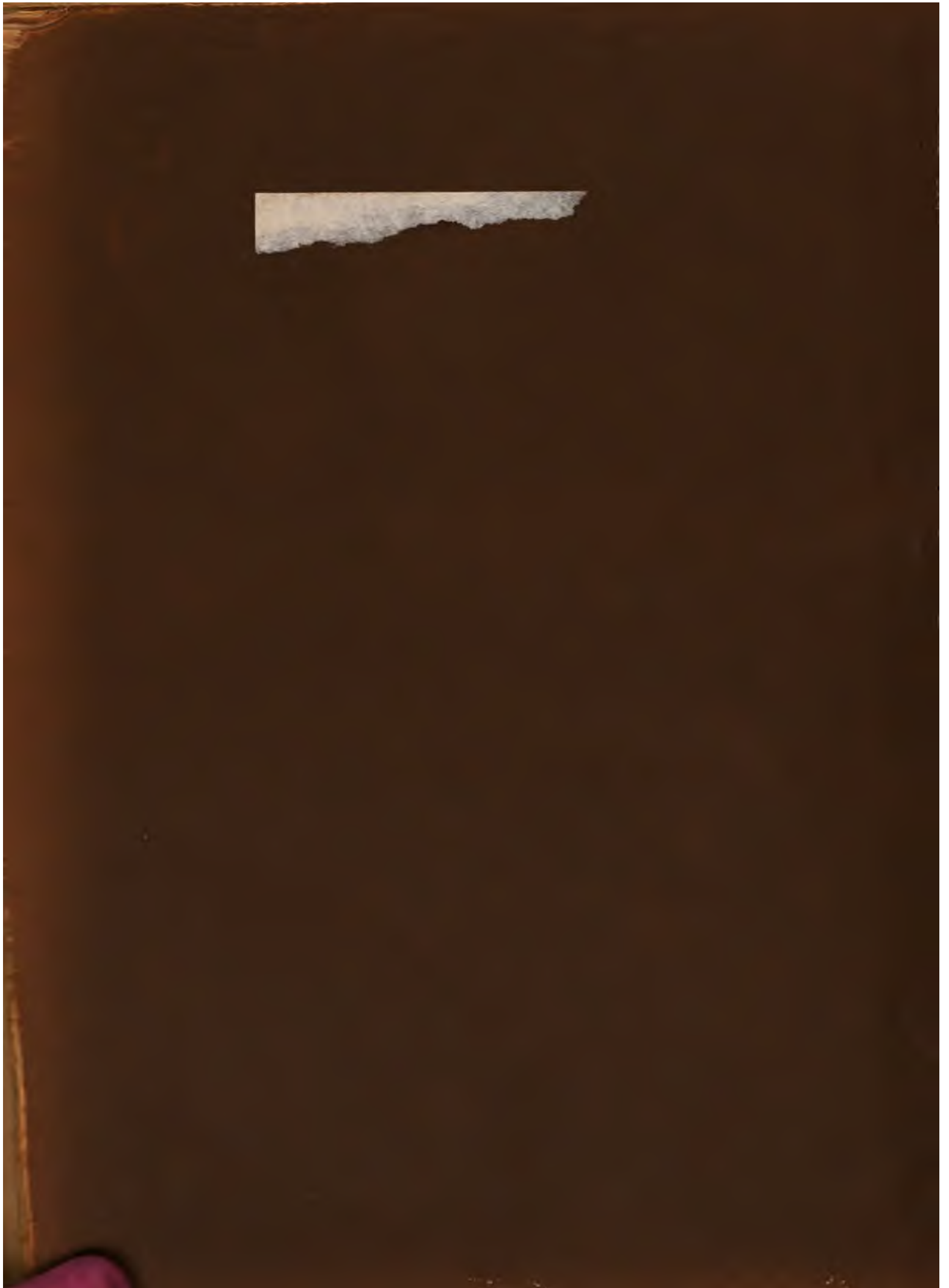
The 'Institutes' have been translated into English by Guthrie, 2 vols. 8vo, Lond., 1756, and Pataall, 2 vols. 8vo, Lond., 1774; into French by Mich. de Pures, 4to, Paris, 1663, and Nic. Gedoyn, 4to, Paris, 1718; and into German by Henke, 3 vols. 8vo, Helmst., 1775-1777, of which a new edition was published by Billerbeck, 3 vols. 8vo, Helms., 1825.

For further information respecting the life of Quintilian the reader is referred to Dodwell's 'Annales Velleiani, Quintilianii, Statiiani, s. vitæ C. Velleii Patefouli, M. Fabii Quintilianii, P. Papinii Statii, pro temporum ordine dispositæ,' 8vo, Oxon., 1698.

QUINCY DE QUATREMÈRE. [QUATREMÈRE DE QUINCY.]

QUINTANA, MANUEL JOSÉ, a very eminent Spanish poet and patriot, remarkable for the depth of his feeling in both characters, and remarkable also for the strange vicissitudes of his long career, was descended from an Estremaduran family, but was a native of Madrid, where he was born on the 11th of April 1772. He studied and took his degrees in canon and civil law at the University of Salamanca, where he became intimate with the poets Cienfuegos and Melendez [MELENDEZ], who introduced him to the friendship of Jovellanos [JOVELLANOS], at that time the leading representative of liberal ideas in Spain. Quintana was from the first distinguished for his spirit of manliness and independence, and when he commenced his career as an advocate at Madrid, his house, at which a party of literary friends assembled every evening, became the ordinary resort of those who were opposed to the degrading policy of Godoy, the all-powerful favourite of the day; while the house of Moratin, the dramatic poet [MORATIN], the other literary focus, was the resort of those who paid homage to the minister.

From about 1795 Quintana became known as a poet only second to his friend Melendez, and in almost every case the themes he selected were of a large and lofty character, and treated in a corresponding strain. One of the finest odes in the Spanish language is his, 'Ode to the Sea.' He had lived to his twenty-sixth year without ever beholding the ocean, and in 1798 he was seized with so irrepresible a longing to fill up the deficiency that he made a journey from Madrid to Cadix for that express purpose, wrote this ode, which is worthy of the occasion, and returned. Such an incident would have been noticeable in any country, but it was particularly so in that country and age, for, as Alcalá Galiano remarks, in his excellent history of Spanish literature, travelling, except on unavoidable business, then had no part in the habits of Spanish life. Many of Quintana's other odes are scarcely less admirable than this, and they constitute by far his best title to poetical fame. It may be remarked that the patriotism, which is the animating principle of almost every one of them, is a very intense, but at the same time a narrow feeling. Two of these odes, which will be found translated into English in Kennedy's 'Modern Poets and Poetry of Spain' (London, 1852), are on the introduction of vaccination



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